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IGN MISSION ISSUE

ANUARY 3, 1959

*Brethren*

# *Missionary Herald*



Photo by Miss Rosella Cochran

**ALL ARE PRECIOUS IN HIS SIGHT!**

**GRACE THEOLOGICAL SEMINARY  
WINONA LAKE, IND.**



# Possibilities vs. Probabilities

By Russell D. Barnard

Sixteen days in Europe—and seven of the sixteen we spent in France. Naturally, France is our chief interest in Europe at the present time. We have our mission location in the city of Lyon. **What a city**—800,000 people, and only a sprinkling of gospel-believing people. We thank God for the few, but we yearn for the many! We spent a weekend with the Brethren at our Centre Evangelique in Lyon. Saturday evening we had a very great blessing in sharing with our French Brethren in the beautiful threefold communion service. That was a spiritual thrill of a lifetime. We are very happy with the accomplishments of Brother and Sister Fred Fogle in France. Our prayer is that our personnel may be greatly increased and the increase be accomplished soon! Very, very soon!!

We need a **team** of workers in France, at least three or four American families, and then a number of national French pastors. Here are some of the possibilities—and they are now only **possibilities**, not **probabilities** until we have more trained workers.

1. **More cities occupied.** Moulins, Tours, Nevers, and fifty others of the larger cities are possibilities. We should have a testimony in each one. There are about 37,000 villages, towns, and cities in France, but only a thousand or so have any established gospel testimony. We can't enter those cities until we have the workers, and we can't send the workers until we have the funds.

2. **"Chalet" meetings.** The "Chalet" is the portable tabernacle which we own. There were two two-to-three-week meetings with this little chapel in Moulins last season. Response was heartening. But Brother

Fogle can only visit and encourage the believers infrequently. Brother Fogle spoke of several other cities of 15,000 to 40,000 people where we could have similar meetings. He had permission from the city mayors to enter; then was unable to do so—not enough workers. It takes about six people serving as a team to make these chalet meetings successful. The idea is that most of these workers be French people, and we have been quite blessed of the Lord in getting helpers. But there can be no great work done with the chalet until we have more workers. And we can't have more workers until we have the money to send them.

3. **Village evangelism.** This has scarcely been attempted as yet, but it gives very great promise and challenge. We drove from Lyon to Moulins, a distance of about 112 miles. Along that road there are 22 villages and towns, varying in population from a few hundred to 15,000. At every village there is a crossroad with signs pointing to other villages three to seven miles away. It is safe to say there are sixty or more villages near this road. Then, too, it has a thickly-populated countryside. There are large ranches, each with a cluster of houses, and three or four to twenty families in each such unit. What a parish! What a gospel opportunity! But we can't do it without more workers—two, three, four, five families. There must be the necessary volunteers and the funds to send them. **Possibilities** are limitless. **Probabilities** are very limited.

4. **Poster evangelization.** One would need to know and to have seen France to understand the opportunities in this area of testimony. Most homes are surrounded with high stone or concrete walls. There

are also the stone walls of buildings, ancient buildings, everywhere. Every wall is a potential billboard (unless it has a sign meaning "Post No Bills"). We use only the walls that others have used. The purpose is to put up gospel posters every month or six weeks—a different one each time. We work in cooperation with the Greater Europe Mission in this ministry. The printed posters are large and colorful, up to about 2½ by 5 feet, always presenting some text from the Bible and inviting people to write for further portions of God's Word. Brother Fogle has well over one hundred spots in Lyon where he places posters. There could be hundreds more in hundreds—yes, thousands—of other towns and cities. But Brother Fogle can't even keep up with the posting in Lyon. We so need workers in other cities; each one could spend a day or two every week in the poster ministry alone. This, as well as the village visitation, also the chalet meetings, is effective in softening up a field for further gospel activity. These are as the artillery, but then we need the infantry—trained and capable pastors, as many as possible of the French people, in the follow-up ministry after the artillery barrage.

5. **Church building.** Our ultimate goal is the establishment of Brethren churches in France, these to be pastored by French Brethren pastors. So much needs to be done before this can be realized, and will need to be done largely by American workers. It could be done better by the French pastors, but we do not have them. Recently there was a meeting of representatives of evangelical and evangelistic Bible insti-

(Continued on page 4)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# The Trials of Translating

By Rev. William J. Samarin



For centuries the people of God have been sustained by the words of encouragement studded like jewels throughout the Book of Psalms. The beauty of its language has been an attraction to readers in English, French, German, and the other European languages. For these and many other reasons the Book of Psalms has been one of the favorite portions of the Old Testament.

But when a missionary places the Psalms before him on his desk and proceeds to translate them into an African language which has no comparable poetical tradition, which reflects a culture vastly different from the Jewish monarchy revealed in the Psalms, and which fails to make the subtle lexical distinctions so common in many of the parallelisms—he takes on a man's job!

The committee engaged in translating the Old Testament into Sango, the members of which come from the Mid-African-Mission (Baptist) and our own, awarded this task to its chairman, a veteran of general missionary service, as well as of translation work, Mr. F. Rosenau. It was his manuscript as well as those of Brethren Hill (Hosea) and Goodman (Micah and Zephaniah) which were presented at the month-long session held during May and June 1958.

At these sessions the translator submits his manuscript to the committee whose judgment he eagerly solicits and whose fresh approach he knows will unearth many hidden problems. There are many questions whose resolution he willingly leaves to his colleagues.

Some of these problems are textual or exegetical. For example, the committee is faced with having to decide what text to adopt for Psalm 89:6: "Who among the sons of the mighty is like unto Jehovah . . . ?"

(ASV). The alternate readings allow "sons of God" and "sons of gods." The translators would like to leave it ambiguous if it really is not clear who these "sons" are, but the Sango language often does not tolerate ambiguity. It cannot take an adjective like "mighty" and use it as a noun. One would be obliged to say "the mighty person" (literally, "person of strength"), which falls flat in Sango, especially since *zo ti ngangoo* (transliterated here for English readers) also means "person of violence."

Many words and phrases accepted and taken for granted by the European reader cannot be automatically and literally translated into Sango. Before Hosea 10:1 could be translated, the missionaries had to know what the "pillars" (footnote, "obelisks") were. Were they just stones, like those set up by pagans in England and across the Channel in Europe, were they stones with some type of writing on them, or were they graven images? Sango has no word which would have the same meaning or connotation as "obelisk." Moreover, the only pillars the people of this area know anything about are the unworked wooden poles used to hold up the roof structure of their huts. Neither would the simple word "stone" be adequate.

Even where there is no doubt as to the meaning of a word in the original language, the translator is disconcerted by the lack of an equivalent word in Sango. There are some words which he is therefore obligated to introduce because they denote certain articles or institutions foreign to the African culture. Thus: tetrarch, alabaster, anise, cummin, wheat, plow, desert, and so forth. He must try, on the other hand, to avoid introducing too many

foreign words for fear of making many portions of the Bible unintelligible. So, for "neighbor" he says "he who is close to you" or "a person of the village."

Notwithstanding the exercise of his ingenuity, he too often has to introduce a word the equivalent of which occurs in the indigenous language but which does not occur in Sango. The latter, being a trade language derived by simplification from a certain indigenous language of the same name, is not endowed with a rich vocabulary like its "mother's." There are very few names of trees or birds or animals which are known throughout the Sango-speaking area. So the translators must decide whether to use a French word or one from one of the other Oubangui languages for "nettles," "thistle," "frog," "owl," and so on.

These technical problems must be dealt with. One cannot slight any single word, for always the translator keeps in mind the fact that he is handling the very Word of God which is Light to the soul in darkness, and Life to the soul under the shadow of death.

Only a few more books of the Old Testament remain to be translated, one of which is Job, the first draft of which will be submitted by Brother Beaver. Then, sometime during 1959, the translation of the whole Bible will be reviewed so as to check the use of many terms, especially those laden with theological implications, as well as to check the uniformity of translation.

Within two or three years the Bible will be in the hands of the Christians of Oubangui-Chari. They will never know of the devotion of the missionaries who for over 25

(Continued on page 8)

# A Special Letter to Missionary Helpers

## From Nancy Miller's Family

Dear Missionary Helpers,

Do you know that you have really been what your name says you are? You have **helped** us in the very best way possible. You called upon the Source of strength, guidance, peace, and comfort. You prayed.

Words are so weak and feeble and they just do not begin to tell what our hearts really feel, do they? We will use the two words of appreciation that are used over and over, but we mean them from the very deepest part of our hearts. **Thank you** for your prayers.

Because you are our helpers and we are your missionaries, we would like to share something that we found out during the illness and homegoing of our Nancy. We had many heart-hurting experiences and difficult decisions, but we had **real** peace in our hearts and we were strengthened and led to make each decision. How and by whom? Read Psalm 18:32 and you will find our answer and testimony.

In this verse you will find the word "girdeth." This word means to encircle or to bind around or about. Have you ever been afraid or hurt and your mother or father have put their arms around you to take away your fear and to comfort you? They have encircled or **girded** you with their love and strength. This is exactly what our wonderful Lord has done for and to us. We have known His strength continually.

Read the last part of the Bible verse again. Pray that we will allow the Lord to make our ways His ways. We continue to need your prayerful help. Nancy expressed a desire to become a foreign missionary. Perhaps as you pray the Lord will put this desire in your heart. Pray that God will make your ways His ways.

Yours in the bonds of Christian love,  
Nancy Miller's Daddy, Mother, and sister Barbara  
Missionaries to Africa



Barbara and Nancy and their dog—in Africa

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### POSSIBILITIES VS. PROBABILITIES

(Continued from page 2)

tutes and schools in France. If I remember correctly, there were only 58 French students studying in all these interdenominational Bible schools. Most of these are sent to the schools by evangelical churches, and it is right that they should return and work in those churches. Many of the students want to do independent evangelistic work. Very few plan to be pastors, and few, if

any, of these could be available to our Brethren work. Cold, hard facts say that if you want French Brethren pastors, you must supply them. This further complicates our problem. We must have more workers to grow these leaders and help train them, and we must care for our groups of Brethren believers until leaders are discovered and trained. We need more workers for France, and we need much more money to send and support them. France is a very expensive field, but I believe ready for a great harvest.

Christian workers don't grow on

trees. I have heard of money trees in the fairy stories, but I never saw one. We can't produce Christian workers. We can tell of the need and the opportunity as we have seen it. We can pray for the Lord to supply this need. We depend on you people to let the Lord supply this need through you. Others may help, and we will greatly appreciate the help. But as a general rule we will need to depend on Brethren people to give Brethren dollars to support Brethren workers in establishing Brethren churches in Brethren areas. Can we count on you?



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers—top row, left to right: Raymond Keezer, Beaver City, Nebr.; Sharon Fahnestock, Stephenson, Va.; Linda Katangien, Los Angeles, Calif.; Becky Burns, Altoona, Pa.; Barbara Emo, Los Angeles, Calif.; Jim Campbell, Englewood, Colo. Bottom row: Ingrid Ossen, Long Beach, Calif.; Laurie Adams, Cuba, N. Mex.; Wesley Goble, Long Beach, Calif.; Bertha Combs, West Alexandria, Ohio; Sheila McDonald, Rivera, Calif.

## KNOWING YOUR MISSIONARIES



Bertha Abel was born in Indiana. The Lord spoke to her about being a missionary after she graduated from college. In 1951 she sailed to Argentina. She teaches women and girls and also does of-

fice work. She lives in Rio Cuarto, the headquarters of the Brethren work. She came to the U.S. in 1956 for furlough. She returned to Argentina in June 1957.



Missionary Helpers at Osceola, Ind., with Mrs. Rose Foster, right, in African native costume.

## UNCLE CLYDE'S JOURNEYS—

Uncle Clyde is visiting all of our mission stations in French Equatorial Africa. He is taking many pictures. Watch for them on this page! He will return to the U. S. by plane on Jan. 15.

## MARY MISSIONARY—





# OPENING DAY IN AFRICA

How would you like to go with me on a circuit of three of our stations to attend the opening of our schools? I recently had the joy of making this trip, from Yaloke to Bassai to Bossangoa and back to Yaloke—about 370 miles, 200 of it on roads unspeakably bad, especially now, at the end of the rainy season. It wasn't the ride I was after—nor would you be, if you could see the conditions. But I was eager to open schools, to enroll children in schools where they will be taught not only "readin' and 'ritin'" and "rithmetic" but also the Word of God.

**Bassai.** At Bassai we have had to cut the number of classes from three to two because it was impossible to leave Miss Emmert alone on the station after the departure on furlough of Miss Cochran. After a slow start due to a misunderstanding about dates, we have enrolled 135 children—82 in the first and second grades, 53 in third and fourth. The school is temporarily being held in the old church building on the hill, as the former school was burned last year by an arsonist. The local church is expecting to put up a new building, but it is going slowly. In the meantime, two teachers and 135 pupils are trying to outshout each other and to overcome the echo of a metal roof. Incidentally, in case you are

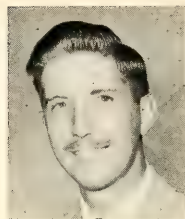
worrying about the boys who were in fifth grade last year with Miss Emmert, we did too for a while! But the Lord provided wonderfully, and we will meet these boys again when we come back to Yaloke.

**Bossangoa.** Those of you who read the article, "What Are We Going To Do?" last year will remember that the Bossangoa church was gracious enough, in view of the need, to let the Yaloke school use the young teacher they had supported through school and whom they were eagerly awaiting. How it hurt us, as we saw their disappointment, to ask them to make this sacrifice. But, again through the Lord's provision, we have been able to open this badly needed school. Mark Peboro is happily teaching 55 boys and 13 girls in first grade.

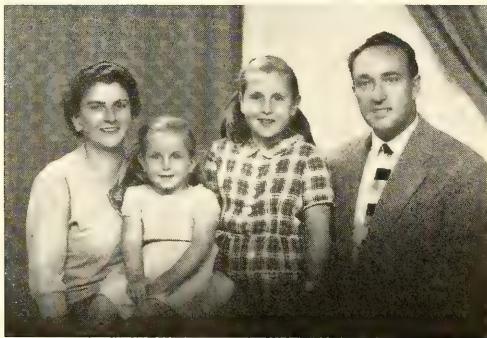
**Yaloke.** All during vacation George Cone and I have been to the different chapels in this district, testing children for reading ability to enroll them in school this fall. A

good many could read, but because of laws concerning the age of children admitted to school, we are obliged to require a birth certificate. Many children, lacking birth certificates, had to be turned away. In the end we enrolled 33 in first grade, 16 in second grade, 12 in third grade, 25 in fourth grade, 14 in fifth and 15 in sixth. They are divided into three classes, each corresponding to two grades. But, you wonder, who is teaching them? Here is the place, now is the time, to praise the Lord for His goodness! While we were still in France last year, we published in a French-language missionary paper an appeal for French or Swiss teachers. For over six months there was no answer, until the Lord led one of His children in Switzerland to read that particular back number of **Mission**. Mr. Jean-Louis Steudler and his wife, both certified schoolteachers in their country, had spent nine years in Egypt teaching and doing colportage work, until the political situation forced them out. They took the appeal as the call of the Lord, and after much prayer and correspondence, they joined us in mid-September. How we praise the Lord for them! Not only are they very capable in their profession, but they love the Lord and maintain a bright testimony, and they know His Word so that they can teach the children.

Now Mr. Steudler teaches fifth and sixth grades, Mrs. Steudler teaches the first two grades, and Miss Emmert, who came down from Bassai to her old home, teaches



By Rev. Charles R. Taber



An answer to prayer—the Steudler family—Colette, Nicole, Chantal, and Jean-Louis

(Continued on page 8)

# "Precious in the Sight of the Lord"

By Miss Mary Cripe

Alice was a baby well beloved and long awaited. She was born after four boys, and the moment she was born her mother gave this joyful exclamation, "It sounds so good to hear a little baby girl crying!" Her father and mother, Benjamin and Rebecca, are African Christians, and the father has been working as a mason for the mission for years. Of the four brothers, the two older are not normal. One brother, Pierre, had a great deal of sickness as a baby and after recovering was left without his mental facilities. Therefore, Alice's every movement was noted and it was an added joy when she seemed to be perfectly normal in every way.

As Christians Benjamin and Rebecca have always been very faithful in church attendance. It is a common sight on Sunday mornings to see Benjamin bringing two of his little boys to church. He hits them

on the back of their heads so they will bow in prayer and sees that they pay careful attention to the morning message. Rebecca, too, is nearly always there. She carries the youngest baby and drags another by the hand, but being a busy mother with several little children doesn't keep her away from church.

One Sunday, a short while ago, Benjamin and Rebecca had little Alice dedicated to the Lord. The baby was then about four months old and a beautiful little child. The parents gave her joyfully to the Lord. The next morning Rebecca started out for the manioc garden

as usual. She did not stay long, however, because suddenly Alice's little body stiffened and she started having convulsions. Rebecca ran quickly back along the path to the dispensary. There by the use of various medications the African nurses finally got the convulsions stopped. By the time that I got out of class the baby was sleeping peacefully in her mother's arms.

This condition did not continue, however, for on and off during the next week, in spite of all that was done for her and the prayers that were offered in her behalf, little Alice had one convulsion after another. Finally one evening the Lord relieved the little sufferer and took her unto himself.

Even with their blinding grief at the homegoing of their little one, Benjamin and Rebecca gave a good Christian testimony. At the graveside Benjamin asked if he might say a few words. There before sorrowing relatives and friends he gave this testimony: "I'm glad that we had the baby dedicated before the Lord took her. He gave her to us and now He has taken her to be with himself. But it's all right, the Lord does all things well. When I die, bury me beside this little baby and then in the resurrection we'll both rise up together."

Oh, the blessed hope of Christians—the hope of meeting their loved ones again! Do you have this hope? Do you know the Lord Jesus Christ whom Benjamin and Rebecca love, who gave them such wonderful grace in spite of their sorrow? If you don't know Him, accept Him today.

in vain? Hear Alexander Mackay: "My heart burns for the deliverance of Africa." Heed Melville Cox, as he lay dying with African fever: "Though a thousand fall, let not Africa be given up." Hearken to Charles F. Mackenzie: "If I had a thousand lives to live, Africa should have them all."

As he explored and evangelized Africa, David Livingstone prayed: "God bless all men who, in any way, help to heal this open sore of the world. God save Africa." Africa is still a sick country—and ready to take aid from any source. Communism's "healing medicines" are being held out, but they will not bring health, but rather make worse the malady of Africa's soul. Only the Gospel of Christ can bring healing and health to this "open sore of the world." May God save us from keeping the remedy to ourselves!

—The Prairie Overcomer

## Language Problem

We referred . . . to the mounting East-West struggle for the allegiance of Africa. In the struggle "both sides have been handicapped by a basic problem—the continent's 220 million inhabitants speak some seven hundred different languages, and many understand nothing but their own dialect" (*Newsweek*, June 2). Recently, the Soviets announced that Moscow and Leningrad universities would start intensive training programs next fall in East Africa's Swahili, Ethiopia's Amharic, and other African tongues.

How determined is communism that Africa shall be Red! Shame on us for our halfhearted attempts to take the Gospel to that great continent. Shall we let the lives and labors of hundreds of Christian missionaries and martyrs in Africa be

(Continued from page 6)



Not ours—but it could be! House in Salinas rented by the Zielaskos for their vacation this year—the type which could be bought for a missionary guest home.

## Rest for the Weary . . .

Just a few hours drive from an area where the humidity is terrific and where it rains several times a day even in the dry season, there is a place where the humidity is very slight. This is the little city of Salinas, Brazil, on the Atlantic seashore and just a few miles from the equator; yet the temperature is moderate and the evenings are pleasant and cool. It is the resort area for those in the large city of Belem, some 150 miles away.

Our missionaries in Brazil have quite frequently gone to this choice spot for their well-earned vacations. To do this is quite inconvenient, however, since we do not have our own accommodations. Rented quarters are expensive, and the eating places and rooming houses leave much to be desired.

When your general secretary and Mrs. Barnard were in Brazil in 1954, we visited Salinas. We saw the value in having some type of missionary guest home there. With just our present force of missionaries we would use it several weeks of the year. As our missionary personnel increases, we will need such a

place of refreshing for more weeks of the year. Also, we would be able to rent such a place to other Christian families for most of the weeks of the year when our own missionaries would not be using it. If the place should be supplied and equipped, rentals received would far more than care for the upkeep and operation. Our missionaries believe the residence would thus pay for itself in a number of years.

Our mission station at Capanema is only forty to fifty miles from Salinas, and so the missionary at Capanema could very well care for this property. It is very probable that this little city will become a place of Brethren testimony, especially in the season of the year when there are many guests in the area.

Property suited to our needs could be secured from \$3,000 to \$5,000. We do not desire to take money from our general missionary fund for this purpose, but we suggest this as a very fine private project. We will be very happy to discuss this matter with any interested people.

It will truly be "Rest for the Weary!"

—Russell D. Barnard

grades three and four. And here is where we catch up with the fourth and fifth graders from Bassai. A few days before opening day, Brother Balzer and his truck pulled in just at dark with a singing load of 27 Bassai boys, eager to start school under the new teacher. The local church people took them into their homes, and were in fact so eager to entertain that a number of families had to go away empty without a new "son." This new venture has been going for a month, and seems to be working well. We are looking forward to presenting a number of the sixth-grade boys for the state examination for the grade-school certificate. Then, the Lord willing, we will have some of them in normal school next year.

As for the normal school, the Lord has sent five students for their second year, plus one who was with us a number of years ago at Bassai, and seven new ones. Teaching the two years, which do not completely overlap, keeps me busy about seven-and-a-half hours a day, class time. The second-year students spend a good part of the morning observing in the elementary school.

Well, that seems to be the story. Perhaps in another article I'll tell you a bit more of the curriculum and daily routine. Until then, don't forget to pray for the seven teachers and 330 pupils in our schools. I'm sure you won't.

### THE TRIALS OF TRANSLATING

(Continued from page 3)

years strove to give it to them in the Sango language. While on this earth they will not know what it cost these missionaries—being pent up for days on end in a small room in the middle of the hot season, being away from their families for two or three months out of a year, having to stay up at night because the days were filled with other work. But these missionaries know that they have labored for God, which is to never labor in vain.



# Progress in Jose Marmol

Jose Marmol, one of the fast-growing suburban sections out of Buenos Aires, has been the scene of the labors of Rev. and Mrs. Hill Maconaghy during their present term of service in Argentina, as they have worked in the establishment of a Brethren testimony in that place. Looking toward having a temple (church) building of their own, the congregation appointed two committees, one having to do with the construction of the temple and one having to do with the financing of it. In the spring of 1958 the actual construction of the temple was begun. By now the building is quite well finished. Praise the Lord for this fine new group of Brethren! Pray for the Maconaghys and the congregation—that the financial need

may be provided making it possible for the building to be completely finished and paid for, that the members may grow spiritually, and that it may be possible for these folks to reach out to surrounding areas where there are countless opportunities for the establishment of other Brethren testimonies.

Pictures sent by the Maconaghys are shown in the adjoining column, with explanation as follows, from top to bottom: First, baptismal service in March 1958; second, group at baptismal service; third, the contractor and his son marking the foundation of the building; fourth, the temple as it looked in July 1958; fifth, part of the building committee; and sixth, Bro. Maconaghy and several of the boys.

## Evangelist Says Religion on Wane in Russia

"I'd like to challenge anyone who says there's a religious revival going on in Russia," says Texas-born Tommy Hicks, an evangelist who has just returned from a 32-day preaching tour of the Soviet Union.

Mr. Hicks, who has spent most of the past five years preaching on foreign shores, described religion outside the large Russian cities of Leningrad and Moscow as decadent.

"Back in 1955," he says, "the newspaper Pravda announced that Christianity would be dead in Russia within ten years. From my latest

observation, I'd say they don't need that long."

During the tour Evangelist Hicks held 23 services which were arranged through local pastors. Hicks said he does not know precisely how the pastors were able to obtain permission for the meetings.

"I'm an inspirational preacher," he said, "and passing through an interpreter cramped my style. There was very little response to my preaching."

—(EP) as in EFMA Missionary News Service

**One-tenth of all persons** who have ever lived on our earth are alive today. Any precise census of the entire world is an impossibility. The sociologists who study the problem on a global basis, however, estimate today's population somewhere in the neighborhood of 2.7 billion persons and predict that it will reach four billion by the year 2000. They estimate the daily net growth—new births minus deaths—between 110,000 and 130,000. R. C. Cook, director of the Population Reference Bureau at Washington, D. C., says

the family of man is growing at a rate of about 1.5 percent annually. "If such a rate seems trivial," says Cook, "remember that it accounts for the phenomenal forty million yearly increase. This rate will double a population in about 55 years." Twenty years ago the annual increase was about 25 million persons. Latin America has the highest growth rate and includes several nations whose people are multiplying at a rate higher than 3 percent yearly. (Popular Mechanics) —EFMA Missionary News Service





(Compiled by the Editor)

**INDIANAPOLIS, IND.** A month-long Billy Graham evangelistic crusade is scheduled to be held at the Coliseum on the Indiana State Fairgrounds, Indianapolis, beginning Oct. 6, 1959. Plans for the crusade will be outlined at a meeting of Indiana ministers to be held at Indianapolis Jan. 8.

**LONG BEACH, CALIF.** The annual Torrey Memorial Bible Conference will be held Jan. 25-Feb. 1. Sessions will be conducted in many churches throughout southern California, including our two Long Beach churches. Speakers will include Ralph Keiper, Wilbur Antisdale, Franklin Logsdon, Ray Stedman, Hubert Mitchell and Paul Bauman.

**TOPPENISH, WASH.** There have been five first-time decisions in the past three weeks at the Grace Brethren Church, Don Farner, pastor.

**JOHNSON CITY, TENN.** Dean Risser, pastor of the Grace Brethren Church for the past four years, has resigned, and will conclude his ministry here about Jan. 1.

**CLEVELAND, OHIO.** The First Brethren Church recently won the interchurch Sunday-school contest with Elyria, Ohio. Cleveland won by a margin of 43 points.

**JOHNSTOWN, PA.** Mr. Quay L. Hisson is the new choir director of the First Brethren Church.

**BELLFLOWER, CALIF.** Paul Walter spent his first Christmas on earth in the home of Rev. and Mrs. Ray Thompson. Paul was born Dec. 15. Brother Thompson is the teacher of Bible at Brethren High School in Paramount, Calif.

**WASHINGTON, D. C. (EP).** According to government predictions, church construction is expected to set a new all-time record in 1959. Construction of religious edifices will probably amount to about \$950,000,000 next year. Final total for 1958 probably will be slightly less than last year—about \$865,000,000, compared with 1957's record of \$868,000,000.

**BIRMINGHAM, ALA. (EP).** "I pray to God that Southern Baptists are not divided on the race issue. May we stand united—at the cross." This appeal was sounded by Evangelist Billy Graham as he addressed 2,500 delegates to the Alabama State Baptist Convention here.

"Some people have made segregation and integration their Gospel, but our Gospel is **this**," said Graham. And he held up a Bible.

At the convention, the Christian Life Commission of the Alabama State Baptist Convention urged that a "middle position" on race relations be maintained.

**WHEATON, ILL.** The Communists do not need to win a shooting war. . . . They are winning the political war. The words were spoken by John Noble, an American who was a Russian slave for nine years, and they were echoed by a score of experts on communism who addressed the ninth annual All-American Conference to Combat Communism, Nov. 14-15 at Indianapolis, Ind.

In a summary statement of the conference, Herbert Philbrick, former FBI undercover agent and author of the best-selling **I Led Three Lives**, said: "We are ap-

## THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Grace Seminary . . . . . Paul R. Bauman  
Winona Lake, Ind.

parently losing the battle right now against the Communist criminal conspiracy. It is only a matter of time until this country becomes Communist unless we begin to throw some switches. This is a time for us to start fighting."

**HARRAH, WASH.** Pictured below is the new parsonage of the Harrah Brethren Church. When the Rev. Neil Beery family arrived there June 5, they moved into this new home.



**LONG BEACH, CALIF.** Word has been received of the death of little Marilyn Ruth, eight-month-old daughter of Rev. and Mrs. Jack Churchill, missionaries to Argentina. The Churchill family left Buenos Aires on Sat., Dec. 13, and arrived in Los Angeles, Calif., the following afternoon, bringing Marilyn for medical attention. However, before midnight the baby had gone to be with the Lord. The immediate cause of her death was bronchial pneumonia due to poor circulation. Since birth little Marilyn's heart had had two perforations, and her heart could not stand the extra strain. The Churchill family has no definite plans for the present. They may be addressed at 6070 Lewis Avenue, Long Beach 5, Calif.

*Praying for each reader of the Missionary Herald . . .*

# A Happy and Prosperous New Year



# PHILIP--

## A Lay Preacher

BY WILLIAM H. SCHAFER, PASTOR  
First Brethren Church  
Kittanning, Pa.

In the eighth chapter of the Book of the Acts of the Apostles we have the record of a chance meeting of two men on a desert crossroads. "A chance meeting" did I say? But isn't that what a good many people would call it? Ah, but there are no "chance meetings" with God. It didn't just "happen" that Philip was standing there at the crossroads when a chariot bearing the treasurer of Ethiopia came jolting along.

Now Philip was not an ordained minister of the Gospel. He was just a layman who had been elected to the office of a deacon. And the office of a deacon was not necessarily one that pertained to spiritual matters. Philip saw a need of proclaiming the Gospel so he goes up to Samaria and begins a revival meeting. At the close of this great evangelistic campaign the Lord spoke to Philip through an angel to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

Philip evidently didn't have a big head and answer back to the angel like this: "Now see here, I'm used to preaching to great crowds, and you've asked me to go out in the desert. Why there's nobody out there. My time and talent is just too valuable for such foolishness." No; the record says: "And he arose and went." Now just suppose he had refused to go, like a lot of laymen are doing today, not concerned about what God wants them to do. They are just too busy doing what they want to do. And, as a result, they are missing countless blessings. Laymen, why let the ordained preachers get all the blessings of leading souls to the Lord? Philip's

chief characteristic is obedience, and obedience is essential to real progress in the Lord's work.

Just about the time Philip gets to the place where the Lord told him to go, along comes a chariot with the treasurer of Ethiopia. This Ethiopian eunuch had been up to Jerusalem to worship.

Jerusalem was the place to worship. There was the great Temple that Herod had built. There the priests performed their daily sacrifices. In Jerusalem was the place for men to worship Jehovah. Jerusalem means "foundation of peace." Why certainly he had come to the right place. Where else in this world could he find such ceremony, ritual, and demonstration of worship?

But this man who had come all that distance to find God was going back home without Him. How true today? Men enter great cathedrals to worship God, great edifices of stone and wood with lavish furnishings and vain rituals, and when they again face the world with all its problems and disappointments, all they know is that they've "been to church."

How Philip must have contrasted with those immaculately dressed priests of the Temple service as he ran to that chariot and asked: "Understandest thou what thou readest?" Now don't misunderstand me, I like a well-ordered church service, and a well-kept church building that is conducive to worship, but let us take note that these things, fine as they may be, do not save men from utter destruction. Just because the treasurer of Ethiopia "went to church" was no sign that he was a

saved man and was on his way to glory.

And this man was reading his Bible. Thank God for the Bible, His written Word to mankind, the only Book in the world that not only tells you of your need of salvation but also how to get saved. But beware, the mere reading of it won't save you. Thousands of people have read the Bible who will never enter the New Jerusalem. It takes more than just reading it to save you. The Apostle John said that he wrote the life of Christ "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Read the Bible, read it often, but remember it takes more than just a reading of it to cleanse your heart from all unrighteousness.

This Ethiopian heard Philip preach. And what did Philip preach about? Did he discuss about the weather, politics, economics, or some other popular civic topic? No; he "preached unto him Jesus." Do you know that "preaching Jesus" is the greatest job God ever gave men? He never gave it to angels. But I do believe that if God ever gave this commission to the angels, there would be less entertainments in the churches and more real preaching about Jesus. You can listen to the best preaching this world can offer you, but listening to preaching will not save you. Did all who heard Peter preach get saved? How about the sermons of the Apostle Paul? What about the sermons that Jesus preached? Men have gone away from the greatest sermons that have ever been preached right into hell.

Well, if being a man of respectability, and reading the Bible and hearing great sermons about Jesus who died on the cross for sinners does not make a man fit for heaven, what will?

Listen to the answer Philip gave this man: "If thou believest with **all thine heart**." And what was his answer? "I believe that Jesus Christ is the Son of God." Now you see, if you will believe with all your heart that Jesus Christ is the Son of God; if you will believe that Jesus is who He claimed to be; if

(Continued on page 15)

# THE NAVY

## *Takes Care of Its Own*

**CHAPLAIN CHARLES "LEE" JENKINS RELATES HOW THE LAY LEADER PROGRAM OF THE U. S. NAVY IS MEETING A SPIRITUAL NEED AMONG THE SERVICEMEN.**



**Chaplain Charles Lee Jenkins  
U. S. Navy**

The statement, "The Navy Takes Care of Its Own," applies to every part of Navy life. As to the spiritual life for its sailors, it has not been slack. True there is always room for improvement, but when you consider that a little over eight hundred chaplains have the full responsibility for all of the Navy shore establishments, ships afloat, the Marine Corps and its units, it has done a very good job. The following is a brief sketch of what the Navy has done to develop a Lay Leader Program to help the chaplains in caring for the many places and ships where there is a shortage of chaplain coverage.

To quote from the United States Navy Regulations (1948) pertaining to the responsibilities of the commanding officer and church services, it reads: "Divine services shall be conducted on Sunday if possible. All assistance and encouragement shall be given to the chaplains in the conduct of these services" and "when there is no chaplain attached to the command, the commanding officer shall engage the services of a naval or military chaplain who may be available; or failing in this, shall when practicable, invite a civilian clergyman to conduct religious services." Thinking of ships

primarily that are too small to have their own chaplain assigned to them or so located that they cannot invite the civilian clergyman aboard, what provisions are made for them? Today the Navy has many ships that are considered too small for a chaplain to be assigned to them. These ships are destroyers, amphibious ships, transports, and other service craft. Many times these ships have one chaplain for a group. The number of men that serve as the crews for these ships run from eighty men to over two hundred. Because of the lack of opportunity for the chaplain or civilian clergy to be present aboard many times, the Lay Leader Program has come into existence.

The Navy has always been acutely aware of the profound effect that religious services have on the welfare of its ships and its crew. To look back for a moment and see what has been done along this line, consider the problem as it was in World War II. The definite need of having a program of lay leadership was brought to the attention of the Navy in World War II—one that would care for the personnel of the smaller ships in relation to their spiritual wants and needs. Many of you veterans reading this will remember what the conditions were





Ensign Jerry Dodson conducts a service aboard the USS Orleck DD 886

chaplain endeavors to produce a specific program for the spiritual needs of the ship on the basis set forth by the Lay Leader Program. The result has been that a ship will give to one individual the responsibility to care for this program. This is not an assigned duty, but one that has been requested by the individual. The man that is appointed lay leader for the ship is given the backing that he needs to carry on a very real program that will benefit the ship. The man that leads the program is many times one of the officers or petty officers. His qualifications must include a deep spiritual personal life, a positive sense of moral leadership, and maturity. These men that lead the Lay Leader Programs on the ships meet with the squadron chaplain regularly, and he directs them in preparing an effective program. Along with the program, the Lay Leader is provided with material that will help him to implement his program. This material consists of Bibles and New Testaments, various kinds of tracts, hymnbooks, sermon material, tapes of recorded music to be used in his services, tape recorders, and other gear that would be useful to him. The lay leader is most used when his ship is deployed on an extended cruise. Just before the ships leave on this deployment, a Lay Leader Conference is held. The purpose is to have a time of prayer and encouragement for each of the lay leaders, to resupply any equipment that might be needed, and to have other chaplains, as well as civilian clergymen, give them words of encouragement. Here, too, is the opportunity to give them names of various missionaries that they will contact throughout the ports at which they call.

Often it is the lay leader who detects a problem one of his men is having and calls it to the attention of the chaplain. As a chaplain I can give my heartfelt thanks to these assistants because I see that they are with me in preaching the unsearchable riches of His love. Perhaps this might be an encouragement to the laymen of The Brethren Church to stand in the gap for their pastor. He needs your help to reach others.

one of the major jobs for the Navy. She is manned by a crew of about 220 men and 14 officers during peacetime conditions. It has no chaplain or doctor assigned to it. This ship will operate with seven other ships to make up a squadron of destroyers. The ship will be a part of even a smaller group called a division consisting of four ships. The two divisions of the squadron operate most of the time independent of each other. Early in 1950 chaplains were assigned to squadrons of destroyers for the first time. There was just one chaplain for eight ships. This filled a very great need for the small ship; yet it was just a partial answer because that one chaplain had the responsibility of eight ships and over 1600 men. Because of the operating schedule of the ships both in the home ports and while they are deployed in either the Western Pacific or European waters, the chaplain has difficulty in seeing his ships on a daily basis or even weekly. So the added arm for the spiritual welfare of the individual ship has been added.

This is how the Navy takes care of its own. In order to give the spiritual program of the individual ship a forward position, the commanding officer along with the

and what was done to solve them. During this time, there began among the small ships a forerunner of the present program. Many of these began as a direct result of the commanding officer adhering to the responsibilities set forth in the Navy regulations. Others were started by men of the ships who realized the need and were given encouragement by the commanding officer. The men that were in these programs were often those that had been the Sunday-school teachers in home churches, lay preachers, or men that had a deep sense of their responsibility for others and their faith. Often it was the commanding officer who felt that he could best serve his ships and men by becoming also their spiritual leader. Where these programs were put into effect and the men responded, it proved a deep satisfaction for all hands. From this beginning has come today a program that is now some seven years old and has given to all small ships of the fleet a definite religious program and leader. It is known now as the Lay Leader Program.

To be more specific in describing this program, let us single out one of the small ships of the Fleet and see it in action. The destroyer is one of the small ships that does

# JUDGMENT BAR

BY RUSSELL WARD\*

How would you like to play checkers with a machine? One of the latest types of electronic computers is able not only to store information but to use it in various ways. This machine can be taught the alternative moves in a checker game, store the information, and when you have indicated your move on a punched card, after a few seconds deliberation, make its own move. It may even type out such words as "expect to win in five moves." Admittedly, this is a bit disconcerting! Now if men can build such a machine, do you think it impossible to consider that God keeps men's records and will one day confront us with them? Hebrews 9:27 states very clearly that "it is appointed unto men once to die, but after this the judgment."

While judgment is an absolute certainty, yet we must recognize that the Christian's sins have been dealt with once and for all at the cross of Calvary. Hebrews 10:11-12 makes this very clear. For example, you will find this phrase: "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Our Lord himself in John 5:24, stated that the one who trusts Him "shall not come into judgment; but is passed from death into life." The consideration is based squarely on the fact that Jesus Christ was the sin-bearer for the sin of the world. Therefore, to acknowledge and trust Him as your own Saviour is to receive the benefits of cancelled judgment; namely, the forgiveness of sin. This is the present possession of the child of God (Eph. 1:7).

While a Christian's sins have been judged at the cross of Calvary, **the record of his life** is yet to be examined. In I Corinthians 3:11-16 we are given one phase of the truth in which we are told that the Lord

Jesus Christ is the foundation for the Christian life. There is a certain type of building being done by every Christian, and some day that work will be examined in the light of holy fire. The record states that if any man's work abides, he shall receive a reward, but if his work is destroyed by fire, "he himself shall be saved; yet so as by [or, through] fire." Also, a key reference in II Corinthians 5:10 states: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Considering especially this latter passage, let us notice that there are certain very solemn considerations set before the child of God who one day will face this great judgment bar.

## Completely Inclusive

The passage reads "we must **all**" appear before the judgment seat of Christ. Certainly, there is no argument here—the **all** is just as inclusive as the **all** of "all have sinned and come short of the glory of God." There is no alternative and there is no favoritism shown—every child of God must appear before the judgment seat.

## Fully Revealing

The word "appear" is a very important word at this point. It means literally to "bring to light, to set in a clear light." The marginal reading of some Bibles has the expression "be made manifest." The clear light of God's evaluation of our lives and service will be set visibly before all men. Let us notice at least two places in which this same word is used in the English Bible. For example, in the Book of Matthew, chapter 6, verses 4 and 6, we are told by our Lord that the man who gives in secret and the man who prays in secret shall be rewarded

"openly." This is the same word as the word "appear" in the passage. Thus, it simply emphasizes the fact that at this judgment seat, every detail of men's lives will be brought into the open. Some weeks ago, one of our little girls visited a skin specialist. In his examination, he used a special light to show up certain blemishes beneath the surface of the skin. It was a light which was to make the skin difficulty "manifest" to his eyes. This is exactly the thought that is in this passage. The actions, thoughts, and intents of the human heart will be laid bare—clearly seen at our Lord's judgment seat.

## Frighteningly Individualistic

Note the expression "that every one," this is a phrase which describes the utter loneliness of this judgment. It would be more proper if the word "each" was used instead of the word "every." This emphasizes the original meaning. In this life, we have a great tendency to lean upon and depend upon one another. We take great joy in lending assistance and encouragement and help to one another, and it is a great comfort to be able to turn to another individual for that help and assistance in a time of perplexity or difficulty. However, this will all be over at the judgment seat of Christ. It is an individual affair, and every man will stand squarely on his own feet when he faces his Saviour across that judgment bar. It is a lonely experience.

## Justly Rewarding Experience

In the words "may receive" the things he has done, we find this truth. The phrase speaks of the concept of an honest and right compensation for a thing done. For example in Ephesians 6:8, we have the following: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the

\*Pastor, North Riverdale Brethren Church, Dayton, Ohio



Lord, whether he be bond or free." The word "receive" is exactly the same word as the one here; it speaks of a **fair trade of one thing for another**. Our Saviour will be just and fair with us. It is not always so in this life! There may be times when we suffer unjustly; there may be times when we do not get the proper recognition for a task completed, but let us understand without doubt, we will get that fair treatment before His judgment bar.



I COR. 15:25, 26

For he must reign, till he hath put all enemies under his feet.  
The last enemy that shall be destroyed is death.

### Physically Compensating

Notice the expression "the things done in his body." This is a clear revelation that physical energy expended in the service of Christ will be justly rewarded. In I Corinthians 6:19 and 20, we are told of the value of the human body for the Lord. It is His! It has been purchased with a great price and we are exhorted to "glorify God in your body." The religions of **this world** place no premium on the physical body. Rather, they teach that it is a handicap and a drag upon the spirit and soul resulting in the final dissolution of body and soul in physical death (welcomed because the body has been the source of evil). This is not the Biblical view, for our Lord has not only purchased our souls' redemption in His work at Calvary, but He has also purchased the redemption of our physical bodies by that same ministry. This body is His! Therefore, the service which is rendered by the use of the physical body will be properly rewarded. Here, we build houses only to see them sadly deteriorate—there we are building mansions eternal in heaven by the physical energy expended to the glory of our Saviour.

### Eternally Final

Notice the phrase "things done . . . and that he **hath** done." The emphasis here is upon the record that is **full and complete**. Nothing can be changed! It cannot be added to! We cannot take back that which we perhaps would like to, for it is finished. "According to that he hath done." It points to a complete, final record of our lives and service. This, too, is a most solemn consideration, for it simply means that every present moment, or every future

moment that God sees fit to give us, is most important. How we use the time that He has given us will influence and write the record that will be opened in completeness at the judgment seat of Christ. There is a sense of awful finality about this statement! Oh, may God by His spirit stir us to fully utilize the time and energies that He has given us to His glory.

### Righteously Ethical

It is suggested by these words "whether it be good or bad." These are **moral** issues, and they cannot be evaded. Our Lord will reward all these moral things. We know that He knows the truth about all our lives and service. He knows all the thoughts and motives of our hearts; He knows **why** we have done certain things, even though it is evident to the eyes of men. There are times when it may appear that which we have done was in a right spirit and with a right attitude, but He **knows**. He knows it may have been done carelessly and not with a conscious, determined effort for the glory and honor of our Lord Jesus Christ. It is quite interesting that this passage would remind us again that even the child of God may have **bad** actions. Note again the words "whether it be good or bad." There is, however, one way in which the things that have been labeled as **sin** and **evil** in the Christian life may not appear before this judgment seat, for there is provision made in I John 1:9 for a Christian's sins to be forgiven: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would keep from the judgment seat those things that are labeled sin in our lives, then

we must go to the feet of our Saviour, name these things and ask His gracious forgiveness that they might be **put away and cleansed** from our lives. The only alternative will be to face them at the seat of Christ in an ethical consideration.

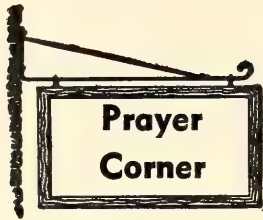
### Tremendously Impressive

In Matthew 27:19 the word "seat" is used to describe Pilate's throne. It was an elevated affair reached by ascending a flight of stairs or steps. Note also in this passage before us (I Cor. 5:10) that we must appear "**before**" the judgment seat of Christ. The full emphasis of this word simply means facing Him upon that elevated throne. What a comfort and joy it will be in that day to know that He loves perfectly and to know that He has dealt with the penalty of our sins once and for all at the cross. We are not facing here the issue of the destiny of our souls but the enjoyment of eternity in the presence of our Lord, though there may be things that will have to be faced honestly and squarely or even painfully, and put away. It also means that we will receive from His hand the righteous reward for energy expended in His blessed and wonderful service. Let us not forget that this is an experience from which none may escape, and which each one will have to endure alone. Our Lord will be completely, utterly fair and righteous in His evaluation of the things done in our body—whether they be good or bad. Let us live and serve as His children so that we can face that experience in the future with confidence and know that "perfect love casteth out fear."

### PHILIP—

(Continued from page 11)

you will believe that as Isaiah prophesied, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth," you too can ask, "See, here is water; what doth hinder me to be baptized?"



## BRETHREN DAY OF PRAYER JANUARY 15

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

### GRACE SEMINARY, COLLEGE

Pray for the young people whom the Lord would have enroll the second semester in the college and seminary.

Pray for the Alumni Bible Conference and the Bauman Memorial Lectures (January 19-22) that they may prove of great blessing to all who attend.

Pray for the itineration of Doctors Ogden and Bauman and others of the faculty during the months of December and January.

Pray that sufficient funds may be available for the maintenance of the current expenses and building project.

### WMC

Pray that the Christian Education Offering of the WMC will be sufficient to meet our project.

Pray that the women will use the Pen Pointers to every possible advantage.

Pray that all the women of our local councils will show greater interest in Sisterhood.

Pray that every member of WMC will be a witness for the Lord and a soul-winner.

Pray for those who prepare the Brethren WMC programs.

### SMM

Pray that the members of SMM

might take greater interest in their Sisterhood this year as a result of the changes made in the personal goals.

Pray that the girls might have a glowing testimony for Christ and be able to win some of their friends to Christ in their local schools.

### HOME MISSIONS

Pray for revival in 1959 in every home-mission church.

Pray for the home-mission workshops to be held, one in the East in February, and the other in the West in March.

Pray for the building program at Clayhole, Ky.; Taos, New Mexico; and for the completion of our building program at the Navajo Mission.

Pray for the new Bible classes started or being started in many districts.

Pray for the total support of the Navajo Mission work to come in under the designated-support plan beginning with this year.

### LAYMEN

Pray for more consecrated, soul-winning men in our Brethren churches and Sunday schools.

Pray for the laymen who are serving on our denominational boards, and for those who are serving in Africa and the Navajo work.

Pray for those who are working and winning our boys to Christ through the boys clubs.

### BYC

Pray that the Christian youth will maintain a sharp testimony for Christ in their schools.

Pray that adults will encourage youth spiritually and materially.

Pray for those who are responsible for organizing and training contestants for the Spiritual Competition program.

Pray that the necessary operating funds will be supplied for the Youth Council during the winter months.

### FOREIGN MISSIONS

Continue to pray for the health problems of a number of missionaries and missionary children; pray that Satan may not be allowed to hinder the work by this means.

Pray that the missionaries on furlough taking part in the missionary rallies, beginning Feb. 1, may be enabled to present challenging messages to our churches and may be given journeying mercies.

Pray for Rev. and Mrs. Lynn Schrock, now located in Cordoba, Argentina, that the Lord may open doors and lead in every step of the establishment of this new testimony.

Pray for the Lord's guidance and blessing for Miss Barbara Hulse as she begins her missionary service in Brazil this month.

Pray for the general secretary and assistant general secretary in the busy deputation schedule planned for them in this country after their return from Africa.

### MISSIONARY HERALD

Pray for the guidance of the Holy Spirit in the many details involved in the changes being made in the Sunday-school curriculum to go into effect with the first quarter of 1960.

Pray for the entire missionary staff of the Missionary Herald as they faithfully perform their service unto the Lord.

Pray that the special Jan. 31 issue of the Missionary Herald will prove to be a blessing to thousands of souls.



And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.



WMC ISSUE

JANUARY 10, 1959

RETHREN

# *Missionary Herald*



Photo by Ken Russell

## Swans at Winona Lake

# CHRIST MY LIFE

## Priceless Opportunities

Mrs. Thomas Hammers, Second Vice President

A Scotch botanist sallied forth to the hills one bright day to study his favorite flowers. He plucked a heather bell and put it upon the glass of his microscope. He stretched at length upon the ground and began to scrutinize it through the microscope. Moment after moment passed, still he lay there gazing, entranced by the beauty of the little flower. Suddenly a shadow fell upon the ground where he lay. Looking up, he saw a tall, weather-beaten shepherd gazing down with a smile of half-concealed amusement at a man spending his time looking through a glass at so common a thing as a heather bell. Without a word the botanist reached up and handed the shepherd the microscope. He placed it to his eye and began to gaze. For him, too, moment after moment sped by while he gazed in enraptured silence. When he handed back the glass the botanist noticed that the tears were streaming down the bronzed cheeks, falling on the ground at his feet. "What's the matter," said the botanist. "Isn't it beautiful?" "Beautiful?" said the shepherd. "It is beautiful beyond all words. But I am thinking of how many thousands of them I have trodden under foot."

Our paths are carpeted with beautiful heather bells of loving deeds, kindly words, thoughtful actions, and needful prayer that we could do unto the Lord in behalf of others. But we pass them by unheeded. Life is filled with many priceless gems of opportunity, but we lose them. We trample them underfoot, for we think only of ourselves and they are lost forever, thus we lose an opportunity to be of service for our Lord.

In the American Standard Version margin, Ephesians 5:16 reads: "Buying up your opportunity." This is the very thing Paul instructs us to do. As we think of the Wise Men we notice it was the very thing which they did. Often we think of the Wise Men arriving at the stable along with the shepherds. In fact, many of our Christmas plays and pageants tell the story that way. But according to God's Word and also according to historians the Wise Men did not arrive until some time later. They had come a great distance and were detained at Herod's court along the way. Whatever the date may have been the visit of the Wise Men tell us many things.

First, these men were alert. They were waiting for God's direction. When they saw the star, they were ready to "buy up the opportunity." They did not hesitate but made preparation for the journey. Secondly, they were willing to take the risk of traveling toward an unknown destination. They had the star to guide them, so they did not hesitate to go. We cannot always see the way which lies ahead, but we can face the new year with our Lord to guide us in serving Him willingly in any place and in any way He might ask. Should we not be willing to follow whithersoever He leads? Thirdly, they had faith to keep traveling even though the distance was great and there were many obstacles. There will be obstacles for each of us through this coming year. There will be discouragements, defeats, and unfulfilled hopes. But no obstacle is too great to be overcome as long as we have faith in God, "for with God nothing is impossible." Lastly, when they finished their journey, their joyous reward in finding the Christ Child surpassed all else, and they offered Him their most precious possessions in love and adoration. What more could we ask than the blessed privilege of knowing He is near, He is guiding, He is showing us the way to go.

Now as your national devotional program chairman I should like to make a few helpful suggestions concerning our program packets.

The addressing and packaging of these begins in late April and May. If a new council has been organized, and the names and addresses of the council officers have not been reported to the national secretary, please do it now so your council will be on the list for new programs. Or if it has had a change in any office since last summer, please notify the national secretary.

Remember the new program packets will be mailed to the present officers, so please see that the new officers elected in June receive them. You will receive only the number of packets you requested in last year's statistical blank. Bible-reading guides are mailed separately and a little later than the program packets. If the present officers do not receive the new program packets by the end of June, please write to me and you will be supplied.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# TREASURES OF THE SNOW

As I stood at my window on that cold winter night, for an instant God's presence was very real to me. The snow was falling and changing the outside world from a scene of naked tree branches and a few last forgotten leaves into a wonderland of glistening white. The bare trees took on a new garment of snow, the evergreens were soon heavy with their burden, and all the world donned a mantle of pure white.

What beauty! I thought as I watched another of the masterpieces of God's creative handiwork. For every snowflake that was floating down past my window was different from every other one, and each had a pattern which was its own. Then the thought came to my mind that we can compare the snow with the Word of God. For, as each snowflake is different, so for each one who reads the Word there is a different light in which it will be seen. Each one of us has some particular need in one's own life, and as each individual person is different from the other one, so each need is different. And yet the Word of God has the answer to that need, no matter what it may be.

Scientists have studied the snow for many years to find out just what it is, where it comes from, and why it falls. One of the things which they discovered was that snow is water vapor which has crystallized in the air. These crystals are usually transparent, and have brilliant facets which reflect light and cause them to look white. So it is with the Word of God. The Scriptures have many facets, or sides, which we may have never noticed before. But the Holy Spirit opens our eyes and causes us to see something new in a verse or passage which we have never before observed.

The most obvious characteristic of the snow is its color: white. The dictionary defines white as that which is free from spot or blemish; hence, innocent, pure. Snow has been used as a symbol of purity

and cleanliness in the Bible. The prophet Isaiah wrote: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

As I thought about the snow, I was reminded of the verse in Job 38:22: "Hast thou entered into the treasures of the snow?" In this passage Job was talking about the wonders of nature, and how they are beyond all human comprehension. Yet he points out that even in these mysteries there are treasures to be found. As there are treasures in the snow, even so are there more abundant treasures in His Word. A treasure is something which is precious or rare; a thing of great worth. We can then apply the term **treasures** to the wonderful promises which are given in the Scripture to God's children. They are so many but each one is precious to the child of God.

For instance, one of these precious promises which is familiar to each one of us is found in Philippians 4:13: "I can do all things through Christ which strengtheneth me." How often have we, when it seemed like our abilities had failed, turned to this verse for comfort and strength? And the Lord has never failed.

Another promise which is particularly precious for the beginning of the new year is found in Psalms 37:5, 7a: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him." As we enter the new year, we do not know what is ahead for any of us. But we do know the One who knows, and we know that if we will only rest in Him, and commit our way unto Him, He will make His will known to each of us. And when it seems as if we can't go on any farther, we can turn to Isaiah 40:31 and read: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

I believe that the most precious



By Miss Janet Hammers\*

treasure in God's Word which we can take with us through this coming year is that wonderful promise and hope of every Christian, found in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Though we know not the day nor the hour, we can enter this year looking forward to the returning of our wonderful Lord and Saviour.

Isn't it thrilling to get up the morning after a fresh snowfall, and look out on a world which is covered with glistening white which sparkles in the sunlight? It is even more thrilling to look into the Word of God and find those things which He has for us. As we look at the snow, we realize that within a few hours that sunlight which caused it to sparkle in the early morning will have cast its warm rays upon the blanket of white and caused it to melt. But the Word of God is everlasting and will be true throughout eternity. How precious are the treasures of His Word.

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\*Janet is a student at Grace College from the Northwest district, and national literature secretary of the Sisterhood of Mary and Martha. Since part of our offering for this quarter goes to furnishing the new lounge at Grace College, it seemed fitting to use students to write articles this month.

# Ponderings from Philippians

BY A COLLEGE STUDENT



Mary Jane Keyser

Mary Jane is a student at Grace College from the Northwest district.

Grace College  
Winona Lake, Ind.  
December 15, 1958

Dear Paul,

Nearly nineteen centuries ago you wrote me a letter. That letter has been of such tremendous help to me in my school life that I feel I must write to thank you for it.

Oh, I realize that when you wrote it, you didn't know it would reach me. From prison where it was penned your friend Epaphroditus took it to the Philippians. I know it must have helped them then, but I know so much better how it has helped me today.

You see, Paul, I am a senior at Grace. Many blessings and trials have been my experience here.

I can so well remember my first days here, and the question that persisted, "Why am I here?" Then I remember for the first time seeing your letter lying open on top of my books. I glanced at it, then stopped short to read there the answer to my question. "Being confident of this very thing [the thing I'd pondered], that he which hath begun a good work in you will perfect it."

Then I saw. God had led me here as part of His performing the work started in me, one of His children.

But there were other problems. College life was new. Many things

were expected of each of us students. Practical Christian work called me to serve the Lord. Working to meet financial needs required much time. Church services and prayer meetings invited my worship. There were social functions and athletic contests to attend. Always, too, there was book-work which piled up if let go.

"I can't do it all."

"Yes, you can," your answer came. "I can do all things through Christ which strengtheneth me."

But why? Suppose I can. Why should I?

It was then, Paul, I saw one of the most important parts of your letter. Your words, inspired of God, rang out to me the why—"That I may know him."

"That I may know him!" That was your goal and what a wonderful one. That, too, became mine. From then on I decided my school life should center around getting better acquainted with Christ through each assignment.

What a difference a goal made. Constantly I began to "press toward the mark for the prize of the high calling in Christ Jesus" just as you had so many years previous.

But though my heart was set on the goal, still homesickness crawled in and gnawed away. How I missed the majestic mountains so beautifully silhouetted against Oregon's horizon. Winona's Lake didn't begin to compare with the mighty Pacific.

(Continued on page 22)

## MISSIONARY BIRTHDAYS FOR MARCH

### Africa—

Mr. Albert W. Balzer	March 1
B.P. 36, Bossangoa via Bangui, French Equatorial Africa.	
Mrs. S. Wayne Beaver	March 2
Bozoum via Bangui, French Equatorial Africa.	
Verna Marie Dunning	March 10, 1945
Bozoum via Bangui, French Equatorial Africa.	
Judith Lynn Kennedy	March 16, 1953
M'Baiki via Bangui, French Equatorial Africa.	
Mrs. C. B. Sheldon	March 21
Bossangoa via Bangui, French Equatorial Africa.	
Diana Ruth Taber	March 25, 1954
Mission Evangelique, Yaloke via Bangui, French Equatorial Africa.	
Paul Marvin Goodman	March 25, 1951
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Miss Gail Jones	March 31
B.P. 36, Bossangoa via Bangui, French Equatorial Africa.	

### Argentina—

Mrs. Hill Maconaghy	March 21
Edo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.	

### Brazil—

James Melvin Zielasko	March 17, 1955
1630 Sebastiao Freitas, Capanema, Para, Brazil.	

### France—

Beckie Maurita Fogle	March 17, 1948
79 Chemin de Vasseux, Caluire et Cuire, Rhone, France.	

### Hawaii—

Rev. Foster R. Tresise	March 20
335 Manae St., Kailua, Hawaii.	

### Mexico—

Lorraine Marcella Edmiston	March 4, 1957
Apartado 36, Leon, Guanajuato, Mexico.	
Thomas Alden Howard	March 17, 1953
406 Mary Avenue, Calexico, Calif., U.S.A.	
John Leroy Howard	March 20, 1946
406 Mary Avenue, Calexico, Calif., U.S.A.	

### In the United States—

Kenneth Paul Churchill	March 5, 1947
c/o Clifford Yocky, 6070 Lewis Avenue, Long Beach 5, Calif.	
Barbara Jean Miller	March 18, 1951
c/o Dwight Erteld, North English, Iowa.	



"You will shew me the path of life" (Ps. 16:11), was a rich meaning for each WMC lady of the Michigan District. In Lansing, Mich. on October 16 the air was filled with expectancy as each of us anticipated the arrival of the Granville Tucker family for our fall rally. Months of careful planning and secret correspondence had preceded this big day and each was anxious for the big moment. Fearing that the stork might interfere with the rally plans all were quite happy when Rev. and Mrs. Granville Tucker and their ten wonderful children arrived for dinner.

To begin our afternoon session we were inspired by the testimonies of Brother and Mrs. Tucker. They really love the Lord and as you talk to them you will readily agree. Their Girls' Quartet, who are coached by their dad (and he has done an excellent job), sang for us. Their faces beamed as they sang unto their Lord.

We called our program "Path of Life." A narration written by Mrs. Gilbert Hawkins was read and the following is a summary of the program "Path of Life":

"We can look on the life of some of the men and women in the Bible and see the 'Path of Life' that the Lord chose for them. You will see that the path wasn't always a smooth and easy one. Take for instance the life of Paul—He had many, many rough places in his life, but the Lord was certainly able to use him and he said: 'For I have learned, in whatsoever state, I am, therewith to be content' " (Phil. 4: 11).

In the book, "250 Years . . . Conquering Frontiers," by Homer A. Kent, Sr., you will read there was much hard labor, suffering, patience, and sorrow along with joy and rejoicing of the faithful frontier workers as they were led in their "Path of Life." Following what they knew the Bible taught and what the Lord would want of them, they lived for the Lord.

The date of September 18, 1922 began the "Path of Life" for a young lady. This new baby girl was loved and grew into a healthy young lady. In her teens this young lady met a handsome young man, and they fell in love. They were sure they were to walk the "Path of Life" together, so they were married. It's always exciting for a new bride as she goes shopping to get ready for this new adventure in life.

# Tucker Family Honored

By Mrs. Richard Sellers

Pastor's wife, Lansing, Mich.

(The Ozark ladies presented a skit which showed a lady preparing to go to a bridal shower. They had a box with sheets, pillowcases, hand towels, dish towels, and many useful odds and ends for the Tuckers).

As most couples, they didn't have all the necessary equipment when they started housekeeping. Sometimes life gets a little discouraging for the new bride.

(The Alto ladies portrayed a scene of Mr. and Mrs. Tucker at the breakfast table. Mrs. Tucker brought her husband a piece of burned toast. "I won't eat another piece of burned toast," said Mr. Tucker, and so they had their first quarrel. This scene is a bygone one now, for Alto gave the Tuckers an electric toaster).

Shortly after this a new life began for her, she was a new creature, for as it says in II Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." The Lord was leading in a new "Path of Life." There was much rejoicing for her, for both she and her husband found Christ as their personal Saviour and could travel this new path together. There was double joy in heaven, for it says in Luke 15:10: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

This young lady had showers of blessings in her "Path of Life." We can account for ten nice blessings throughout the years of her marriage, and she's expecting another blessing in the near future.

After the fourth blessing came and they were all tucked in each evening it was time for relaxation.

(The Lansing ladies presented Mr. and Mrs. Tucker as they put their four little ones to bed. After all four were carefully tucked in they enjoyed a cup of coffee. Then the Tuckers were given an electric percolator and some cookies to enjoy the rest of the program).

After the seventh blessing and with many dresses, shirts, and so forth to iron, it was time to learn a few do-it-yourself jobs.

(The Berrien Springs ladies brought out an old ironing board and two of them stood in line to iron. While one was ironing a blouse another girl ran out and said: "I've got to iron this shirt right now. In ten minutes I must be ready for the marching band." So you see in a large household the ironing board has no rest. So the Berrien Springs ladies gave them an ironing board).

When the tenth blessing was on its way and much concern about his wife, this lady's husband needed a new pair of shoes and above all a new linoleum which had been worn

after much pacing the floor.

(Lake Odessa featured Mr. and Mrs. Tucker in the excitement and rushing around in preparation for a trip to the hospital for the arrival of a new little one. Mr. Tucker was pacing the floor and telling her to hurry and pack. She threw last minute things in the suitcase and off they hustled. Lake Odessa presented them with a love offering for linoleum since the old ones are walked through this long time!)

There is at least one more big event to take place in this lady's "Path of Life" that we would like to mention.

(Now the scene changes and we see Mr. and Mrs. Tucker sound asleep. Soon Mrs. Tucker jumps up and awakens Mr. Tucker and quickly each pulls on their clothes and after much rushing they get on their way for the new little one. New Troy presented the Tuckers with a pretty clock to be able to get to the hospital on time!)

That almost concludes today's program on the "Path of Life" but first a few words from our district project chairman, Mrs. Shipley.

(Mrs. Shipley rolls in a wheel barrow of personal gifts—slips, hose, dusters, baby gifts, and so forth. The children readily helped Mr. and Mrs. Tucker unwrap each gift. Mr. Tucker said he didn't know what it was, but the smiles on their faces were thanks enough. Each WMC gave one large gift and then each lady brought Mrs. Tucker a personal gift).

Our thanks go to Mrs. Gordon Bracker who gave suggestions and sizes and also to Mr. Tucker. He kept the secret from August till October from his wife and family. That's pretty good, don't you think?

Each lady was thrilled with learning to know Brother and Mrs. Tucker and their family. Now as we pray for the Tuckers and their work for the Lord at Fremont we have a very special interest in them.

The following poem expressed the feeling of each woman about "The Path of Life" as she left the rally.

## STEP BY STEP

He does not lead me year by year  
Not even day by day,  
But step by step my path unfolds,  
My Lord directs my way.  
Tomorrow's plans I do not know,  
I only know this minute;  
But He will say: "This is the way,  
By faith now walk ye in it."  
And I am glad that it is so,  
Today's enough to bear;  
And when tomorrow comes, His grace  
Shall far exceed its care,  
What need to worry then, or fret?  
The God who gave His Son  
Holds all my moments in His hand,  
And gives them, one by one.

# We, the Women

## Northern Ohio District

The WMC presidents and SMM patronesses met at the new Ashland Church Oct. 6 for a workshop. About 75 attended, and after prayer and a fellowship meal, we separated into groups and discussed problems at hand. Mrs. John Dilling gave a most interesting book review using the reading circle book, "In the Arena."

On the 27th of October, 143 ladies attended the fall rally at Fremont. Mrs. Robert Holmes was in charge of the morning program. After the singing of a hymn, led by Mrs. Ivan Swanger, Mr. Joseph Dombek, chalk artist, drew a beautiful picture of a woman in prayer, and gave the challenge that **prayer changes people**, as well as things.

At noon everyone enjoyed a baked ham dinner with all trimmings (furnished by all the councils), at which time 15 pastors "cooperated."

The afternoon session began with a song service using the WMC choruses. All churches were represented at roll call and a free-will offering of more than \$50 for our general fund and \$229 for the project offering of the student building on the Navajo Mission was given. In addition, each lady sent a personal gift to the schoolchildren at the Navajo school.

Mrs. Wesley Haller and Mrs. Evan Adams sang a beautiful duet, and then just before the message, Mrs. Adams challenged us through a solo number to a closer walk with the Lord. She presented the work and its needs which was followed by an open discussion from the floor. This gave us a better understanding regarding our Navajo work and a greater desire to give toward this work.

Mrs. F. B. Lindower,  
district president

## Northern California District

The Northern California WMC women met with the Chico ladies at their church Oct. 17 after early morning rides from widely separated churches. Distance was soon forgotten because of the warm welcome

extended to all by the Chico women.

The day was filled with business, National Conference reports, and two special features. Mrs. Kenneth Holgate made Clayhole, Ky., and Taos, N. Mex., come to life as she told of her recent visits to these two home-mission stations.

Here are a few items of business: Projects for first half of year: \$60 for a native Brazilian pastor; \$85 for Navajo work; \$15 postage for SMM bandages. There were 31 delegates present. The day ended with a challenge from Brazil presented by Mrs. Edward Miller as she spoke and showed pictures of their station in Macapa.

Mrs. Ellen Miller, district  
program chairman

## Southeast District

A highlight of the Southeast district fall rally which convened at Washington Heights Brethren Church, Roanoke, Va., Sept. 25, was a panel discussion on National Conference with our president, Mrs. Jack Westerman, and several others taking part. We heard highlights of the national president's message, reports of WMC prayer sessions, resumes of district reports, points of interest from statistical reports, comments on addresses of missionaries, which consequently made us all want to go to conference next year.

After awards were presented to eight ladies for reading the Bible through and the attendance plaque was presented to the Washington Heights Senior Council, Brother Ralph Colburn brought us a wonderful message from the Book of Philippians. He stressed Philippians 1:21 and said that if we substitute anything in place of Christ; such as money, pleasure, fame, home, and so forth, we will also have to substitute loss for gain.

Mrs. Joseph N. Sizemore,  
district secretary

## Northern Atlantic District

A district board meeting was held on Oct. 28 at Reading, Pa. Thirteen district officers and council presi-

dents attended in spite of the nasty weather. A warm time of Christian fellowship was enjoyed, and much business was completed. The next meeting is tentatively planned for March 1959.

Miss Rena G. Bauer,  
district secretary

## PONDERINGS FROM PHILIPPIANS

(Continued from page 20)

Mother's homemade bread and freshly baked pies had no equal here. And I even missed the friendly quarrels with my younger brother John.

From your letter, I knew that you, too, knew the meaning of being away from home. Your attitude helped me, "For I have learned, in whatsoever state I am, therewith to be content." Guess that meant Indiana, too, didn't it?

How could I meet my problems? Where could I take them? Through experience you found the answer and passed it on. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

One burden and blessing in particular I want to share with you, that of financing my schooling here. I said it was impossible. "I can't possibly make enough to go all four years."

You had the answer already once again. "But my God shall supply all your need according to his riches in glory by Christ Jesus." It worked for you and it has worked for me, too, Paul. Each year He has been faithful to supply me a job. For three years it was in the dining room of the hotel where we girls lived. This year the Lord's supplied in another way by giving me a wonderful Christian home with the Walker family in Warsaw and a good job at Horn's Sunnymede Restaurant.

And best of all I've found it true as you said: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Thank you again for your letter. Perhaps some day when I see you "face to face" in heaven I can tell you the many other things that time does not permit me to write.

In Christ,  
Mary Jane Keyser



# SURRENDER

## MY MÖTTO

### Strengthen My Morals

Have you ever been “brain washed”? You’re probably familiar with this term. It means a process used to change men’s ideas until they almost forget what they were formerly taught and accept other ideas put into their minds. But have you ever thought about being brain washed yourself?

Some years ago Russian scientists began experimenting with dogs. First, they placed food before the dogs which would cause their saliva to flow. At the same time they rang a bell. After conditioning the dogs to receiving food when the bell rang, they would begin ringing the bell just before they placed the food in front of the dogs. Finally, they would ring the bell without any food, and the dogs’ saliva would flow at the sound of the bell. They were conditioned to respond in an unnatural way.

Later they placed the dogs in a state of physical and emotional collapse. When the bell was rung, the dogs would not respond with saliva flowing. But afterwards, in a renewed state of health the dogs were conditioned much more easily than before.

This is the same process Russia now uses with men. The men are exposed to Communist propaganda and at the same time placed in a weakened condition until they break and accept the false ideas pressed into their minds.

Even so, girls, everyday we are being brain washed, and we don’t realize it. You are familiar with the expression, and probably use it yourself, “Everyone does it; it must be all right.” But that is exactly our downfall. Because “everyone

does it”—that is, everyone in the world—we as Christian girls find ourselves and our Christlike principles broken down. We become calloused because some sins are so common that we tend to excuse them in others and then to partake of them ourselves.

Did you know that God has actually set standards and given us rules to follow while we are teenagers? If you have read your Scripture lesson for this month from a modern translation, you have perhaps seen more clearly that God has

bodily contact as this is perfectly harmless. But a couple who has partaken in this form of amusement for a while soon finds it is insufficient, and a greater amount of contact must be made. This leads to kissing, necking, and petting.

Now remember that you don’t choose your life’s partner by the way he kisses. One of the bases on which you do choose a companion is his Christian personality, his way of life toward God and men, which certainly won’t be found by a kiss.

Necking and petting can be classed only as selfish exploitation; that is, actions of this type are only for one’s selfish satisfaction. They are only a means of gratifying the desires of our youthful impulses. And they break down the sanctity, the holy privateness of the other’s personality. They make shabby and cheap a wonderful expression of love, which should be kept for God’s special, chosen companion. Too, when one becomes involved with kisses and caresses, there accompanies them a heady feeling from our stirred-up emotions that makes it almost impossible to find God’s will for our daily living. After the first time we become conditioned just as the dogs were, so the next time our consciences are hardened more, and before long we are committing gross sins.

So God, who made us and knew what we would be like, has written us warning. One of them is found in I Thessalonians 5:22, Williams’ translation: “Hold yourselves aloof from every form of evil.”

(Continued on page 26)



By Miss Jeanette Turner

written specifically to us to be careful about our moral conduct, to keep our bodies holy, pure, and clean. One of the hardest times to keep unholiness from ourselves—our hearts, our minds, our bodies—is while we are dating.

Have you ever been asked the question: “Why touch the person you are dating?” Think about it for a moment. Can you give one reason that makes it necessary for a dating couple to hold hands? This may not seem wrong, but that is because we have been brain washed by ideas of the world that say such a small

# Strengthen My Morals

By Mrs. Scott Weaver

Strengthen means "to make strong." Morals means "a standard of right from wrong."

There are girls all around us who aren't Christians; yet they know what is right and wrong. They have a standard. Some things they would not do, for they are wrong. We say they are moral (or good) girls. On the other hand there are girls all around who do not care to do right. They have a low moral standard. Even some Christian girls have low morals. Years ago there was a much higher moral standard in America than there is today. Many girls tell lies and do not care. Years ago even the folks who were not Christians, when they spoke, their word meant something. Today girls lie, and laugh about it.

In Colossians 3:5, 8, 9, we see a picture of juvenile delinquency. "Uncleanliness" means girls don't wash! When girls have low morals, often they are dirty in their bodies. "Inordinate affection" means too much fondness, or too much love. Dear girls, don't throw yourselves away on the boys. Wait for the one God has for you. Guard your heart! Keep yourself pure! "Covetousness" means to want something someone else has. Do you have trouble keeping your pencils, combs, even your lunch at school? Yes; covetousness brings on stealing. Verse 8 mentions anger, wrath, malice. Dear sisterhood girls, do you lose your temper quickly? That's anger. "Wrath" means even more angry, and "malice" means angered so much that one wants to hurt another. "Blasphemy" means to be irreverent about the things of God, to laugh about spiritual things, or joke about them. "Filthy communication out of your mouth" means to talk dirty. Perhaps you know girls that do all these things. Yet, there are other girls who aren't Christians who live above these things, or cannot be blamed for any of these.

"We should be holy and without blame before him" (Eph. 1:4). Much blame can be placed on the girl whose life is filled with, or even has

one of the above mentioned wrong things. When a girl lies at school, everyone knows it. When a girl steals, others blame her. When a girl is not clean or talks filthy, others blame her.

Christian girls can be strong in their morals. "Put on the new man . . . after the image of him" (Col. 3:10). This new man means a new nature! "Put on . . . mercies, kindness, humbleness, meekness, long-suffering" (Col. 3:12). Forgive those who quarrel with you (Col. 3:13). Ask this question: How shall I Strengthen My Morals? The answer: "Put on the new man." This new nature is like Jesus. First of all, put off the old nature, then put on the new. Just do it!

The young man Daniel decided he wouldn't drink wine or strong drink. Although everyone else did—he didn't. He wasn't even afraid of the king! Daniel strengthened his own morals. "Strengthen My Morals should be the prayer of every SMM girl.

Joseph showed mercy, kindness, long-suffering, and even forgave his wicked brothers for all the mean things they had done unto him. (Remember how they sold him to strangers, then dipped his coat in blood, and told their father he had been killed?) Joseph had "put on the new nature." His morals were strong.

Do you glance at the test paper on

the desk beside you? That's cheating, isn't it? When everyone else dances in gym class, and you wonder if it's right or wrong for you as a Christian, are you strong enough to say, "No"—alone? When the teacher gives an assignment, do you try to slide through, or honestly study to know the answers? "We should be holy and without blame" (Eph. 1:4). Every SMM girl should have high morals and be without blame or criticism. Let us "put off" the old nature of sin and "put on" the new nature of doing right.

There is another way to Strengthen My Morals. When we read the Bible we learn what sin is. "Through thy precepts [or the Bible] I get understanding; therefore I hate every false way" (Ps. 119:104). Do you hate every false way? Do you honestly love truth? Isn't it too bad to see a Christian girl who loves sin? Perhaps she isn't reading her Bible or having her quiet time with the Lord. The Bible tells of righteousness and sin, right and wrong, true and false. If you want to strengthen your morals read the Bible!

There are two ways to Strengthen My Morals:

1. "Put on the new nature" (decide to do right).
2. "Read the Bible" (grow in understanding and truth).

May God show everyone of us in SMM how to Strengthen My Morals.

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## SUGGESTED PROGRAM FOR FEBRUARY

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THEME SONG—"Surrender, My Motto"

OPENING PRAYER

CHORUSES

SCRIPTURE—Colossians 3:5-17.  
Read it from a modern translation.

DEVOTIONAL TOPICS—  
"Strengthen My Morals"—Seniors and Middlers, read Miss Jeanette Turner's article. Juniors, read Mrs. Weaver's lesson.

POEM—"The Gospel According to You."

PRAYER CIRCLE

SPECIAL NUMBER

MISSIONARY TOPICS—Middlers and Seniors, read Mrs. Schrock's article. Juniors, read Mrs. Trevisse's topic.

DISCUSSION—Middlers and Seniors, discuss chapter 6 of *Christian Girls' Problems*. Juniors, discuss chapter 6 of *Little Shepherds of Navajo Land*.

CHORUS—"Out and Out for Jesus"  
BUSINESS MEETING—Memory verse for roll call is Ephesians 1:4 (for all groups).

SMM BENEDICTION — Psalm 145:1-2.





# Missionary Lesson for Seniors and Middlers

By Mrs. Lynn D. Schrock

God has a plan for each of our lives. This plan is not revealed to us all at once, but little by little He unfolds its design. Let us think of this plan as a beautiful pattern the Lord is designing. We are free agents to choose the path or make the decisions in our lives. The only way the pattern can be perfect is by permitting the Lord to guide us in our decisions so that His will is perfected. The moment we accept Christ as our Saviour we then belong to Him. This now means that He has the keys to every secret room of our heart. In other words, we have now dedicated our lives to our Saviour. Our desires are given over to Him. We can trust Him with them knowing that He never makes a mistake. Who can better design our lives? But we have to be willing to do His will. The choice is up to us.

The beauty of this pattern will largely be determined by the choices we make. A vital part of these choices will be determined by how strong our morals are. Each day we make a choice whether we're going to do this thing or we're going to do that thing. If our morals play an important part in these decisions or choices, let us ask ourselves—What are morals? Perhaps we can say they are the standards of discerning between right and wrong. In the fifth chapter of Galatians, the Apostle Paul gives us a list of the wrong standards or wrong morals. It is certainly an ugly picture, but do our morals fit into even one of these? They are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings. Some of these things you perhaps have never partaken of nor ever shall. This is a list of the works of the natural man, the one that shall not inherit the kingdom of God.

Let us now look at the list of the right morals. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

meekness, and temperance." These are the moral standards for the Christian, and can be kept only by the indwelling of the Holy Spirit.

The test of our morals comes when we least expect. How prone young people are to go along with the crowd. They don't like to be different in dress nor in conduct. We all like to be well thought of. But there are occasions where we must accept the ridicule of the unsaved because of our Christian morals. Only the Lord can give us the necessary help at such times. The Christian life is a life of morals that are very much higher and stronger than that of the world. It is a life that is constantly going against the current of this world. For some young people the world has a very strong attraction because they are not permitting the Lord to be the Designer of their lives.

We had a young man in our Bible Institute in Argentina who has fallen into just such a state. His mother is a Christian and his father professes to be a Christian. Though he was reared to go to Sunday school and his mother tried to get him interested in the activities of the young people, still he chose to go the way of the world. He was quite arrogant in his attitude and would even ridicule the Christian young people he knew. Then one day he apparently yielded to the Lord and repented of his ways. He studied a while in the evening school and finally entered into day school. He studied just one year. He chose not to return. What is he doing today? He is in the world rather than to make the choice of Moses of old: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). This young man never gave the Lord all of his heart; therefore he is weak morally.

Perhaps you work where filthy

language is used. What is **your** choice? Do you laugh at the smutty jokes rather than stand alone? This is a choice in morals. Anyone can lower themselves, but the Christian's life is a higher one morally. Paul wrote to the first century Christians: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good" (Rom. 12:2—J. B. Phillips trans.).

How can we strengthen our morals? An important influence is our home. If we live in a Christian home, then we know what choice to make. We have been taught to read the Bible and pray, to attend all of the church services, and to choose Christian friends. If you live in a non-Christian home, seek to make Christian friends with the girls who truly love the Lord and want to serve Him. Pray and read your Bible for inner strength.

This all leads us to ask ourselves this question: Are we truly desirous to have our morals strengthened? This will depend upon our dedication to the Lord. Let us not let weak morals ruin the pattern the Lord desires to design for us. He is the only One who can strengthen our morals!

## PRAYER REQUESTS

**Pray** that every girl in your SMM group will give all the offerings she feels the Lord would have her give.

**Pray** for Miss Barbara Hulse, our national project for this year.

**Pray** for each author of this month's articles.

**Pray** that each SMM girl in the United States and in our SMM's in Africa will be able to completely trust the Lord Jesus for moral strength in the problems of her life.

# Missionary Story for Juniors

By Mrs. Foster Tresise

The Christian was chosen in Christ before the foundation of the world. God intended that those who were chosen should live lives consecrated unto Christ and in the Spirit of love.

To live consecrated unto Christ means to live according to God's will as He makes His will known to us through His Word. So it is that God in His Word tells us not to lie to one another (Col. 3:9). It might seem unnecessary for God to give this command to those who know Christ, but it is sad to think of the number of Christians that are guilty of this sin.

We have heard some say: "I just told a little white lie." There are no

white lies; they are all black. In God's sight a lie is a lie and it is a sin. We see in the same verse that lying belongs to the old man, or the old nature, and it also says we are to put off the old man with his deeds, and put on the new man. When we lie, we are serving Satan, and doing his will, for God's Word tells us that Satan is a liar and the father of them that do his will (John 8:44).

But those who are God's children should put on all those graces that belong to the Lord Jesus. That is, we should show in our lives all the things that belong to God; we should be like Him. Let us think of these as garments which the Christian should wear.

He mentions **kindness**, which means meeting others with a smile

and cheerfully doing our daily tasks. **Humbleness** means placing self last, which is God's recipe for joy. You know the little chorus, "Jesus, Others and You, what a wonderful way to spell joy!" **Meekness** means doing our work without murmuring. **Longsuffering** reminds us of being patient. Sometimes we say something without thinking that hurts others' feelings. We see in verse 13 the word **forbearing**. How we need to control our words in speaking to others, **forgiving** one another. Last of all in this list of heavenly garments, the apostle mentions **love**. Love completes the Christian's outfit. It is the bond of perfectness. In each of these our example is found in Christ, the Perfect One.

In verse 17 we see that whatever we do in word or deed, we are to do all in the name of the Lord Jesus. In trusting His power, and obeying His will, our devotion should all be in His name; that is, to please Him. Then our lives will be filled with the joy and peace that He alone can give.

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## STRENGTHEN MY MORALS

(Continued from page 23)

Another is found in I Corinthians 6:15-20, Williams' translation: "Keep on running from sexual immorality! Any other sin that a man commits is one outside his body, but the man who commits the sexual sin is sinning against his own body. Or, are you not conscious that your body is a temple of the Holy Spirit that is in you, whom you have as a gift from God? Furthermore, you are not your own, for you have been bought and actually paid for. So you must honor God with your own bodies." You see, because God Almighty lives within us, we must keep ourselves pure and beautiful for His glory.

So do something profitable on your dates. Don't be brain washed by the world any longer into thinking you must satisfy lusts of your body while you are with fellows, or thinking there's no "fun" to do but "goof around" in a car. Enter into sports activities together; play games; work on hobbies; even studying can be fun when you do it with someone else! But run away from situations which motivate improper desires. "Keep on flying from evil impulses of youth" (II Tim. 2:22, Williams' translation).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

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## THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,

But writ in the long, long ago—

The Gospel according to Mark, Luke and John—  
Of Christ and His mission below.

Men read and admire the Gospel of Christ,

With its love so unflinching and true;

But what do they say, and what do they think  
Of the Gospel "according to you"?

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ life divine;

And, oh, that its truth might be told again  
In the story of your life and mine!

Unselfishness mirrors in every scene;

Love blossoms on every sod;

And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men;

Take care that the writing is true;

'Tis the only Gospel that some men will read—  
That Gospel according to you.

Anonymous





(Compiled by the Editor)

**TRACY, CALIF.** Nelson Hall has resigned as the pastor of the First Brethren Church. The resignation will become effective Apr. 1.

**UNIONTOWN, PA.** The First Brethren Church voted to purchase a 16-acre tract of land in the Craig-Meadow area of Uniontown. R. Paul Miller, Jr. is pastor.

**WINCHESTER, VA.** The Sunday school of the First Brethren Church shows an attendance gain of 17 percent for 1958 over 1957. The average monthly attendance recently reached 262. Paul Dick is pastor.

**IDENTIFICATION.** The "fishermen" pictured on page 29 are left to right: Dr. Raymond Gingrich, Akron, Ohio; Cleve G. Miller, Waterloo, Iowa; Dr. R. Paul Miller, Goshen, Ind.; Rev. Henry Rempel, Norwalk, Calif.; Rev. Charles Ashman, Jr., Phoenix, Ariz.; and Rev. Arnold Kriegbaum. The picture was taken at the Portland, Oreg., conference after the "fishermen" (?) had returned from a deepsea fishing trip. The fish? They are salmon.

**SIDNEY, IND.** The Sidney Brethren Church gave Pastor and Mrs. Rollin Sandy a surprise food-shower on Christmas Eve.

**LA MIRADA, CALIF.** Biola College Hospitality Day will be staged Thursday, Feb. 12 at the school's new 3 million dollar campus.

**DAYTON, OHIO.** The Miami Valley Christian Broadcasting Association has requested a permit for a Christian radio station to be located in the Dayton area.

**WINONA LAKE, IND.** Mr. John Benson, plant superintendent of the Free Methodist Publishing House, will leave by air the last of January for a seven week trip through Japan, Africa, and India.

**HARRISBURG, PA.** There were eight first-time confessions of Christ at the Melrose Gardens Brethren Church on Dec. 7 and 14. Alva Conner is pastor.

**AKRON, OHIO.** The Fairlawn Brethren Church has completed the purchase of a tract of land on State Route 176. At the present time services are being conducted in the Rankin School at Storer and Stadlerman Avenues. Dr. Raymond Gingrich is pastor. The church just became a 100 percent church in their subscription to the Missionary Herald.

**NOTICE.** Any desiring to have their 1958 Missionary Herald's bound should deliver them to the Herald offices by Jan. 30. After that date there will be an extra charge of \$1.

**DAYTON, OHIO.** Johnny Wheeler, director of Dayton (Ohio) Youth for Christ, was the guest speaker at the Calvary Brethren Church Dec. 28. Henry Barnhart is pastor.

**SIDNEY, IND.** Mr. and Mrs. Merle Heckman, members of the Sidney Brethren Church, celebrated their 48th wedding anniversary on Dec. 28. On the same day, Mr. and Mrs. Charles Stoneburner celebrated their 26th wedding anniversary.

## In Memoriam

**Miss Edith Stutzman**, a member of the First Brethren Church of Johnstown, Pa., went to be with the Lord on Dec. 24. She had resided

in the Church of the Brethren Home prior to her death.

—Russell Weber, pastor

**Mrs. Abbie Yoder** experienced her homegoing on Nov. 26. She was a faithful child of the Lord, and was a member of the Listie Brethren Church, Listie, Pa. She had been confined to her home for several years.

—Russell Konves, pastor

**Late Report.** Other members of the Listie Brethren Church, Listie, Pa., who have gone to be with the Lord during the past year are: Mr. Reuben Heist, Mr. August Beech, Miss Jane Letcher, Mrs. Florence Mostoller, and Mrs. Maggie Murray.

—Russell Konves, pastor

**Howard J. Bell** was given a military funeral Dec. 24 in Kittanning, Pa. He was a veteran of World War I.

**Ira T. Chaffee**, age 78, a member of the First Brethren Church of Long Beach, Calif., since 1915 and a charter member of the choir, entered heaven on Dec. 10.

Brother Chaffee was born in Erie County, Pennsylvania, and moved to Long Beach in 1906 where he and his family have since resided. In the horse and buggy days of Long Beach, Brother Chaffee opened up new routes for the Soft Water Laundry and Crescent Dairy Co. From 1924 to his retirement in 1950 he was custodian of the Burbank and Lee Elementary Schools, respectively.

—C. W. Mayes, pastor

**Wilbur Frazier**, of North Long Beach, Calif., went to be with the Lord on Dec. 14. He is survived by his wife and two daughters.

—George Peek, pastor

(Continued on page 31)

## The Bible Speaks on "Worry"



PSALM 55:22

Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.



MATTHEW 6:28, 29

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.



And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

GALATIANS 6:9



He that keepeth thee will not slumber...

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

PSALM 21:3, 5



Compiled by Roy H. Lowery

## MY TIME

As we enter this new year of 1959 may we one and all say with the psalmist of old: "I trusted in thee, O Lord; I said, Thou art my God. My times are in thy hands" (Ps. 31:14-15). It takes time to be holy just as it requires time for anything to be realized. If it is ever right to be a Christian, it is now. There is a time to be saved, to be strong, to trust God (Rom. 13:12; II Cor. 6:2; II Tim. 2:1; Ps. 36:7).

Time misspent is worse than wasted; we are told to redeem the time (I Cor. 15:9; Gal. 1:13; Col. 4:5). Man's use of time without God

in his heart is sin (Prov. 21:4). The benefits and the time of every day are God's gift to man (Ps. 68:19; James 1:17).

God says "now" is the time to be saved, but Satan says some more "convenient season," which means **never**, and was true of King Agrippa's "almost" (Acts 24:25; 26:28). The days are fleeing away. Time is short—it flies; the tomorrows are unknown—very uncertain (Job 9:25; Ps. 89:47; Prov. 27:1). If we intend to serve the Lord, we will have to do it now, while time is still allotted to us. It is high time to awaken

and to exercise our Christian duty. Jesus is not delaying His coming—He is coming soon (John 9:4; Rom. 13:11; Matt. 24:48-51; Rev. 22:6-7, 20).

Youth is the time to find God (Prov. 8:17; Eccl. 12:1). It is a terrible sin to allow for follies in the youthtime of life (Gal. 6:7-8). Neither the middle aged, the aged, nor youth should allow themselves at any time of life to be unprofitable to the Lord (I Tim. 4:12; Philem. 11). Throughout this year may we laymen use our time for the honor and glory of our Lord that we may be a good example before our youth, those who are Christian and those who are unsaved, and a testimony for our Lord.

When you kill time, you kill God's gift.

You waste what He has given; How sorry, then you'll be some day, When you see Him in Heaven.

## WHAT OTHERS ARE DOING—

**Dayton, Ohio** (First Brethren)—Brother Herb Edwards, vice president national Laymen reports he has been privileged to speak in six different churches since Conference, and has conducted prayer meetings in three others. He also reports that the Men's Chorus, 15 to 20 of them, have presented a message in song on two different nights at West Alexandria, Ohio, Grace Brethren Church, during their revival meeting, and also at Troy, Ohio, and at the Grace Brethren Church on Hoover Avenue in Dayton.

**Hollins, Va.**—This church was host to Southeast District laymen's rally with 84 men and 9 boys present. Tommy Anderson gave a very challenging message on Psalm 62: 5. An offering of \$43.24 was received for our national projects, which was to be divided equally among all six projects; therefore supporting our national projects 100 percent. May we hear from many more groups who are doing likewise. The following officers were elected for the coming year: Frank W. Campbell, president, Roanoke, Va. Cecil Terry, vice president. Clyde R. Austin, secretary-treasurer, Hollins, Va. Their next rally will be Feb. 6, at Ghent Brethren Church, Roanoke, Va.

**Grandview, Wash.**—The men of Northwest District met and elected

officers for the year as follows: Keith McDaniels, president, Sunnyside, Wash. Lowell Parton, vice president, Toppenish, Wash. Thomas Jensen, secretary-treasurer, Harrah, Wash. Rev. Robert Griffith, pastoral adviser. Plans and projects for future meetings were discussed.

**Sunnyside, Wash.** Seven laymen conducted the evening service at the Grace Brethren Church in Toppenish, Wash. These men spoke on the values, blessings, and results of a laymen's organization in the local church. They also conduct services at the Union Gospel Mission in Yakima each month.

**Roanoke, Va.** (Washington Heights)—The men's gospel fellowship met Dec. 12 at the home of Wallace Dalton with nine men present, including Pastor Vernon Harris.

C. L. Young, president, asked William C. Fisher, secretary of national laymen, to present the na-

tional goals and projects which he gladly did, especially emphasizing national goals and remarked that if every layman would carry out the national goals in their daily lives, we would have a sweeping revival throughout The Brethren Church. Brother Fisher challenged the men with excerpts from a letter written by Donald A. Spangler to A. Rollin Sandy, president of national laymen, from our mission field in Africa. Brother Spangler tells of the many needs on the mission field, especially the need of additional funds to complete the dormitory to take care of the missionary children. He tells of the tremendous load the missionaries are carrying. Some are taking time from their many duties to translate the Bible into the language of the African. They have completed Genesis through Isaiah. This is the greatest need—to give the African a true and accurate translation of the Word of God in their own language.

## SUGGESTED PROGRAM FOR JANUARY

Opening hymns—"Jesus Calls Us"; "Higher Ground."  
Scripture Reading—Psalm 31  
Prayer Time  
Hymn—"I'll Live for Him."  
Business Session—Plan for the year and take offering for Grace Seminary project. Send offerings at

once to Mr. Ben C. Zimmerman, Route 1, Warsaw, Ind.

Hymn—"More Like the Master."  
Bible Study—My Time. Psalm 31: 14-15.

Closing Hymn—"All the Way My Saviour Leads Me"; closing prayer.



# CATCHING FISH

BY GLENN MILLER

Whittier, Calif.

Blue skies, clear water, a light breeze, chop on the water, combine to make a salt fisherman's heart delight. Perfect conditions do not necessarily mean fish in the sack though—there are certain basic rules that must be observed. This is true whether fishing for giant bass at Catalina, fighting yellowtail at the Coronados, or following leaping marlin and sailfish at Mazatlan.

To catch fish, **you must go where the fish are!** Likewise to win **men** to Jesus Christ, you must fish where the men are. This isn't done sitting in an easy chair before a blazing fire, never speaking a word for the Saviour, or by choosing a different spot for recreation each weekend. The men are where we work, at the spots we play, they're everywhere. All are candidates to receive God's plan of salvation.

**There must be a chum line to catch fish!** The sportfishing boat pulls up to the bait boat. A scoop of bait is taken on board for each passenger—each scoop enough to fill a five gallon bucket. An hour, two hours, three hours run, fish are located, the skipper makes a circle, the deck hand tosses live bait overboard to start the chum line, which draws the fish in. Men, this compares to holy living. The world must know that we are different. They are drawn to our Saviour by our lives, and then won by our words.

**Wise fishermen choose the right bait.** Out of hundreds in the bait tank, there is one that is right as to size, kind, activity, condition to catch that fish boiling on the surface out there. Led by the Spirit of God, we are to choose the right portions of God's Word to present to the man at our side. We can say, God's Word says: "All have sinned . . ." (Rom. 3:23); "The wages of sin is death . . ." (Rom. 6:23); "by grace are ye saved through faith . . ." (Eph. 2:8). As many as re-

ceive Him as Saviour, He will receive (John 1:12). The bait is God's provision to meet that need.

**The fisherman must make the cast.** Bait dangling on a hook in the air, catches no fish. Bait in the circle of most other bait catches little. You must choose the spot where the fish boils and flip the bait there. Likewise you must take the Word of God, find the man, and apply the Word to the need and life of the one to whom you are presenting the "Love of God."

**The skilled fisherman knows when to set the hook.** Take the wily barracuda. He grabs the live bait crossways, stuns it, flips it in the water, always swallows it head first. The right time to set the hook is when the bait is inside the barracuda's mouth and before he spits

it out. There is a time as we witness to men of God's salvation when they are brought face to face with the decision of either accepting or rejecting the atoning work of Jesus on the cross of Calvary. They have heard from our lips the plan of redemption from God's Book, the prayer of our heart has been offered to God in their behalf, for God wants them to be saved from the penalty of their sins. We must offer them the opportunity.

Friend, perhaps you have never acknowledged to God that you are a sinner, and that you would like forgiveness. In God's plan, Jesus Christ's death on the cross paid the price for all of your sins. He will become your Saviour and forgive all your sins, too, as you invite Him into your life.



How many of these fishermen(?) do you know? They are identified on page 26

# The Baptism of the Holy Spirit

## WHAT IS IT?

By Russell Ward

Pastor, North Riverdale Brethren Church  
Dayton, Ohio

Much harm to the work of the Gospel has been caused by ignorance and erroneous teaching regarding this very important New Testament doctrine. It shall be our purpose to carefully examine all that the New Testament has to say on the subject with the sound principle that "God means what He says and says what He means."

### The Promise

The promise of the baptism of the Spirit by Jesus Christ is recorded in Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, and Acts 1:5. The last Scripture states the **time** of this baptism as "not many days hence," and the 120 men and women assembled in the upper room to await "the promise of the Father" (Acts 1:4).

### The Coming

The coming of the Spirit is recorded in Acts 2:1-13. The recipients were **believing Jews**, and those to whom they witnessed were **unbelieving Jews**. Another display of the Spirit is found in Acts 8:14-18 in regard to **believing Samaritans** (half-breed Jews). Acts 10 recounts the thrilling story of Cornelius and his household receiving the Gospel from Peter. While Peter spoke the Spirit "fell on all them that heard the word." These people were **believing gentiles**. The **only other instance** of this phenomenon in the New Testament is found in Acts 19:1-7, where a group of Ephesian disciples of John the Baptist were informed by Paul that John had told his disciples to believe on "him who should come after him, that is, on Jesus." When they had believed and were rebaptized with **Christian** baptism, then they too received the Holy Spirit. The important thing here is that these disciples were **uninformed** that Jesus had come, died, been resurrected, and ascended to send the Spirit. Their nationality is apparently unimportant else we would be given this information.

These are the **only** four instances in the New Testament where the Spirit came upon men. Analyzing the evidence we find (1) they are **all** believers; (2) they are always in groups; and (3) with the exception of Acts 2, always under the ministry of the apostles. Further study reduces these four instances to **two** by the plain statement of Peter. **He** had been present in Acts 2 and then had been the one sent to Cornelius and his family in Acts 10. In chapter 11:15-18 as he reports on the experience, he says: "The Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit." Note carefully that Peter clearly identified the experiences of Acts 2 and 10 as the baptism of the Spirit, but **nowhere else in the New Testament is any other experience so identified**. Equally significant is the fact that Jews are involved in Acts 2 and gentiles in Acts 10. This is emphasized by Acts 11:18: "Then to the Gentiles also hath God granted repentance unto life."

Baptism of the Spirit does not occur every time someone believes (i. e., with the display of supernatural signs, etc.), as for example, the case of Cornelius. See Acts 2:41, 47; 4:4; 5:12-14 as examples of people **believing**, but with no display of signs such as tongues. It is nowhere else recorded that these people received a later baptism of the Spirit. If they had, surely we would be plainly told!

The baptism of the Spirit is mentioned elsewhere in the New Testament, but **always** as something that **has already taken place**, never something to be looked forward to (see I Cor. 12:13; Gal. 3:26-27; Rom. 6:3-5). This fact is clearly **associated with faith**, and in this respect put no more plainly than the Galatian passage where we become "sons of God through faith, in Christ Jesus." The next verse as-

serts that we become a part of Christ's body by baptism (**Spirit**, not water). This is in harmony with I Corinthians 12:13, where Paul states: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (Note the reference to Jews, Acts 2, and Greeks, Acts 10!)

### The Purpose

The purpose of Spirit baptism is to introduce the believer into the body of Christ (I Cor. 12), attendant upon faith in Christ (Gal. 3:26-27; Acts 10:43-48), and is **never** a thing for which we are told to pray or seek. In **only one** instance is there any instruction regarding this. In Acts 1:4 the disciples were charged to wait in Jerusalem for the promise of the Father, but this is **nowhere** repeated **for us**. The disciples were alone involved as remainder of New Testament evidence clearly shows, for (as we have just seen) **only two** instances of Holy Spirit baptism are recorded in the New Testament. In one instance they waited, in the other they did not!

To avoid confusion, let it be noted that the supernatural manifestation of the Spirit's presence in Acts 2, 10, and 19 (there were **none** in Acts 8) is in none of the three cases attributed to the **baptism** of the Spirit. In Acts 2 it is a result of the **filling** of the Spirit, and in 10 and 19 it is simply said "the Spirit fell on them," or "came on them." We must be careful to observe distinctions which the Spirit himself makes and not to read into the text that which He did **not** say.

### Conclusion

In conclusion let it be repeated that the totality of analyzed evidence in the New Testament shows that we are nowhere commanded to ask or seek the baptism of the Spirit

(Continued on page 31)



## In Memoriam

(Continued from page 27)

**Mrs. John R. Engle** departed this life to be with Christ on Dec. 11. She was a faithful charter member of the Melrose Gardens Brethren Church of Harrisburg, Pa. Mrs. Engle was the grandmother of Grace College students Knute and Bob Larsen.

—Alva L. Conner, pastor

**Deborah Kay Douglas**, infant daughter of Mr. and Mrs. Gerald Douglas, Wooster, Ohio, was taken home to be with the Lord on Dec. 22.

—Kenneth Ashman, pastor

**Mrs. Grace Heilman**, almost 82 years of age, was called home to be with the Lord following a brief illness. She was a faithful and active member of the First Brethren Church of Johnstown, Pa., for many years. She was an active member of the Loyal Women and Dorcas Bible Class. She is sadly missed by her family and many friends who knew her as "Grandma Heilman."

—Russell Weber, pastor

**Mrs. Anna Bryant**, a member of the First Brethren Church of Philadelphia, Pa. for 36 years, went to be with her Lord on Dec. 9. She was the oldest member of the Philadelphia church, and had taught in its Bible school for 22 years. She gave up her class just four years ago at the age of 90, but was able to attend all the services of the church regularly right up through the Sunday evening before her homegoing. She will long be remembered for her record of faithfulness and service for Christ. She was used of the Lord to win her neighbor for Christ just a little over a year before her death.

—William Male, pastor



## EVERY BRETHREN A TITHER

AN ACROSTIC

BY REV. LEO POLMAN

Every good gift and every perfect gift is from above (Jas. 1:17).

Vow, and pray unto the Lord your God (Ps. 76:11).

Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver (II Cor. 9:7).

Render to Caesar the things that are Caesar's, and to God the things that are God's (Mark 12:17).

Ye are not your own. For ye are bought with a price (I Cor. 6:19-20).

Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts (Mal. 3:10).

Required in stewards, that a man be found faithful (I Cor. 4:2).

Every man's work shall be made manifest . . . and the fire shall try every man's work of what sort it is (I Cor. 3:13).

The silver is mine, and the gold is mine, saith the Lord of hosts (Hag. 2:8).

Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3:9-10).

Rather seek ye the kingdom of God; and all these things shall be added unto you (Luke 12:31).

Every man shall receive his own reward according to his own labour (I Cor. 3:8).

Not slothful in business: fervent in spirit; serving the Lord (Rom. 12:11).

All things come of thee, and of thine own have we given thee (I Chron. 29:14).

The tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord (Lev. 27:30).

If any man's work abide which he hath built thereupon, he shall receive a reward (I Cor. 3:14).

Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth (Deut. 8:18).

He began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered (II Chron. 31:21).

Every one of us shall give account of himself to God (Rom. 14:12).

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:35).

## THE BAPTISM OF THE HOLY SPIRIT

(Continued from page 30)

(though we are **commanded** to be **filled** [Eph. 5:18]), that it is God's method of making us members of Christ's mystical body (the church) and is attendant upon saving faith in the Lord Jesus Christ. This is the glorious heritage of every believer. As we yield ourselves to the Lord and **allow** Him to fill (control) us with the Spirit, then are we able to serve Him acceptably. (All quotations from ASV).

**SPECIAL.** Miss Rachel Saint and Mrs. Betty Elliot are back in their mission stations after an extended stay in the Auca territory; they were accompanied by four Auca men. The group included Dabu, apparently a leader in the Auca village. This is the first time adult Auca men have ever made a friendly visit to a mission station. The group that previously visited the Arajuno station and invited the missionaries to their village consisted only of women and children. To Missionary Aviation Fellowship pilot Johnny Keenan, the four men presented an interesting gift: one of their barbed hardwood lances. They said it was the last lance they were going to make. And Dabu admonished pilot Keenan. "You be careful with that and don't kill anybody. You can kill an animal; but **don't kill anybody.**"

**TORONTO, CANADA.** Dr. Oswald J. Smith has resigned as pastor of The Peoples Church here to give more time to evangelism and Christian journalism. His son, the Rev. Paul B. Smith, has been appointed by the church managers to succeed the well-traveled missionary pastor who founded the church 30 years ago. The congregation, known for its large foreign missionary budget, has made the retiring Dr. Smith pastor emeritus and vice president of the congregation.

**PHILADELPHIA.** The Third U. S. Circuit Court of Appeals here has announced that it will examine the constitutionality of a 164-year-old Pennsylvania "blue law" forbidding Sunday work of "non-essential" character.

An appeal brought by a discount store ("Two Guys from Harrison-Allentown, Incorporated") will be heard by the court during the week of Jan. 5. The court earlier rejected a request by the store to prevent Lehigh County from prosecuting employees who violate the ban.

The announcement of the test here came one day after the U. S. Supreme Court was asked to review the constitutionality of an Ohio "blue law" barring persons over 14 from working on Sunday (or, in the case of seventh-day Sabbath



**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

keepers, on Saturday) except for work of "necessity or charity."

**CHICAGO, ILL.** Moody Bible Institute of Chicago will conduct the fifth annual Moody Missionary Literature Workshop June 15-July 3. Designed especially for the missionary home on furlough, the workshop is planned to help those now engaged in literature or anticipating it, as well as those active in other areas of missionary service. It carries four semester hour credits. Specialist teachers will instruct in missionary writing, translating, editing, publishing, production, and distribution.

**ST. LOUIS, MO.** An extensive search has begun for 16th century documents which will be microfilmed and deposited in a special library to be established at Concordia Theological Seminary. Dr. Ernest G. Schwiebert, executive director of the Foundation for Reformation Research, says the Reformation materials currently are being gathered from the Library of Congress, the Wartburg Theological Seminary (Dubuque, Iowa), and the Menno-nite Historical Library in Goshen, Ind. The Aid Association for Lutherans, an insurance organization, has granted \$75,000 toward the cost of building a Reformation library.

**DALLAS.** Sunday drilling for

National Guard recruits has been denounced by Texas Baptists who complain that the drills cause the Guardsmen to miss church services. In response to these complaints, the executive board of the Baptist General Convention of Texas is planning to appoint a committee to study the Guard's policy on Sunday drills. Similar complaints in Tennessee recently led the Baptists there to label the Sunday Guard drills as "unnecessary."

**WORCESTER, MASS.** This city received its largest "conscience payment" in history: a bundle of \$10 and \$20 bills totaling \$520. Accompanying the bundle was an unsigned note saying the money was "for materials and work not done good."

Twice before the city has received conscience payments of \$200 and payments of \$1 and \$2 are quite common, but the \$520 constituted a new record.

**ST. PAUL, MINN.** Eighty-four percent of Minnesota's public school systems participate with local churches in weekday religious education programs, according to a recent survey. Nearly all of these programs are conducted on a released time basis, one hour a week. The survey also revealed that distribution of Gideon Bibles is allowed in 42 percent of the State's school systems, and that seventy-four percent of the systems permit school observances of religious holidays such as Christmas and Easter.

**ST. LOUIS, MO.** The Sixteenth Annual meeting of National Religious Broadcasters is scheduled for the Mayflower Hotel, Washington, D. C., January 21-22, 1959. All interested in Christian radio and television broadcasting are cordially invited to attend. Theme of the two-day meeting is "Freedom of Faith for the Future." Key addresses will be delivered by Harold Fellows, president, National Association of Broadcasters; John Charles Doerfer, chairman, Federal Communications Commission; Ray Scherer, NBC White House correspondent; Dr. William J. Millard, Millard Research Associates; New York City; and the Honorable Spessard Holland, United States Senator from the State of Florida. A feature of the two-day convention will be workshops in Christian program production, Christian station operation, and world missionary broadcasting.



*Brethren*

# *Missionary Herald*



# EDITORIALS

By W. A. Ogden, Executive Vice President



## *How Long To Live?*

Ask this question of little Mickey Messner (see cover) and he might say: "Why, maybe a hundred years. You know right now the average person lives to be sixty-five, and who wants to be merely average? By the time I reach sixty-five the knowledge of the human body, and the development of science and medicine will be so great they will be saying, 'life begins at eighty.'"

But, my little friend, what is life? Can it be measured in a test tube? Is it just length of days? Is it not rather to be measured in deeds, and in doing the will of God? God says those who live in pleasure are dead while they live. Jacob, who had lived 130 years said: "Few and evil have the days of my life been." The "supplanter" had found that life is much more than the accumulation of wealth and the stretching out of years.

Our Lord spoke of "the rich fool," who thought life was in the abundance of the things he possessed, that the soul could be satisfied with material things. The wise man, Solomon, after tasting all of life's sweetest morsels; wealth, pleasure, fame, and all the rest, said it was all "vanity and striving after wind." Certainly God did not create us for this!

Now that the prospect of the span of man's life is being extended, men are beginning to worry about what to do with all the old people who will be the responsibility of someone to care for. Surely this is not a very happy prospect.

When our Lord was dying at the age of thirty-three He said, "It is finished." Robert M. MacCheyne did not reach his thirtieth birthday, but he led thousands into the kingdom of Christ in his short lifetime and left a witness that is still bearing fruit.

Let us resolve to live in deeds and in sacrificial service, doing each task with such diligence and precision that whether life be short or long we will be able to say: "I have fought a good fight, I have finished my course, I have kept the faith."

## *Things Which Cannot Be Shaken*

All is not peace and tranquility as our old world faces the new year. We are living in those days spoken of by our Lord when he said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). The "cold war" grows more intense; civil wars in Cuba, in Egypt and the Holy Land, and in the French colonies make ever imminent the threat of another global war and chills the hearts of men. In such times only those who know God and believe in His omnipotence can have rest of heart and mind. It takes more than a new date on a calendar to give assurance and peace.

While man's sin is causing our world to reel like a

drunken man, we must remember that God has said that He is going to shake both heaven and earth, and in doing so will remove all that is spurious and temporal in order that "those things which cannot be shaken may remain" (Heb. 12:26-27).

## *The Throne of God Cannot Be Shaken*

"Wherefore we receive a kingdom that cannot be moved." Man's folly is demonstrated in his belief that he can build a perfect and a permanent government. History teaches him the contrary. Only God can build such a kingdom. "Thy throne, O God, is for ever and ever." No earthborn rocket, no atheistic plot or rebellion can touch that throne which holds the universe in control. "Of his kingdom there shall be no end."

## *The Word of God Cannot Be Shaken*

Dishonest men make promises with no intention of keeping them. Governments make treaties which, at the whims of ambitious men, become mere scraps of paper. Even honest men are sometimes unable to fulfill their most solemn vows. But the Word of God is immutable. "For ever, O God, thy word is settled in heaven." Sometimes men treat the Word of God as though it were a changeable thing, meaning one thing yesterday, another thing today, and, possibly, something else tomorrow. The Word of God is as changeless as God himself. His Word believed and obeyed is a shelter from all storms. Peter must have had this in mind when he wrote: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

## *The Church of God Cannot Be Shaken*

Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The church is the only thing Christ ever promised to build. He has no secondary plans in case of failure here. There will be no failure. From its very inception the church has been the object of Satan's most violent attack and his most vehement hatred. When all of earth's glory lies in dust, the church will live in immortal glory with her Head, Jesus our Lord.

Today Christ is building His church. We believe He is gathering the last stones for that magnificent Temple. Soon He will come for His holy bride, "and we shall be for ever with the Lord." All the atheism, all the communism and modernism in the world cannot destroy His holy work. Truly the church cannot be shaken. For this we are deeply grateful and press on into the future with peace and assurance, awaiting His day for the shaking of those things which must be removed "that those things which cannot be shaken may remain."

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Alva J. McClain

# Grace Bible Conference--1959

By John C. Whitcomb, Jr., Th.D., Alumni Secretary



Howard G. Hendricks

Final preparations are now being made for the Eighth Annual Grace Bible Conference, Monday, January 19, through Thursday, January 22, 1959, to be held in the halls of Grace Theological Seminary. Sponsored by the Grace Seminary Alumni Association, but open to all friends of the school, this conference promises to be one of the finest ever planned. A varied and interesting program is in store for all of our alumni and friends who are able to be with us at Winona Lake during the four days of that week. Pastors, especially, are urged to attend.

## Dr. McClain's Lectures

This year we shall be privileged to have our own president, Dr. Alva J. McClain, as the Louis S. Bauman Memorial Lecturer. He will be giving five lectures on the general theme, "The Kingdom of God in the Apocalypse," Tuesday through Thursday mornings at 10:30 a.m., and Tuesday and Wednesday evenings at 7:30.

Dr. McClain's lectures will be incorporated into his forthcoming volume on **The Greatness of the Kingdom**, which is scheduled for publication in April 1959, by the Zondervan Publishing Company. This volume will climax many years of study and teaching in the field of Biblical eschatology, a field in which Dr. McClain has been widely recognized as an authority. Three years ago, Dr. McClain delivered the W. H. Griffith Thomas Lectures at Dallas Theological Seminary on the subject of the Kingdom. At present he is serving on the Scofield Bible Revision Committee, which has been commissioned by Oxford University Press to revise the famous Scofield Reference Bible.

The first series of Louis S. Bauman Memorial Lectures was delivered by Dr. Charles W. Mayes (1955); the second series by Dr.

Wilbur M. Smith (1956); the third series by Dr. Orville D. Jobson (1957); and the fourth series by Dr. J. Vernon McGee (1958).

## Alumni Speaker

We are happy to announce that the alumni speaker for the Grace Bible Conference in January will be Howard G. Hendricks, Professor of Christian Education at Dallas Theological Seminary. Professor Hendricks is a nationally recognized specialist in the field of Christian Education and youth work. He was recently elected president of the Commission on Research in Christian Education of the National Sunday School Association, and is a member of the convention staff of Scripture Press. At Dallas Seminary, he not only heads the new department of Christian Education, but also teaches courses in practical theology. Many of the pastors and alumni who attended our National Conference in August 1957, can testify to the excellence of his lectures on Sunday-school and youth work.

Professor Hendricks will speak on the subject, "Christian Education is Homemade," on Monday evening, 7:30 p.m., January 19. Tuesday through Thursday mornings at 9:00 a.m., he will speak on these subjects: "The Pastor as an Educator," "The Pastor as a Reproducer," and "The Pastor as a Counselor." Tuesday afternoon at 1:30 p.m. he will conduct a seminar discussion on "Pastoral Pre-Marital Counseling," and Wednesday afternoon on "Planning a Youth Program." The Thursday afternoon session, which concludes the conference, will be a seminar question period conducted by Dr. McClain and Professor Hendricks. Wednesday evening at 5:15 p.m., Professor Hendricks will address a Sunday-school banquet at the Eskimo Inn on the subject, "Expand or Expire."

Other activities scheduled for the week include alumni-faculty-student fellowship hours after the evening services, the alumni business meeting at 3:00 p.m. on Tuesday, and a basketball game in the Grace gymnasium against Manchester College frosh, on Wednesday evening at 9:00. Those who desire lodging for the week, or tickets to the Sunday-school banquet, are urged to make reservations now by writing a card to the Grace Seminary Alumni Association, Winona Lake, Ind.

## Alumni Projects for 1958

For the interest of general readers who do not receive the monthly alumni bulletin, we would like to give this brief report of alumni giving during the current year. So far this year, the alumni have given through the Association \$250 toward the 1959 Grace Bible Conference, \$400 for a Grace College scholarship, and nearly \$600 toward a new concert piano. During the previous two years, nearly \$1800 was given toward the purchase of campus street lights, \$550 for two Grace College scholarships, and about \$675 toward the building fund.

As alumni of one of the finest Christian schools in the world, we invite each one of you to pray for us and for the school we represent that Christ might be presented to a needy world during the coming year with conviction and power and love. Only as thousands of Christian friends everywhere pray fervently and give sacrificially, can our beloved school continue to fulfill the function which God has given to it in these dark days. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1-2).

# What Is a Christian College?

By Herman A. Hoyt, Th.D., Dean of Grace College

In a recent issue of the **Missionary Herald** the writer listed several purposes of a Christian college. These purposes comprise in themselves the good and sufficient reasons for maintaining a Christian college even though there are hundreds of public and private colleges across the country where a liberal arts education is available.

However, the purposes for which a Christian college exists, and the means and methods of achieving those purposes, are not the same. Since the name "Christian" is so variously defined and explained, it seems very much in order to ask the question, What is a Christian College? The answers will be as various as the definitions for the word "Christian." Therefore it is only fair to enlarge upon this point so that the readers may know what the writer and his colleagues mean when this term is used.

## **A Christian College Is Pre-eminently Its Faculty and Staff**

Any school is pre-eminently its faculty and staff. Careful reflection will reveal this. There may be buildings, but buildings do not make

a school. There may be a library, but a library does not make a school. There may be people, but even the presence of people does not make a school. The one thing that makes a school is a group of people who are properly prepared to teach others, and are organized for this purpose. This group may be prepared to function as a school without any of the incidentals such as building, library, or students.

This means that a Christian college centers primarily in its faculty and staff. It means that this faculty and staff must be Christian in the fullest and most Scriptural sense of this term. This will mean that each faculty member is Christian in character, creed, and conduct. In character, a Christian is one who has Christ dwelling within, the result of the miracle of new birth. This is more than a mere profession of faith, more than mere church membership, more than a mere signing of a statement of faith. One might have done all these things and not be a Christian. In creed, it means that one makes a genuine profession and subscribes to the faith set forth in the Word of God. In conduct, it

means that one orders his steps in the light of that pattern of holiness and righteousness set forth in the Bible.

## **A Christian College Is Next the Curriculum and Subject Matter That Is Taught**

Assuming the existence of a Christian faculty, the next thing in order for a Christian college is what this faculty will teach. This of necessity touches upon the basic and fundamental thing which the school is set up to accomplish. The word "Christian" prefixed to the word "college" presumes that the essential purpose will be to impart knowledge and develop character under the guidance and control of a Christian philosophy.

This certainly means that there must be a basic and comprehensive understanding of the Scriptures, and that this is embodied in a statement of faith to which each faculty member is willing and ready to affix his signature. It is this unity of the faith and in the faith that provides oneness in the general teaching within the classroom and in the life of the school.

Starting with this as basic, the faculty members will then be able to give a Christian interpretation of life in its several departments and as set forth in the various subjects taught in the classroom. This will help the student to see each subject as God sees it, and to see it in its proper place in the picture of life, fully integrated with every other subject. This will give unity, clarity, and purpose to everything. Above all it will help the student to find his place in the great plan and purpose of God for his own life.

## **A Christian College Includes Also Its Atmosphere and Environment**

There is still a third thing that is absolutely essential to a Christian college. That is a Christian atmosphere and environment. This is the product of a Christian faculty which possesses a Christian philosophy of life. But it is more than a mere profession of faith. There might be a profession of faith, but no Christian atmosphere. This is more than mere

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## The Trombone Trio



Another full-time Gospel Team is now in regular operation with the completion of the program of the Trombone Trio. The personnel consists of Verne Hutchison, Jesse Deloe, and Lynwood Catron, all Seminary students. The accompanist is Marilyn Grubb, College sophomore. Mrs. Catron and Mrs. Deloe travel with the group and complete the mixed quartet and ensemble.



membership in a church. There might be membership and no Christian atmosphere. This is more than mere signing of a statement of faith. There could be this with conduct and teaching contrary to or neutral to the faith. This is more than mere Bible teaching or Bible-centered teaching. There could be these things and no Christian atmosphere.

A Christian atmosphere is an intangible thing in one sense. It cannot be caught in a picture and thrown on a screen. It is even difficult to describe in words. It is often easier to feel than to explain. But it is real; it can be felt; and it can be measured by the Word of God. A Christian atmosphere is the environment created by the presence of a true Christian. It is not necessary for him to make public proclamations or loud claims in order to produce this atmosphere. A true Christian carries it with him wherever he goes. It is a part of all he is and does. His attitudes, thinking, statements, social life, demeanor, conduct, piety betray him. In whatever place he may be found or in whatever area of knowledge he may be working, it is the same. It is always consistent, thoroughly permeating all of his life and conduct. This atmosphere will prevail in the classroom, in the chapel, in the halls, at the games, on the campus, in the office, at work, at play, in business, on Sunday, during the week, in prosperity, in adversity, in public, in private, in personal life, in professional pursuits.

Students are bound to recognize the difference between this and the world. They are bound to see how this adorns the doctrine of Christ, the truth that is being imparted to them. This atmosphere will inevitably melt, and mold, and shape to some degree, their creed, character, and conduct. Perhaps in few cases it will be little, but in most cases it will be much. In this atmosphere many careers will be determined and future contributions will be initiated. Its true worth will not be known till we reach the Judgment Seat of Christ.

The buildings, the books, the grounds, the classrooms, the subjects, and a multitude of other things that go to make up a college will be no different in a Christian college than in one that is not Christian. The things that will make the dif-

(Continued on page 40)

# Teaching Preachers To Preach

By Nathan M. Meyer, Th.M.

Teaching preachers to preach is a sobering and solemn responsibility. Nearly one hundred men sit in the homiletics classes here at Grace Theological Seminary. Incidentally, homiletics is a study in the art of preaching; that is, the preparation and delivery of sermons.

These young recruits for the Lord's army will soon scatter to the four corners of the earth as hundreds of their predecessors have already done. As soldiers in the army of King Immanuel, they march into the fray. A few will do an outstanding job for the Lord. A few will fall by the wayside en route to battle. A few will become casualties when the battle begins. Undoubtedly some will wear the martyrs' crown. Most will carry on faithfully until their Commander-in-Chief summons them home.

The job they do is in no small way determined by their training here. Therefore, a tremendous responsibility rests upon their instructors and their school.

It is the God-given task of the homiletics department here at Grace to train these young men not only to be preachers, but to be **good** preachers. There are already too many poor preachers feebly trying to proclaim the unsearchable riches of Christ. By the time they get through butchering the Scripture, murdering the King's English, and choking the Spirit, they have decimated and dissipated the riches of Christ into a pauper's fare and a fool's folly.

When we consider that the average preacher probably delivers about 5,000 sermons in his lifetime to over half a million people, we can see how important it is that he preach powerful, fruitful messages. What a tragic irreparable loss when

sermons are only a repetition of words without the potential of a powerful challenge that moves men to God!

## The Need of a Call

We assume that the young men who come here to learn the art of preaching feel definitely that God himself has given them a divine call to give their lives in the proclamation of the Gospel of Jesus Christ. They are not here by choice but by command. They feel "Woe is me if I preach not the gospel." Even though the call may vary in the way it is issued, this call is an absolute essential; there is no substitute and there can be no exception. What kind of a soldier would the man be who was not absolutely certain of his status—whether a service man or a civilian?

## The Work of the Holy Spirit

We instruct these young men that their work is the work of the glorified Christ carried on by the Holy Spirit through human instrumentality. Nothing at all of lasting value can be accomplished by the arm of the flesh. "It is not by might, nor by power, but by my spirit, saith the Lord."

Therefore, we aim to indoctrinate indelibly upon the mind of every budding homelician the fact that three points and a poem do not make a sermon. He can be successful for the Lord only to the extent that the Holy Spirit is able to work in him and through him.

Before the Holy Spirit can work **through** a man, he must work **in** him. Paul spent years alone with the Lord in Arabia; Moses came

(Continued on page 40)



## About the Author

Nathan Meyer is a graduate of Elizabethtown College and Grace Theological Seminary. His teaching ministry has been enriched by ten years of pastoral experience and five years in the public schools. At present he is pastor of the Leesburg (Ind.) Brethren Church and is assistant professor in homiletics at Grace Seminary.



# Missiles and Muscles

By R. P. DeArmey

Pastor, Winona Lake Brethren Church

Missiles and muscles seem to be the most important by-product of the modern college and university, and as a result the glowing reports of the mental and muscular giants who produce them are continually filling the two most prominent pages of the modern-day newspaper—the front page and the sports page.

Some schools are endowed and subsidized to the place where they are able to produce this type of headline product, but many are not. Unfortunately small schools are often relegated to a place of obscurity in the thinking of those who are in a position to help them, and so the attention and support they deserve is not forthcoming. This is especially true of the Christian college and particularly so when it has been founded and controlled by a denomination.

Has our thinking been so conditioned by the constant flow of news releases that we fail to distinguish between bigness and greatness? Do we possibly think a school is incapable of greatness simply because it is not big enough to produce men who are able to put satellites in orbit around the earth and footballs in orbit between the goal posts? There are many standards of greatness among men of the world because they have many different points of view, but there is only one standard of greatness for the Christian with a Christ-centered point of view. If we measure our own Christian schools by the standards of the world, we may be somewhat disappointed; but if we use God's standard of greatness, we might well be encouraged.

Grace Theological Seminary and Grace College were founded and are controlled by the National Fellow-

ship of Brethren Churches. They are Christian schools founded in the name and for the glory of Jesus Christ. They are not in competition with state or privately owned institutions; however this does not mean they do not maintain scholastic standards that are on a par with or even higher than those found in many non-Christian schools. The philosophy of the Christian educator often runs counter to that of the educator with only secular interest, and so there are often marked differences between the two systems.

A pulpit on the campus of a seminary and college is a very interesting place from which to view the life and workings of the schools. It has been my privilege to occupy this position at Grace for nearly two years and I am more than ever convinced that, even though our schools are relatively small, they are by the manifold grace of God attaining a measure of greatness for Him. Headlines are of little concern to the faculty and administration, but the glory of Jesus Christ, the good of the student, and the gain of the church are ever before them. Bigness and greatness are considered very proper ambitions for worldly institutions, and certainly the goal of being "great for God" should not be wrong for the Christian.

## Great Glory

**Great glory for Jesus Christ** is the primary intent of every course and every class in both the seminary and college. If you were to isolate some particular class, it might be difficult at the moment to see just how the Lord was being glorified, but the same thing would be true if you were to isolate some particular incidents of the Bible. The context is very important to the particulars recorded in the Word, and this is also true in the Christian school. One of the main factors in the "context" of Grace is a faculty devoted and dedicated to the glory of Christ. From the vantage point of the pulpit here on the campus, it is possible to see behind the scenes, and it is there you learn to know the

hearts of the men and women called to this ministry. Sometimes the "outer wrappings" of a school are most advantageous in soliciting support, but here at Grace you would be most impressed by a look at the "inner content."

## Great Good

**Great good for the student** is also a prime factor in praying and planning for a school. Good facilities and well-trained instructors are just as necessary to a Christian education as they are to the secular, and Christian students should not be penalized in either respect when they choose the Christian college. Many Grace faculty members have sacrificed in the past, and a goodly number are making a tremendous sacrifice at the present time, to provide the very best in instruction. They are all well qualified in their respective fields, but for the good of the students who come to Grace they are willing to make a personal sacrifice of time and money to further their own education. The facilities that are needed cannot be provided by the faculty, they must be furnished by those who are willing to share the responsibility of providing our Christian young people with the finest in Christian education.

## Great Gain

**Great gain for the church** will naturally flow from the school fully dedicated to the principles mentioned above. Who can estimate the real worth of Grace Theological Seminary to the church of Jesus Christ? Already over one hundred missionaries have gone out from the halls to serve in twenty-one foreign countries, and approximately 300 additional Grace Alumni in America are serving Christ in pastorates, home missions, Christian publications, and other forms of Christian work. The whole cause of Christ must be our first and major concern, but when we ask Brethren

(Continued on page 40)



# PHILOSOPHY and the CHRISTIAN

(Third in a series)

BY J. WORL STUBER, Ph.D.

Assistant Professor in Philosophy



In the first article of this series, it was pointed out that because man is a rational creature, he is compelled to ask, and to attempt to answer, questions which are essentially philosophical in character. Then, in the second article, the importance of a starting point or underlying presupposition in philosophy was discussed. Here we contended that the basic postulate or assumption of a particular world view is a matter of choice. An individual must decide which assumption or set of assumptions is worthy of his trust. Such a decision is made on the basis of one's conviction that his own assumption is most adequate to explain consistently and coherently the persistent questions of life. Consequently, any philosophical starting point is taken on the basis of faith.

An additional point was made regarding the basic postulate of the Christian world view. The Christian philosopher begins with the presupposition of the existence of Almighty God who has revealed himself in Scripture. It is the firm conviction of the Christian that only with this as a starting point in philosophy and within the framework and in the light of God's Word can the fundamental questions of life be adequately answered.

Our attention will be centered in this article on a further expli-

cation of the contrasting features of a Christian and a non-Christian approach to the problems of philosophy. Before attempting to do this, it will be helpful to pause long enough to indicate some of the major problems confronting the philosopher. Historically, there have been developed a number of subbranches of the general field of philosophy. For our purposes it seems necessary to mention only three of the accepted subdivisions: metaphysics, ethics, and epistemology. Metaphysics, or the theory of being and of causes, may be treated from the standpoint of a **point of view** toward life and its relationships. Ethics, or the theory of conduct and of human ends, may be studied in reference to the manifestations of the **outcome** of these differing metaphysical points of view. Epistemology, or the theory of the method and ground of knowledge, may be analyzed in relation to **methods of approach**. Statement of the distinctively Christian position in reference to these three subdivisions of philosophy will be attempted later. For the present we must concern ourselves with some general observations regarding the characteristics of the Christian view in philosophy in contrast to the non-Christian world views.

Non-Christian philosophy starts with man and attempts to answer all questions on the basis of man's autonomous reason and experience; it is assumed that by natural means man is capable of achieving knowledge and truth. Christian philosophy begins at a point diametrically opposite to the assumption that the unaided human intelligence is the final authority; it is assumed that

there is a God and that He has revealed truth to man in the Scriptures. The Christian takes a supernaturalistic as opposed to a humanistic point of view; he recognizes the inability of the unaided human mind to find or to recognize the sufficient answer to philosophical problems. Whether man likes it or not, there are only two paths open to him in philosophical endeavor: the use of the powers of the human mind, or revelation from a higher authority; an individual must take his guidance from beyond men, or it must originate from some human thinker. The Christian points to the historical records of the repeated failures of the humanistic approach and contends for the superiority of divine guidance. He looks to a source other than human reasoning or experience for authoritative answers to life's problems.

What makes the Christian philosophy of life unique among the competing world views is the conviction that God has spoken to man in terms of a divine revelation. This involves a transaction wherein truth is transmitted from God's mind to the finite mind of man. The Christian believes revealed truth is truth which otherwise would be impossible of attainment. He contends that this objective body of truth which comes from God is contained in its entirety in the Scriptures of the Old and New Testaments, and there alone. In the pages of Scripture are the perfect answers given by the Supreme Intelligence. In the Christian world view we meet with "thus saith the Creator," not "thus reasons the creature." In the uniquely and divinely inspired Bible we are pointed to the One who is "the way, the truth, and the life." Everyone is faced with an inescapable choice—either Christ is the center of all, for philosophy and for life, or man and his inventions take that place.



# A Mother Speaks About Grace

MISSILES AND MUSCLES

(Continued from page 38)

Our Thanksgiving season last November was not a time for the expression of thanks alone. It was turned into a four-day testimony meeting. It all began at 3 a.m. on Thanksgiving Day when my daughter, a freshman student at Grace College, arrived home for the weekend. After the reunion was over and the hello's had been said, almost her first words were: "This sandwich is super, Mom; I'll take some of this sandwich spread 'home' with me for 'the kids.'" Many might think I'm a little "teched," but my heart began to sing the doxology from sheer joy.

Most parents have dreams and high hopes for their children, but Christian parents begin to pray for their children even before they are born, and they ask God to reveal His will to them and for them when the time is right. We prayed for our daughter, trusting the Lord to make known His plan and purpose for her. Now, hearing her call the place to which He had so definitely led her, "home," was cause enough for thanksgiving.

Two years ago God saw fit to call unto himself our breadwinner, so now we two must look solely to the Great Provider. In His providence, to work out His plan and to answer our prayers, my daughter was awarded the Alumni Scholarship, thus confirming to us the place of His choosing for her education. Contentment is a priceless possession, and I knew she possessed it as we sat together in our house the Lord had kept for us. Leaving it, however, did not rob her of anything, for she calls Grace College, "home," and "the kids" are as the brothers and sisters she never had in her own home.

Thursday evening a number of friends stopped by to visit and to find out how things were at school. From breakfast Thursday until after Singing Sunday night these and others who came to our home were given a "fresh's eyview" of life at Grace. My daughter spoke of the good food (several extra pounds—proof positive), the quiet time for private devotions, chapel for beginning the day with God, classes beginning with Scripture and prayer, and an atmosphere which causes the students to realize that the instructors really care about their progress. She spoke of dormitory prayer meetings where burdens and cares are made known and taken to the Burden Bearer, and where praise is heard for answers to prayer. We even realized how different freshman initiation is at Grace when she told us how the sophomores had met with the freshman students the night before initiation to advise them that it would all be in fun, and then prayed that whatsoever was done in word or deed might all be done to the glory of God. The young people enjoyed hearing of the social program, and we all chuckled when we heard the so-called theme verse: "Where two or three are gathered together, the one in the midst is a chaperone."

It is no secret that this student is always willing to speak a word for Jesus. So it was no surprise Sunday night at church when she was asked to speak a word about Grace that she talked for twenty minutes, even giving a commercial. She urged all to hear Dr. Ogden and see the slides he was coming to show, so they could give more intelligently and pray effectively for the expansion program.

Truly my cup ran over. I was regaled from morning till night hearing about the happy little incidents that occurred during visits to churches, nursing homes, jails, hospitals, and other places where the students are used of the Lord to witness through the school's Christian service program. We miss each other, but we are never lonely, for we have the joy of knowing we are in His dear will—I at home and she at Grace.

To God be the glory, great things He has done!

A Grateful Mother

people to support a Brethren school, they have every right to ask: "What is it doing for The Brethren Church?" This we can answer very simply by pointing to Grace Alumni in Brethren home and foreign missions, Brethren pastorates, and other Brethren institutions. From the campus pulpit I can see also a great potential in the present and prospective students of Grace Seminary and College. This great potential of The Brethren Church, I believe, we can best conserve for the work God has committed into our trust by training them in our own schools.

Grace Seminary and College may never figure prominently in sending a man to the moon or in the rating of the "top ten" by the sportswriters, but with your prayer support and financial backing, they can be "great for God," and instrumental in sending men to heaven and rating a "well done" from the Lord.

## TEACHING PREACHERS TO PREACH

(Continued from page 37)

face to face with God during his forty-year course in the "University of the Backside of the Desert." God demands a dedicated, separated, holy, Christlike life. Part of the price is paid in blood, sweat, and tears. This calls for men of courage, stamina, backbone. It involves a life-and-death struggle with the Satanic forces of hell. But God promises the victory every time to those who put their trust in Him. Jesus is our Captain and He knows no defeat. Praise His name!

(to be continued)

## WHAT IS A CHRISTIAN COLLEGE?

(Continued from page 36)

ference will be the Christian faculty, the Christian philosophy, and the Christian atmosphere. These are absolutely essential. Where they exist, no one will be in doubt. Where these things are absent, no matter how many protestations to the contrary, a Christian college does not exist. It is the conviction of the writer that these do exist in Grace College and any discerning Christian would recognize them immediately if he were to enter the halls of this school.



# Seminary Dividends From Grace College

By Paul R. Bauman

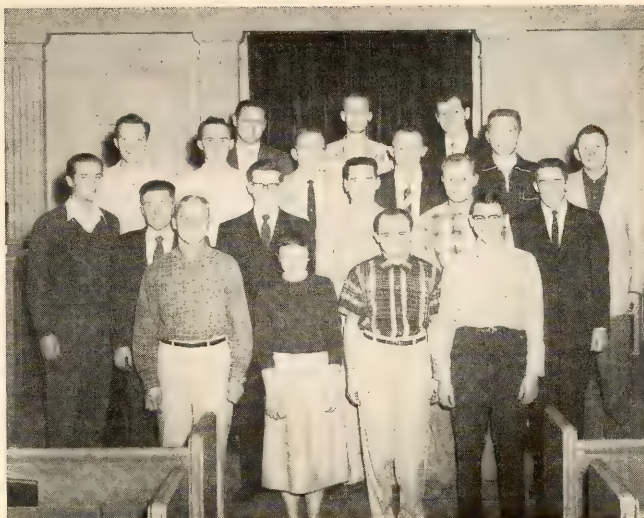
Why should The Brethren Church operate a liberal arts college? An answer to this question is needed in this day when, more and more, the State dominates the thinking of young people, and when so much attention is given to the development of their minds, but little is done to develop them spiritually.

One good reason for the existence of Grace College is the group of twenty-four graduates and former students who enrolled this year in Grace Theological Seminary and are now in definite preparation for Christian service. Most of these were in the 1958 Grace College graduating class.

In the spiritual atmosphere of the school, many young people have received a vision of the world's need and have heard the call to the ministry or the mission field. Through the daily chapel services they have been able to hear ministers and missionaries tell of opportunities all over the world. They have been able to lift up their eyes and look upon the fields that are ripe unto the harvest. Through the Christian Service Department of the school they can test and develop their own abilities while they are in training.

The nineteen young people who appear on the accompanying picture are listed from left to right:

**Front row:** Michael Volovski, Harrisburg, Pa.; Esther Moeller,



Johnstown, Pa.; James Morrison, Meyersdale, Pa.; Raymond Maurer, Altoona, Pa.

**Second row:** Verne Hutchison, San Diego, Calif.; William Powell, Waterloo, Iowa; Robert Clinton, Cedar Rapids, Iowa; Howard Mayes, Long Beach, Calif.; Clarence Henderson, Leesburg, Ind.; Alva Steffler, Dayton, Ohio.

**Third row:** Lynwood Catron, Roanoke, Va.; Leonard Smith, York, Pa.; Ronald Henry, Waterloo, Iowa; Kenneth Kreidler, York,

Pa.; Dale Hostetler, Meyersdale, Pa.; Robert Martin, Hillsdale, Mich.

**Back row:** Roy Dice, Palmyra, Pa.; Kenneth Russell, Dayton, Ohio; Frederick Burklin, Frankfort, Germany.

Five others from the college, not shown in the picture, are also in Grace Seminary this year. They are Shimer Darr, Jenners, Pa.; Henry Hiddinga, Tippecanoe, Ind.; Charles Lawson, Roanoke, Va.; Thomas Merritt, Ansonia, Ohio; Simon Torioian, Buena Vista, Va.

## HOW GOD LEADS

As I look back over the past few years and months, I am so thankful that I know the Lord as my personal Saviour. I never cease to marvel at the way He works out His plan for each individual person. He truly is a great and mighty Father.

First of all, I want to thank Him for His saving grace, and I am grateful that He saw fit to save me from all my sins. Also, I can only praise His name for the guidance and direction He has given me. Not expecting to attend college, I did not plan accordingly. Consequently, I had some adjustments to make in regard to my course of study in high school. Reaching my senior year, I



By Marcia Hullibarger

became more certain that He was leading me to Grace College. I sent my application in at the outset of the second semester, was accepted,

and from there on the Lord continually answered prayer.

I laid the financial problem in His hands, knowing that only He could solve it. The answer came in the form of a job that summer in which I could both earn money for my college expenses and also leave my testimony for Him. The Lord also lent a helping hand by providing a scholarship. I feel that this was a definite sign of the Lord's leading me to Grace.

Now that I am here, it is difficult to find words to express my feelings. I have been helped in so many ways, but I feel the most significant lessons He has taught me since being here are to be patient, to wait on Him, and to trust Him day by day.

# News

(Compiled by the Editor)

**NOTICE: THE JANUARY 31 ISSUE OF THE MISSIONARY HERALD WILL BE A TWO-COLOR MAGAZINE CONTAINING ARTICLES AND TESTIMONIALS THAT WILL COMPLEMENT THE MINISTRY OF THE BRETHREN CHURCH. ONE PURPOSE OF THIS ISSUE IS TO PROVIDE OUR PASTORS WITH MATERIAL THAT CAN BE USED IN VISITATION WORK. EXTRA COPIES—UNDATED—MAY BE SECURED FROM THE MISSIONARY HERALD OFFICES AT 5 CENTS PER COPY. AS SOON AS YOU SEE THE ISSUE, ORDER THE NUMBER YOU DESIRE. THIS UNDATED ISSUE MAY BE USED AT ANY TIME DURING THE YEAR.**

**WARNING:** Information has been sent to the offices of the Missionary Herald that a salesman has been working in the northern Ohio area, posing as a salesman for the Missionary Herald, and is collecting down-payments on "The Living Bible," with the promise that upon delivery, at a later date, final payment may be made. The delivery has never been made. Brethren people are herewith warned that such "salesmen" are "fakes." If any such should come to your door, seek to get license number or other identification, and notify your local police.

**MEYERSDALE, PA.** Twenty-one new members have been added to the membership of the Meyersdale Brethren Church during the last year. A new record of 159 in Sunday school was recently established. Ralph Hall is pastor.

**SPOKANE, WASH.** Rev. and Mrs. Jesse Hall celebrated their 35th wedding anniversary on Jan. 1. Mr. Hall has served as a Brethren minister for 21 years.

**PHILADELPHIA, PA.** Don Rough, son-in-law of Rev. Robert Crees, and a student in Grace Semi-

nary, was the guest speaker at the Third Brethren Church on Dec. 28. Rev. John Burns, pastor of the Alexandria, Va., church was the guest speaker at the annual Christmas Day service.

**GRAFTON, W. VA.** Rev. Paul Mohler, pastor of the First Brethren Church, has been elected chairman of the Grafton Area Church Athletic Association. Ten churches of the area have basketball teams in the league.

**LISTIE, PA.** An overnight youth rally was held here Jan. 2-3 at the Listie Brethren Church for the young people of the Allegheny District.

**DAYTON, OHIO.** Members of the Patterson Park Brethren Church have completed their organ fund, and the new organ will be purchased soon. Nate Casement is pastor.

**FORT WAYNE, IND.** The First Brethren Church extended Pastor Mark Malles a pastoral call for another year with an increase in salary.

**WINONA LAKE, IND.** The annual Youth for Christ convention will be held here June 29-July 12, 1959.

**COMPTON, CALIF.** The First Brethren Church has liquidated the indebtedness on their building, and new carpet has been installed in the church parlor and chapel. The pastor's study has been redecorated, and a secretary for the church has been employed. Since Oct. 12 there have been seven first-time confessions and 14 rededications. For Christmas, the Sunday school presented Pastor Bill Smith with a small framed picture of Ulysses S. Grant, which turned out to be a negotiable \$50 bill.

**SPECIAL.** The Winter Youth Camp for the southern California District will be held Feb. 27-Mar. 1.

**PHILADELPHIA, PA.** Harry Bothwell, who has been confined to his home for the past year as the result of a stroke, has completed his 23d reading of the Bible. He started a systematic reading of the Scriptures in 1933. He is a member of the Third Brethren Church.

**NOTICE.** Any desiring to have their 1958 Missionary Herald's bound should deliver them to the Herald offices by Jan. 30. After that

date there will be an extra charge of \$1.

**SEATTLE, WASH.** Thomas Hammers, pastor of the View Ridge Brethren Church, re-entered a local hospital on Dec. 31. Prayer is requested for him.

**HOMERVILLE, OHIO.** Robert Holmes, pastor of the West Homer-ville Brethren Church, has been called to serve as pastor for his ninth year. He was granted an increase in salary.

**DAYTON, OHIO.** Jan. 4 was a cold, snowy day here, but still the Sunday-school attendance at the Patterson Park Brethren Church was 146 and the morning worship 157. Nate Casement is pastor.

**HARRISBURG, PA.** The overnight youth rally of the Northern Atlantic Fellowship is being held Jan. 23-24 at the Melrose Gardens Brethren Church.

**JOHNSTOWN, PA.** Bruce Baker, pastor of the Riverside Brethren Church, is being ordained to the Christian ministry on Jan. 18, at the Riverside church. In 1953 Mr. Baker graduated from Wheaton College with the bachelor of arts degree, and in 1956 from Grace Seminary with the bachelor of divinity degree, after which he assumed his present pastorate.



While in college Mr. Baker won two varsity football letters, and in seminary was the president of his class. He has had considerable experience as a recreational director and counselor in youth camps. Dr. L. L. Grubb will deliver the message at the ordination service.

**SIDNEY, IND.** Rollin Sandy, pastor of the Sidney Brethren Church, received a unanimous call to serve for another year with an increase in salary.



# THE LOVE FEAST

## *Is It a Church Ordinance?*

BY REV. JESSE HALL

As we take up this subject, we pray that the Holy Spirit may guide and bless us together. We are aware that a subtle **peril** faces the student of the Scriptures whenever he undertakes the study of any Bible subject. There is the ever-present temptation to bring his own preconceived ideas to the Word, hoping for their confirmation.

Our first need, therefore, is to ascertain the **place** in the Scriptures where the subject under consideration is found, and then to be extremely cautious lest we be tempted to wrest it from the context in which it appears in order to fit it into our particular creed or practice. The portions noted for our study are found in Matthew 26:20ff., Mark 14:15ff., Luke 22:14ff., and John 13:1ff. In these portions there is reference made to a "supper," a full meal, that composed a part of a unique service presided over by our Lord Jesus Christ. At this service Jesus washed the disciples' feet and commanded them to perpetuate His example. He also took bread and a cup of the fruit of the vine, after supper, and gave it to the disciples, instructing them to see in these the symbols of His broken body and shed blood, to be perpetuated in remembrance of Him. The "supper" that formed the basis for the whole evening's activity is so closely inter-

related with these two symbolic acts it is self-evident the "supper" also shared in their very nature and purpose. For us to ignore this place the "love feast" holds in its relation with and contribution to this memorable affair would put us dangerously close to doing just what Peter has so urgently warned against.

It is also important that we be careful to maintain a proper dispensational balance as we study the subject at hand. It is just as dangerous to ignore the dispensational setting of a verse of Scripture as it is to ignore the context in which a verse is found. The **period of time** in which this action takes place is of the utmost importance in determining its right to distinction as a church ordinance.

The Scriptures under consideration reveal that the actions of this memorable night took place at the close of Christ's public ministry. They also point out that this "supper" occurred one full day before Jesus was crucified on Calvary's tree. John 18:28 states that He died on the very day the Passover Lamb should be slain and eaten. That cross and the events surrounding it became the judgment period of the Dispensation of the Law. It brought to a swift close over 1,500 years of Jewish history in which the Passover feast held the central place.

With the offering of His sinless body on the cross, the Passover feasts were done, the **picture** being supplanted by the **person**, who fulfilled it in every particular as He became "the lamb of God which taketh away the sin of the world." So, on this memorable night, Jesus sees the shades of the old dispensation drawing slowly down. We find Him looking forward to a "new day," the day of God's grace with its portals almost ready to open "to make all men see what is the fellowship of the mystery, to institute the ordinances for His church."

The **picture** revealed in this three-fold service given that night is of the utmost importance to His church since it sets forth symbolically the past, present, and future ministry of our Lord for His own. The "bread and the cup" becomes a symbol of His past ministry where His body was broken and His blood was shed to deliver from the penalty of sin, and speaks of our justification (Rom. 3:24-26). The "foot-washing" is a symbol of His present ministry at the throne of grace in which He undertakes the continued cleansing of His own from the defilement of sin, making possible their deliverance from its power and assuring a continued fellowship between the Lord and His people. It

(Continued on page 47)

Pastor, First Brethren Church  
Spokane, Wash.

# THE GIFT OF LEADERSHIP

## Introduction

One cannot read the Bible very long before he discovers that in every dispensation God always elevated certain men to definite places of leadership to accomplish His eternal purpose. In the Old Testament this was especially true in the history of the Hebrew people. After the death of Joseph it seemed for a time as though God had abandoned this plan and was going to let this people shift for themselves. Like a ship without a rudder they soon found themselves in trouble and in answer to their cry of distress God gave them another leader in the person of Moses.

The years that followed were marked by a colorful procession of kings, judges, priests, and prophets. Many of them were very little short of being rascals, but all answered in a measure the demand for a leader.

In the New Testament this same pattern is followed in the beginning of the Christian church. Here we find the Lord Jesus Christ chose certain men and appointed them as leaders in the propagating of the Gospel and the administering of church affairs.

Twenty centuries of church history has been made since these men passed away, but the church has never had another group of leaders who were comparable to them. As the years have passed, the church has not suffered from a lack of leadership but has nearly always been dominated by a type of leadership that has sought to further its own purpose. From time to time real men of God have appeared on the scene to fan the fires of evangelism and keep the light of truth burning. Today from our vantage point of nearly two thousand years we can see that every step of progress the church has made can be traced, from the human side, to the leadership of a few men.

## The Opportunities for Leadership

There was a time in the history of the Christian church when it was thought necessary for a person to be able to read Hebrew, Greek, and Latin and be acquainted with all the classics before he could qualify for a position of leadership. However, this is not true today.

Somehow in the providence of God the church has managed to remain fairly active in an age which has witnessed a phenomenal degree of progress in industry and commerce and every branch of science.

The almost universal use of the radio, with the revolutionary steps in printing and the increasing use of the airplane, have created a new field for what may be called, "technical Christian leadership." Probably the greatest testimony to the fact is the growing demand of mission boards for skilled laborers. Today the opportunities for Christian leadership afforded the doctor, nurse, schoolteacher, bookkeeper, mechanic, and craftsman of every kind are unlimited.

## Preparing for Leadership

Along with the greater opportunities for leadership there has also come a demand for a better trained leadership. Most mission boards and other religious bodies have now set a standard of formal training which all candidates must measure up to before receiving further consideration for places of leadership.

When it is remembered that a college education is the common thing rather than the exception of this day, we can readily understand this emphasis on trained Christian leadership. Therefore a church or denomination is not being unreasonable when they recommend college and Bible school or seminary training for a ministerial candidate.

BY GEORGE PEEK, D.D.

Pastor, North Long Beach Brethren Church  
Long Beach, Calif.



Recognizing that we are living in a day of specialization, most prospective leaders in the homeland are advised to specialize in a particular kind of leadership, such as Christian education, directors of music, young people's leaders, and so forth.

Many mission boards now require all candidates to have had some medical training, as well as basic training in linguistics and anthropology. Very few persons are ever considered likely candidates for service after they have reached the age of thirty. The physical requirements have been raised to the place where one must have a sound healthy body before he can qualify for a place of leadership.

Years of experience have proved the wisdom of the setting up of these standards, and every prospective Christian leader should recognize the importance of a good formal education. However, a good education alone is not a guarantee that one will ever become a Christian leader, for God has His requirements which supersede those of mission boards and church bodies.

**Biblical Qualifications for Leadership**

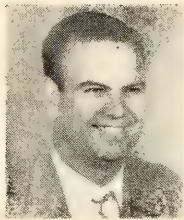
A consideration of the men of the Old Testament who occupied places of leadership makes us wonder if God has any special requirements for leadership. Moses had received the finest education possible in his day, but was past eighty years of age when he was called into a place of leadership. On the other hand, Gideon, a young man who was not, so far as we know, a man of the schools, was also a great leader.

The same contrast can be found in the New Testament where we see Peter, a rough fisherman, and Paul, a polished Pharisee, both elevated to

places of leadership by the Lord. One of them was weak and sickly, but this had no bearing on their being chosen by God to be leaders in the church.

It soon becomes apparent by the differences in personalities, backgrounds, and training that it would be very difficult to establish a norm for leadership from a study of Bible characters.

Therefore, we should be thankful that the New Testament gives definite instructions concerning the qualifications for Christian leadership. These instructions are given in connection with the appointing of men to the offices of deacon, bishop, and elder. A study of the use of the names bishop and elder



discloses that they are used interchangeably and refer to those who have the spiritual oversight of the church (cf. Titus 1:5-7).

The one who holds this place of leadership is to be respected but should not have to demand this respect but command it by his own conduct (I Tim. 5:1). He should be known as a man of prayer and one in whom others have confidence (James 5:14).

Furthermore this leader must be able to teach, as well as set an example (I Pet. 5:1-3). Regarding this particular qualification, we are told that he should not be a "nov-

ice" (I Tim. 3:1-6). The thought is that he should be one who has had experience in applying the Word of Truth to his own heart before attempting to teach others.

Regarding the office of deacon, Dr. Marvin R. Vincent says: "The term deacon, in the Pauline writings, is a common expression of a servant or service either to Christ or to others. Paul applies this term to his own ministry and to that of his associates."

There is a very definite sense then in which the qualifications for this office can be applied to every type of Christian leadership. Using the term in a broad way, this means that every Christian is a deacon.

A consideration of the passages where this name is used reveals that the following characteristics should be found in a deacon: sincerity, honesty, sobriety, temperance, and stability.

**Conclusion**

A careful study of these offices brings us to the conclusion that the outstanding requirement for a Christian leader is the ability to instruct others in spiritual truths both by word and example. This ability can be had by study (knowledge of God's Word) and experience (applying the Word). To this must be added a great deal of what is referred to in I Timothy 3:5 as "know how," which is nothing more than consecrated commonsense.

Who then can be a Christian leader? Anyone who will accept the responsibility, go before to guide and show the way, and will exercise authority wisely. He must be determined not to serve in the terms of a group of people but of the Lord's will. Every Christian has a gift and is a leader if he uses the gift in the way that God intends.

**The Bible Speaks on "Life After Death"**

Why should it be thought a thing incredible with you, that God should raise the dead?  
**Acts 26:8**

**PSALM 23:4**  
 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

**REV. 14:13**  
 Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

**JOHN 14:2**  
 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

# Man's Hope

By Rev. Nelson Hall  
Tracy, California



Psalm 103 must have been written in David's latter years, at a time when he looked back over his life, and realized that even though he might have had much power, even though he might have had great wealth, and had been acclaimed a great ruler, yet, all in all, his human life was very insignificant, and very short when compared with God and eternity. And as he penned verses 15-18 it seems that David spanned man's whole life only to realize that the answer to his many problems can be found in Christ Jesus. Therefore, I have considered these verses from the standpoint of **man's only hope.**

## Uncertainty for Man

"As for man, his days are as grass" (v. 15).

Consider the picture that the psalmist has presented to us here. The grass lives, grows, blossoms, and falls beneath the mower. It soon dries up and is removed from the field. Is not this the history of man? If he lives out his little day, he is finally taken out of this life. But it is far more likely that many will wither away before they come to maturity, or be plucked out of this life in the twinkling of an eye, long before they have fulfilled their time, for we read—"As a flower of the field, so he flourisheth" (v. 15).

He has a beauty and a comeliness even as the meadows have when they are red with the clover, but stop to think how short-lived! No sooner does it come than it is gone. A congregation of people, in many-colored attire, truly reminds us of the meadow bright with many hues, but we cannot stop there, for the sad truth is that as the grass and its beauty soon pass away, so will those we look upon from day to day, and all their visible beauty. James pre-

sents a similar picture in his epistle (4:14) where we read: "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Thus is the uncertainty of these fleshly bodies, for "that which is born of the flesh is flesh."

However, there is another side of the picture presented in the Word of God, for happy are they who, born from above, have in them an incorruptible seed which liveth and abideth forever. This incorruptible seed is the Lord Jesus Christ who dwells in our hearts when we accept Him as our personal Saviour. As man starts out in life, he attains many goals and comes to the point where he thinks he really is somebody, until he faces death and then he realizes—

## The Frailty of Man

"For the wind passeth over it, and it is gone" (v. 16).

David is saying: "Only a little wind is needed; it isn't necessary to use a mower, just a mere breath of air, and the flower will wither, for it is so frail." So man also dies and is gone—gone from his old haunts, his daily labors, never to return, for he cannot take them with him. As far as this world is concerned he is as though he never existed. The sun rises and sets the same as before. Summer and winter come and go, and all things in this world continue in their courses as though they missed him not. There only remains a mound of earth and perhaps a crumbling stone, but beloved, that is not the end, there is more to it than just that. There are more enduring memories and an existence that goes on for eternity—either eternal life in glory with God, or eternal death, which is a spiritual separation from

God and warrants eternal punishment in hell. But oh, the joy for man, even in the face of uncertain days, and in the face of a life as frail as the flowers of the field, when he can realize there is—

## Victory for Man

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (vv. 17-18).

What a wonderful thing that God's mercy linked our frailty with His eternity, to make us everlasting also? Even before the foundation of the world God viewed His people as objects of mercy, and as such chose them to become partakers of His grace. Never will those who fear Him find that either their sins or their needs have exhausted the great reservoir of His grace. But the big question is, "Do you really fear Him?"

Not only are we to fear Him, but we are to keep His covenant, and act upon the command of His Word (v. 18). And what is the means by which we are able to do this? The answer is **faith** as presented in Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And this faith is exercised when we begin to realize the truth of God's Word in Romans 3:10: "As it is written, there is none righteous, no not one." Why? The answer is found in verse 23 of the same chapter, "For all have sinned, and come short of the glory of God."

Yet, beloved, what joy is ours when we turn to Romans 10:9 and read these words: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why not let Christ come into your heart, even this very moment.



## THE LOVE FEAST

(Continued from page 43)

speaks symbolically of our sanctification (Eph. 5:26-27). But we look in vain for any sign of His future ministry in the activities of that blessed night if we treat the "supper" in that upper room as simply a common meal. In all fairness it must be considered in the light of its context and those things that surround it. The same sovereign decree that transformed the simple washing of feet and the bread and the cup into symbols full of spiritual meaning was operative throughout the entire evening and included the "supper" that formed the setting for them both. Jesus did not institute one ordinance and then sit down and eat a meal that could have no symbolic meaning or relation to the rest of the evening's activity, and then, at the close, return to the task of instituting another ordinance for

His church. No; the picture is one, for in this supper we have a symbol of the future ministry of our Lord for His own when they are gathered at the marriage supper of the Lamb and they share with Him in the glory of His Father (John 17:24).

If this were just an ordinary meal eaten in an ordinary manner there would be no reason for treating it otherwise, but if Jesus Christ first, and the apostles after Him, taught the churches to see in the "love feast" a spiritual significance, then we have good reason to believe that the feast ought to be continued as we celebrate the holy communion in order to teach and perpetuate the truth that is back of it. The Love Feast was instituted and designed by our Lord to portray the fellowship that should exist in the family of God, and the love without which we are nothing. And more, it carries our minds forward to the time when He shall come again, and all nations of them that are saved, shall sit

down with Him and "eat bread in the kingdom of God" (Luke 14:15). It speaks symbolically of our glorification (Col. 3:4).

The practice of the early church is in complete accord with this viewpoint. (See I Cor. 5:7-8; 11:17-30; Jude 12.) Paul, Peter, and Jude all write concerning the abuses connected with the observance of the Love Feast, but in no instance is this service abrogated or its practice officially discontinued because such abuse existed.

Church historians tell us that the communion was celebrated at the close of public feasts of love at which Christians met to realize their fellowship with one another, and to partake together, rich and poor, masters and slaves, on equal terms, of a common meal. The spiritual fellowship and love in these meetings was so dominant that the pagans taking notice of them cried out: "Behold, how these Christians love one another."



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Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C. The Federal Communications Commission has granted a construction permit to the Moody Bible Institute of Chicago for a new standard broadcasting station to be operated at East Moline, Ill., 150 miles west of Chicago. The new 1,000-watt station will operate on the wavelength of 960 kilocycles and will cover a wide area in western Illinois and eastern Iowa. The Bible Institute already operates Station WMBI in Chicago.

SPECIAL. Events are moving so fast in the missionary territory of Aucaland near Arajuno in Ecuador that Elisabeth Elliot, author of the best selling missionary adventure, **Through Gates of Splendor**, has written an epilogue. This brief chapter will be included in the new printing of the book. What happened to the young wives after the tragic deaths of the five missionaries was described recently in a *Life* picture feature. **Shadow of the Almighty: The Life and Testament of Jim Elliot** is the title of the biography Mrs. Elliot has written recently.

The afore mentioned books may be purchased from The Brethren Missionary Herald Co., Winona Lake, Ind.

BROOKLYN. The medical missionary work of the Africa Inland Mission in the Sudan has been ordered closed by the Sudanese government. All doctors must abandon their work in January 1959. The unusual mandate was received here by AIM's General Secretary Sidney Langford who said the ouster affected the Mission's hospital at Logotok and the medical work of several other stations. Missionaries in the Sudan are not permitted to move from their stations without permits.

Consequently, village evangelism has been severely curtailed. Official reason for the action has not been revealed. The rising tide of nationalism around the world has affected missionary work in general, but this is the first action against **medical** missions.

SYDNEY, AUSTRALIA. The Australian Inland Mission has urged Australians to pray for rain to relieve drought-stricken areas. The call to prayer was issued in nationwide broadcasts which asked that all who believe in God pray "that the God-given rains may come to those areas of the Inland now threatened with the ravages of drought." In Southwest Queensland alone over 200,000 sheep and cattle have perished in the two-and one-half year drought.

MANILA. A three-year-old national ban on commercial showing of the film "Martin Luther" has again been assailed by the Philippine Federation of Christian Churches, which urged President Carlos P. Garcia to lift the restraint. The Protestant church federation wishes to use the Luther movie to raise \$5,000 to help finance the tenth World Jamboree of Boy Scouts slated for the Philippines next July.

LONDON. An intensified propaganda drive for atheism to "release the minds of the people from the survivals of religion" was demanded by Radio Moscow last Christmas Eve. The station quoted the Communist Party theoretical journal **Kommunist** as saying: "A profound and resolute scientific-atheist propaganda, the systematic spreading of scientific and political knowledge among the masses—that is the way

to overcome religion once and for all."

GRAND RAPIDS, MICH. A special breakfast here marked the passing of a most important milestone for the Gideons International—their placing their 40,000,000th Scripture—a red Bible presented to Mr. Noel Black of the Morton House here.

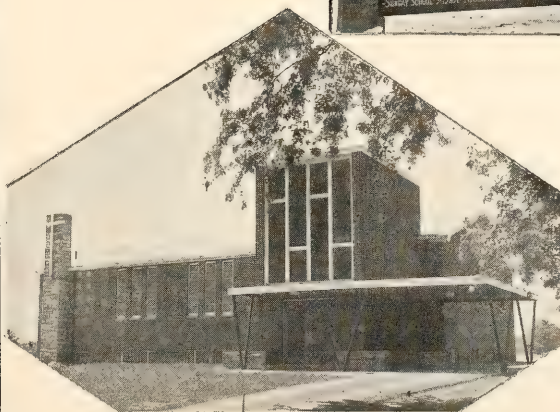
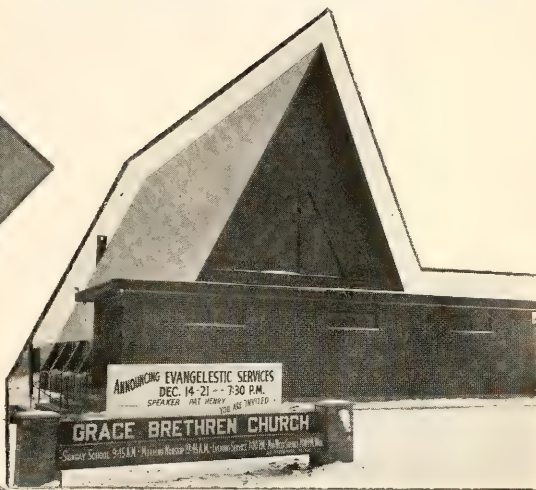
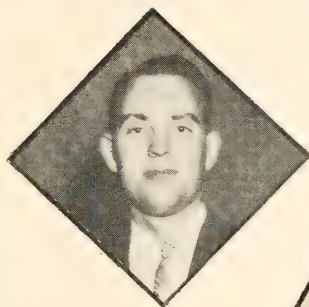
WASHINGTON, D. C. Two United States Senators have sent a joint letter to all their fellow members of the Senate asking for legislation to make it a Federal offense to bomb or threaten to destroy any place of worship, school, business, or community center. Senator John F. Kennedy of Massachusetts invited other members of the Senate, both North and South, to add their names to the proposed measures as cosponsors. The measure would allow the F.B.I. to step into the investigation of a bombing or bomb scare immediately, something it cannot do now, since such offenses are deemed violations only of municipal or state laws. Kennedy and Ervin pointed out that the recent wave of bombings and threats has been such as to indicate that such crimes "are interstate in character." They added that "both Federal and local authorities must cooperate if we are to eliminate these vicious attacks."

NEW YORK. Rafer Johnson, world decathlon record holder, has been named "athlete of the year" by **Sports Illustrated** magazine. The 24-year-old UCLA senior, whose Christian testimony has been widely publicized, was presented with a grecian urn trophy symbolic of the honor at a banquet Jan. 7 in Los Angeles. Johnson set his world's record (8302 points) for the decathlon event in Moscow last July when he topped the previous recordholder, Vasily Kuznetsov of Russia. In so doing, said **Sports Illustrated**, the negro star emerged as "the athletic wonder of both the western and eastern worlds."

WASHINGTON, D. C. When President Eisenhower's voice rang back from outer space in a Christmas greeting to the earth, his message contained a "serious slight." So says the International Council of Christian Churches in a wire to the president. The "slight": omission of any reference to God.



*Missionary Herald*



## Ohio in Home Mission News

# EDITORIALS

By L. L. Grubb

## 1959—A Year of Opportunity!

Every year is a year of opportunity in the service of Christ. But, in many ways 1959 is our greatest year of opportunity. We are one year closer to the coming of Christ when our earthly service for this dispensation will be ended. The time is short. With an increasing population our challenge in America is greater than at any time in history. The possibilities of opening new churches in known areas are greater than ever before. God is providing workers for the harvest fields who need our support. Means of communication and transportation are adequate. With the passing years the American Protestant church has grown more apostate. Roman Catholicism and other false religions are growing more rapidly than ever before. Immorality and crime are at an all-time high in our nation's history. Even though the "cold war" continues, yet at this time we are free from the shackles of a worldwide conflict and thus our energies may be devoted to the Lord. More Brethren churches are needed to support an expanding foreign-mission program, and the extensive work of all our fine agencies and institutions.

## Inflation, a Curse to Christian Work

As we talk to people all over America, we find that the average individual realizes that each year his dollars have less buying power, but very few know the reason why this is true.

The dollar we spend today is worth forty-eight cents compared with the dollar in 1939. For instance, if you started to save \$10,000 in 1939 that you planned to spend in 1959, you will find to your sorrow that the \$10,000 you have saved will not buy \$10,000 worth of goods this January but will buy only \$4,800 worth of goods. For those twenty years you worked and saved, and while you were doing this the Government took about a third of every penny you earned in taxes. But by cutting the corners you finally were able to save \$10,000. Now you find that the Government by deflating the dollar has stolen about \$5,200 of the amount you worked so hard to gather. Then, as you begin to use your savings the Government will tax that as income too.

If inflation continues in America at the present rate of approximately three percent per year, in another fifteen to twenty years the dollar will be completely devaluated.

As early as 1919 John Maynard Keynes, British economist said: "Lenin is said to have declared that the best way to destroy the capitalist system was to debase the currency. By a continuing process of inflation governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens . . . There is no subtler, no surer means of overturning the existing basis of society than to debase the currency."

At the present time we have the biggest peace-time budget in history, and a predicted 12 billion, 200 million deficit in government spending for the fiscal year.

This devaluation of the dollar began in 1934 during Roosevelt's administration and has continued in varying degrees since that time. Each effort to stabilize the dollar and control inflation has been met with political pressures which encourage reckless government spending.

Lenin was right! Our government is becoming a tool to bring about the very thing Lenin hoped for. Such a condition in the United States could pave the way for a communistic coup.

## The church and all Christian work is caught in this vise of inflation.

The dollars people give to the Lord's work are worth only forty-eight cents today. This means that each aspect of the Lord's work costs **more** in dollars and cents. Whether we are paying a pastor's salary, the light bill, or building a church sanctuary, or traveling 500 miles the cost is higher.

In spite of this fact which no church can control, some look at a pastor's salary of \$4,500 and compare it with the \$2,500 they paid the preacher twenty years ago and complain about the high cost of maintaining a preacher today. They don't seem to realize that \$4,500 does not go as far today as \$2,500 went twenty years ago.

Considering all the factors involved in church construction it costs much more than double the amount it did twenty years ago. Yet when we speak in terms of \$50,000 or more for a church, people murmur about the high cost of home-mission churches today.

Overhead expenses for all missionary organizations have more than doubled in the last two decades. These organizations are helpless in the grip of this vicious cycle of inflation. Yet they are expected to perform miracles and stretch dollars to accomplish purposes which are impossible.

Now there is a strong movement all over America to tax church property which, if done, will further cripple the already hard pressed work of God.

We cannot control the government which seems bent on plunging us into an irreparable financial situation, nor can we control taxes. There is only one answer to the church's financial problems—**MORE OF OUR PRESENT DOLLARS GIVEN BY MORE PEOPLE!** So-called increases in offerings have not been sufficient to offset inflation. Each year as our dollar is devaluated a compensating increase in the offering should be given in addition to average growth or the church will be seriously hampered.

The Government, unions, big business, and other interests are gradually making it more difficult for the church to give what these interests and America need most—**SPIRITUAL HELP.**

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 4

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# Dayton Grace Past, Present, Future

By Randall Maycumber, Pastor

## The Past

December 14, 1958, was a day of rejoicing for the members and friends of the Grace Brethren Church, Dayton, Ohio.

The dedication of the new sanctuary for worship climaxed thirteen years of prayer and work. The Grace Brethren Church had its beginning in the Mayfield Bible Mission, which was founded in 1945 and adjoined the community where the church is located today. In 1948 a small block building was erected, and the church was organized as the Bethany Brethren Church. It continued there until the fall of 1955. In October of the same year, the work was accepted by The Brethren Home Missions Council as a home-mission church. The immediate goal became the relocation of the church building. In 1954 a new home development called "Townview," which eventually will total some 1500-1800 homes, was begun in the immediate area. These new families presented a challenge to the church, and relocation became imperative. September 1956 was the month chosen to move into a farmhouse adjoining a plot of ground purchased for the erection of the new building. In October ground breaking services were held with Dr. Homer A. Kent, Sr., delivering the message.

It was then felt that we would move ahead rapidly. But, incomplete church blueprints and insufficient funds in the Brethren Investment Foundation slowed up the progress of the work. The leadership of the church looked to the Lord, and He raised up individual Brethren people in the Dayton area who gave and invested in the Brethren Investment Foundation for the work. Those who helped at this time deserve special thanks, for their financial assistance brought renewed interest and progress toward the ultimate goal. In September 1957 the building was begun by a local contractor. Work progressed in this manner until the spring of 1958, at which time the congregation undertook to complete the building with volunteer labor.

## The Present

The dedication message was

brought by Rev. Kenneth Ashman, pastor of the First Brethren Church of Wooster, Ohio. The service included greetings from Brethren churches in the area, and a note of expectation for the future. Dr. L. L. Grubb, executive secretary of The Brethren Home Missions Council brought greetings from the Council.

Appreciation is expressed to The Brethren Home Missions Council

case. The sanctuary will seat 280, plus nursery and choir facilities for overflow.

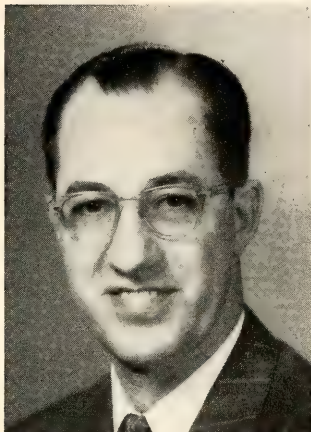
The building has a full basement for Sunday-school use. Due to the height of the sanctuary ceiling (forty feet in the center), a balcony may be added in the future, thus providing additional seating capacity for one hundred and also four Sunday-school rooms.

## The Future

We have the facilities. That, in one short sentence reveals the past and present progress of the church. The material building is not an end in itself. We have nothing for which to boast, for our blessed Lord has given out of His abundant grace in our behalf. We have dedicated the building as a house of the Lord. The future contains both challenge and opportunity. Ours is a growing community. All the prerequisites for reaching the lost are present except one. That one is spiritual power. We trust the Lord will deal with us in such a manner that we shall be a spiritual force in our community.

Brother Patrick Henry, evangelist with the Brethren Evangelistic Crusade, closed a week of meetings on December 21. Attendance was good and there were decisions, but as is true in most of the churches throughout America today, we are not experiencing repentance and sorrow for sin, neither among the saved nor the unsaved.

Even greater than the need for the financial self-supporting emphasis is the need for a soul-winning emphasis that reaches not just a few each year for Christ, but an "abundant reaping for Christ."



Rev. Kenneth Ashman

and the Brethren Investment Foundation for their financial assistance, prayers, help, and vision in the raising up of this building. The building itself is of contemporary architecture.

When the building committee contemplated construction, several plans were considered. It was felt that the plans for the present building would be unique enough to attract attention, and such has been the

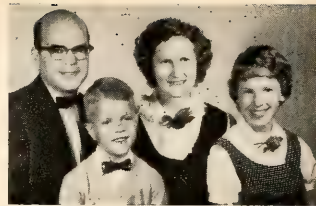


Dayton Grace Choir and area pastors

# From Grace Unto Grace

BY M. L. MYERS

Pastor, Woodville Grace Brethren Church  
Mansfield, Ohio



Rev. and Mrs. M. L. Myers and children

The history of the Woodville Grace Brethren Church is a demonstration of God's grace in action. In May of 1953, several zealous Christians covenanted with Almighty God to establish a fundamental Christian testimony in a rapidly developing section of Mansfield. For five months they met in the John Todd Park Pavilion. Various ministers, including Brother Carl Garling, Dr. Bernard Schneider, and Rev. Gene Witzky, taught the flock from Sunday to Sunday. Within a few weeks, Brother Witzky, while still a student at Grace Seminary, accepted the pastorate on a part-time basis. He led in establishing the church under the Home Missions Council and assumed full-time responsibilities two years later in April of 1955.

In the fall of 1953, a house on Woodville Road was purchased and converted by the infant congregation into a place of worship. For three years this meeting place was the scene of both victories and defeats as the tiny church struggled toward spiritual maturity.

During the early months of organization, there was some question as to whether the group would become Baptist or Brethren. But after a series of Wednesday night meetings with Dr. Schneider, it was unanimously agreed to seek membership with the National Fellowship of Brethren Churches. In October of 1953, Dr. Schneider baptized the first members by trine immersion. They were Mr. and Mrs. Paul Barnette, Mr. and Mrs. Curt Beideschies, Mr. and Mrs. John Walters, Mr. and Mrs. John Glasscock, Mr. and Mrs. Robert Butterbaugh, Mrs. Doris Maglott, Mrs. Helen Butterbaugh, and Miss Sally Finley.

No word of commendation could be spoken too highly for the first pastor, Rev. Gene Witzky. For nearly a year, he and Mrs. Witzky traveled from Winona Lake to Mansfield each week to minister the Word and to lead in establishing a monument of God's grace. There were trials and discouragements

and heartaches during these initial days, but Mr. Witzky remained as pastor until July of 1957, when he assumed the pastorate of our South Bend church. Our average worship attendance has reached nearly one hundred per Sunday, an increase of over one hundred per cent in just four years! Certainly the efforts of Mr. Witzky will be an eternal blessing to the Woodville congregation.

Under Mr. Witzky's leadership, the Brethren Construction Company, consisting of Vernon Latham, Ray Sturgill, James Knepper, and Don Stroup, erected the present beautiful and functional church building. It was dedicated to the glory of God on May 19, 1957, amid tears of thanksgiving and joy.

Week by week the grace of our Lord continues to abound. During the past twelve months there were twenty-seven first-time decisions, nearly three score rededications, and twenty-three baptisms and additions. The average church attendance for 1958 was 127, and the offerings showed nearly a twenty-five percent increase over 1957, in spite of a serious general "lay-off" during the early part of the year. Many new families have recently begun attending the Sunday services. The present membership is ninety-nine with several waiting for baptism.

It was on the basis of this growth, and the blessings of this past year, that the Woodville Brethren decided to take the step of faith to become a self-supporting church. Official action was taken in the October business meeting and was made effective November 1, 1958. We are indeed grateful to our Lord for making possible this self-supporting church in slightly more than five years. We are also grateful to everyone for their prayers and gifts which make possible such testimonies to our Lord.

If our Lord delays His coming, the Woodville Grace Brethren Church appears to be on the threshold of expanding its testimony and influence.

## TESTIMONIES OF GOD'S GRACE

The blessings that I have received since I accepted Christ about twelve months ago are manifold. Before I was saved, I found no joy in life—only the longing for something that could not be found any place in this world. Thanks to the wonderful grace of God I now have a reason to live so that I might tell others of the peace of mind and the comfort that comes from a merciful and gracious Lord.

God has given me the blessings of a church that preaches the true Gospel, that I might grow spiritually. He has given me the responsibility of a young people's group to encourage me to teach what I have learned. I have the blessing of fellowship with men who believe as I do so that my moments of entertainment and relaxation will stay on a spiritual plane above the world. Thanks be to God, for the girl I will marry loves the Lord as I do so that even that side of my life shall stay unblemished.

Surely the Lord has improved my living above my highest dreams since I accepted Christ, for before I was saved, my life was set for the pleasures of the world which offer no satisfaction.

Charles Barnhill

"The Lord is my portion . . . therefore will I hope in him." To serve the Lord here at Woodville Grace Brethren has been a wonderful blessing and privilege; to witness the working of the Holy Spirit in the lives of Christians, and to see many precious souls saved has been like a miracle.

How we do praise God we are able to start 1959 as a "self-supporting" church. We can truly say: "Great is thy faithfulness unto us."

Mr. and Mrs. Paul Barnette

(Continued on page 54)



# *The Growing Woodville Grace Brethren Church*



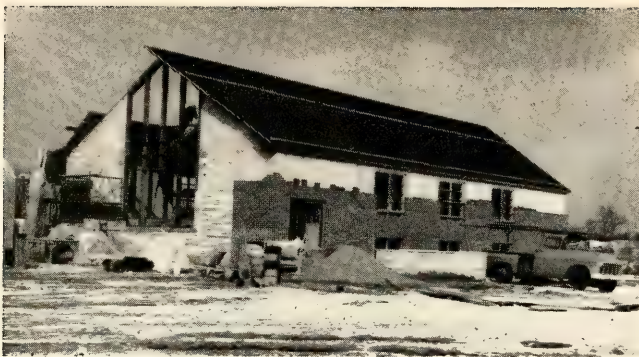
Pictured at left are three groups and the choir that took part in the Christmas program.



Above: Sunday-school superintendent, Glenn Tschantz, right, presents a Christmas gift to pastor, M. L. Myers.



Mansfield (Woodville) Congregation



## HATBORO BUILDING TAKES FORM

The new Suburban Brethren Church of Hatboro, Pa., is rapidly taking on the form of a church edifice. On December 15, when this picture was taken, a material shortage was delaying the roof completion. Soon after you read about this in your *Missionary Herald* the group expects to be using a portion of the building for services. Pastor Lester Smitley dropped in

at the Home Missions office during the holiday season and stated the need for the new building was growing more acute every day. The Sunday-school attendance averaged in the sixties during December and is taxing all available facilities of the Howard Johnson Turnpike room.

The Brethren Construction Company is building the Hatboro church.

## TESTIMONIES OF GOD'S GRACE

(Continued from page 52)

Since this is the second Brethren church we have seen grow to maturity under the Brethren Home Missions Council, we are doubly thankful and grateful to the Lord for this wonderful organization. We cannot praise the Lord enough for all it has meant to us.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

Mr. and Mrs. John Guthrie

Since we made our decision for Jesus Christ last spring, we have many things for which to be thankful; mainly, salvation, health, Christian fellowship, and new love for each other.

The Lord has really blessed us financially since we have started tithing. Now we realize the truth of Romans 8:28: "For we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Mr. and Mrs. Glenn Conrad

After accepting Jesus Christ as my Saviour a few months ago, I found the real meaning of the word "love"—love for my wife, love for my children, and above all, love for God.

Without being in God's will, I do not believe anyone can really know the meaning of "love."

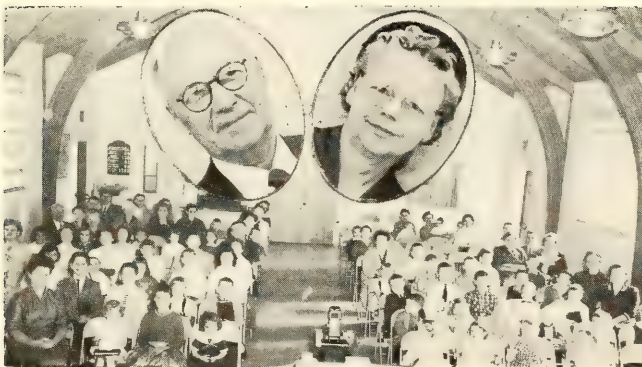
Robert L. Connell

When high-school days were over, I took a job as a stenographer, and it was then that God brought me to the end of "self." I had accepted Christ as my Saviour at an earlier age, but it was not until April of 1955 that I gave Him the pre-eminent place in my life. That fall, I entered Grace College which, after much prayer and answers to prayer, was His direct leading. This spring, I will be graduating, and I am looking forward to serving Him in the field of elementary education and also as a pastor's wife. I shall never cease praising God for choosing me to be His child, and also for giving to me a home church which has always upheld me in their prayers.

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Betty Butterbaugh

## West Covina Pastor Terminates Ministry



Dr. Charles H. Ashman, Sr., pastor of the West Covina Brethren Church, West Covina, Calif., terminated his ministry there on December 31, 1958. Dr. Ashman was the "Senior" member of the Home Missions family and had a very fruitful ministry during the three

years at West Covina. Thirty-four members were received into membership by trine immersion and forty-three added by letter making a total of seventy-seven in all. Brother Ashman says he is not retiring but will be ready to tackle another mountain after a few months rest.



# Fairlawn Brethren History Digest

(Ed. Note: This is a condensation of the "Brief History" as compiled by Dr. R. E. Gingrich, pastor of the new Fairlawn Brethren Church, Akron, Ohio)

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). Thus does the psalmist express the thought that permeates our minds as we rejoice on this first anniversary of the Fairlawn Brethren Church.

It seems fitting that we should record, not only for our own information and enjoyment but also for those who shall come after us, the way the Lord hath wrought among us the wonders of His grace in laying the foundation and in the early building of this congregation. The information may also be a source of encouragement for others who may feel led of the Lord to undertake as we have here in Akron.

## Sinking the Roots

While the present uninterrupted history of this congregation is but one year old, yet its roots run back a number of years to its earliest beginnings.

In 1950 the Spicer family lived at 553 West Exchange Street. They were members of The First Brethren Church of the Ellet district, having become members there during the pastorate of Dr. Gingrich. During the summer of 1950, upon invitation of the Spicer family, Dr. Gingrich, then president of Akron Bible Institute, began conducting a Bible class in the Spicer home. The class continued until November 17 with an average attendance of approximately sixteen people. Although the class was discontinued, the bread had been cast upon the waters, and it was to be found again after many days (Eccl. 11:1).

## Evening Services Begin

After many years of waiting, it seemed good to begin active work toward the establishment of a Brethren congregation in the Fairlawn area. Consequently, on June 9, 1956, Sunday evening services were begun in the Fairlawn school with Raymond Gingrich, Jr., as pastor. These services continued until July 31, 1957, with an average attend-

ance from eighteen to twenty per week. Again it appeared that a delay had to be endured and the work was temporarily closed. Sunday evening services were resumed again March 2, 1958.

## Morning Services Begin

The burden for beginning Sunday morning services began to rest heavily upon the hearts of several who had attended the evening services in the Fairlawn school. After repeated requests, and prayerfully waiting on the Lord, Dr. Raymond E. Gingrich consented to lead in the beginning of the new phase of the work. Accordingly, morning worship service was planned for Sunday, December 1, 1957, followed by Sunday school.

The first morning service had an attendance of twenty-two, and an offering of forty-five dollars. At that time there were but seven adults and two teen-agers who were Brethren.

## First Public Decisions for Christ

The first public decisions for Christ were made by Thomas and Virginia Davis, a father and daughter combination, on Sunday evening, June 1, 1958. Both reaffirmed their faith in Jesus Christ and expressed a firm purpose of walking closely with the Lord and doing whatever His will directed.

## First Baptism During the Year

The first baptismal service was held Sunday, July 13, 1958, when Brother and Sister Keil Salgren and Frank Bodosi were led into the baptismal water, with Brother Bodosi being the first to be baptized. These were but the beginning of many others of their persuasion who have or who shall obey the Lord in this important evidence of their faith in Jesus Christ.

## Progress During the Year

The Lord has smiled wondrously upon us during this first year.

1. The morning attendance has more than doubled with a present average attendance of forty-five, and an average evening attendance of sixty to sixty-five.

2. The average weekly offering has more than quadrupled during the year.

3. A week-night home Bible class meets in the home of the pastor, with an enrollment of ninety, and an average attendance of approximately sixty per week.

4. A Wednesday evening Bible study and prayer service is held each Wednesday evening in homes of members of the church, with an average attendance of fifteen and a record attendance of eighteen.

5. During the year, from July 1 until the present, twenty-two have received Christian baptism with several more awaiting future opportunity for obeying this command.

6. The charter membership closed with forty-one members.

7. A beautiful building site has been purchased upon which a sanctuary will be erected in due time.

## How About a Vacation in Tucson This Year?

By L. L. Grubb

Did you know that there is a new Brethren church in Tucson, Ariz.? If not, I want to tell you that four months ago regular Sunday services were started and have continued since the pastor, Rev. Ralph Askins, has arrived.

If you really want to enjoy a wonderful vacation in a warm climate, and at the same time help build a Brethren church in this great city, plan to go to Tucson and visit with the Brethren. Just your presence for even one Sunday or one service will be an encouragement to these isolated Brethren pioneers.

Why shouldn't a vacation be planned for the glory of the Lord? Taking time off from the regular job does not mean taking time off from the Lord's service. When one serves both purposes, physically and spiritually, the individual is helped and the Lord glorified at the same time.

Perhaps there are some Brethren people who might even consider moving to Tucson to help us develop a church as quickly as possible.

Put Tucson on your travel schedule this year!

Get in touch with our pastor, Rev. Ralph Askins, 5810 East Baker Street, Tucson, Ariz., telephone AXtel 8-6763.

# ISRAEL CALLS!

"GIVE NO OCCASION OF STUMBLING"

By Bruce L. Button

A few weeks ago I had occasion to hear a message concerning the presentation of the Gospel to Israel. During the message, the speaker touched on the action and attitude of the church in the past and at the present time toward Jewish people. The conclusion of the speaker seemed to be that because of the attitude of professing gentiles, past and present, no good thing could come from the church, as such, and the case of reaching the Jew, by means of the church, was hopeless.

A few days ago, after making calls in a particular part of the Fairfax district, I received a telephone call regarding the literature which had been left at a door. The woman (a gentile) stated that she was a Christian and belonged to the Anglo-Israel church. She then proceeded to malign all Jews, and at the same time castigated the church for its "erroneous teaching that the present-day Jewish people are the people of Israel, especially since God had utterly set aside the Jew never to deal with him again in the matter of salvation." Her language and attitude finally became so violent that this writer was forced to replace the phone on its stand and thus end the conversation.

These two experiences have caused me to give some serious consideration as to **how** these two people, both professing to be Christians, could arrive at two such opposite conclusions. I have yet to arrive at a satisfactory explanation. However, I am certain neither position can be substantiated by Scripture; rather that Scripture teaches just the opposite, and teaches **why** such positions should not be occupied.

Paul says in his first letter to the Corinthian church (the visible church) as he deals with them in the matter of sensual enjoyment: "Whether therefore ye eat, or drink, **or whatsoever ye do, do all to the glory of God.** Give none offence [no occasion of stumbling], neither to the Jews, nor to the Gentiles, nor to the church of God." In this statement he covers all attitudes and actions including those of the two

people cited above. To cause an occasion of stumbling for any persons or person has God's stamp of displeasure upon it.

As to the attitude toward the church, certainly church history is not a glowing story in all cases. But the "visible church" will always be looked upon as the "church of God" through the eyes of the unsaved, be they Jew or gentile, and the saved, too, for that matter. And while there is room for much criticism, nevertheless, it will be **through the means and by means of the visible church** that the blessed gospel story will be carried to all nations! Today's individual church should be evaluated in the same manner as we would have men evaluate us—on the basis of individual action and testimony. One can no more say "because other churches have done thus and so, this church will be unable to do a work," anymore than he can say "all men are thieves because this man is a thief." We should always be careful to give no offense, no occasion of stumbling. It is then that both saved and unsaved at least, will recognize this is one of the real churches of God!

As to the attitude toward the Jewish people, certainly there has been much misteaching regarding the Jewish people. The forementioned woman's attitude is the result of such misteaching. British-Israelism, Jehovah's Witnesses, Mormonism, et. al., has in many instances corrupted the minds of professing Christians to such an extent that intense hatred has developed toward the Jew. And some of these people are active members in churches with good testimonies. The only hope for such people lies in their realizing what a tremendous occasion of stumbling they, as individuals, are to the Jew, the gentile, and the church of God. And the one place where they can receive consistent, correct teaching to refute such misteaching is in a Bible-centered church, and from the lips of a Christ-honoring pastor and Bible-school teachers. I do not minimize other places of teaching, but **consistent** teaching comes from

the church through her pastors.

So many times as we seek solutions to the problem of evangelizing the unsaved, we come across seemingly insurmountable problems. When these problems hinder, we sometimes seek a "whipping boy" on which to place blame, rather than solving the problem. Some use the church for a "whipping boy"; some use the Jew for a "whipping boy." Neither need be used, and the problem will have a solution in action if we will but remember the final verse of the tenth chapter of Paul's first letter to the Corinthian church: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, **that they may be saved.**"

## LOS ANGELES AREA CENSUS REACHES 390,000 FIGURE

Local Jewish population is now at 390,000, an increase of 70,000 since 1951, Attorney I. H. Printzmetal told the Los Angeles Jewish Community Council.

Some 500 representatives of the Council's member organizations attended the meeting recently in the Westside Jewish Community Center, 5870 W. Olympic Blvd.

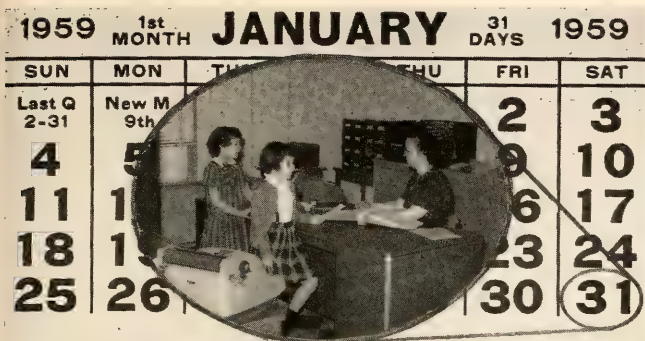
The Los Angeles Jewish community today is the second largest in the nation, surpassing Chicago and Philadelphia and topped only by New York City, according to Printzmetal.

The suburban areas—San Fernando Valley and San Gabriel Valley—enjoy the greatest growth in the last seven years. A total of 81,000 Jews live in the San Fernando Valley, while 15,000 reside in the San Gabriel area. The central-metropolitan area (location of the Brethren Messianic Testimony), which embraces the Beverly-Fairfax sector, still has the greatest number of Jewish people—**186,000!**

(Ed. note—In the light of the above article, some of our Brethren young people who are preparing for Christian service should seriously seek the Lord's will for their lives relative to Jewish Evangelism. Since 1951, apparently not one Brethren young person has felt called to this mission field. These figures alone present a real challenge for home-mission work in this area of missionary endeavor. Pray for the Lord to thrust forth laborers for this field.)



# FIRST GIFTS ARRIVE FOR NAVAJO MISSION



Please drop this envelope in your church offering or mail

Misses Barrie and Beverly Gilbert presenting the first Navajo calendar envelope, and Miss Louise Blankenship, Brethren Home Missions Council bookkeeper recording it.

The daughters of Professor and Mrs. Ralph Gilbert (Barrie and Beverly) were the first to return the new Navajo calendar envelopes with

gifts for the Navajo Mission work. The girls said the money they gave was given to them for a Christmas gift. The father said the girls would

give him no peace until these gifts were on the way to the Home Missions office.

We truly appreciate these two first gifts and the spirit in which they were given. We feel it represents a true example of the Christmas spirit. Of course, we expected that the calendar would be used for the month of January, but the girls made use of it immediately. To them it was more important the gift be sent in than that the envelope be used as a calendar. This is also a lesson in putting first things first.

These same Navajo calendar envelopes have been made available to our churches. We are sure these first two envelopes came back (Dec. 23) even before many of you received your supply. May we remember this incident and not fail to give our Navajo offering each month as we remove the envelope. The Navajo Mission work this year is depending on your gifts designated for this work.

## Save the Easy Way . . . Save by Mail

Through  
THE BRETHREN INVESTMENT FOUNDATION, INC.

Just mail your savings and passbook and the Foundation will do the rest. We will immediately credit your account and return the passbook with a self-addressed envelope ready for your next deposit. You can open a new account for as little as \$1.



*Fast*

*Safe*

*Convenient*



A savings of \$1 each week by every Brethren family would build a new church each month.

Open your savings account NOW and receive 3% interest. Investments paying 5% interest are also needed.

For additional information write today to:

**Brethren Investment Foundation, Inc.**  
Box 587, Winona Lake, Indiana

# NEWS

(Compiled by the editor)

**NOTICE.** In the Jan. 17 issue of the *Missionary Herald* it was announced that churches could purchase additional copies of the two-color (Jan. 31) issue. Instead, copies will be mailed to each pastor, as a part of the free literature ministry of the *Missionary Herald*. It is suggested that these extra copies should **NOT** be placed in church foyers, but be reserved by the pastor for his personal visitation work.

**NOTICE:** Statistical blanks have been mailed to every pastor. These reports should be completed at once and mailed before Feb. 28 to C. S. Zimmerman, 2942 Dwight Ave., Dayton 20, Ohio. Cooperation is needed on the part of all to do an effective job.

**PHILADELPHIA, PA.** Robert Crees has announced his resignation as pastor of the Third Brethren Church.

**INDIANAPOLIS, IND.** The 4th annual Indiana Sunday School Association convention will be conducted here at the Devington Baptist Church Apr. 30 and May 1.

**CONEMAUGH, PA.** The Cone-maugh Brethren Church has called Pastor Stanley Hauser for his seventh year. The exterior of the church is undergoing some repairs. Two Roman Catholic ladies recently accepted Christ as their personal Saviour.

**SEATTLE, WASH.** Rev. Thomas Hammers was released from the local hospital the first week of January. He reports he is rapidly regaining his strength, and hopes soon to have the old "zip" back. He expresses appreciation for the prayers of God's people.

**MANSFIELD, OHIO.** Rev. Arnold R. Kriegbaum is the guest speaker at the Grace Brethren

Church on Jan. 25, while Dr. Bernard Schneider is absent for another engagement.

**RADFORD, VA.** A total of \$91 was placed on the Christmas tree (Dogwood tree) for the building fund of the Fairlawn Brethren Church. K. E. Richardson is pastor.

**DAYTON, OHIO.** William Stefler, pastor of the First Brethren Church, has been called to serve for another year.

**LOS ANGELES, CALIF.** Ralph Hatton, a Brethren minister, is doing pulpit supply work, and speaking at the Bunker Hill Chapel near here.

**EVERETT, PA.** Charles Stechman presented 200 New Testaments with Psalms to the active and inactive members of the Sunday school of the Everett Grace Brethren Church. Each Testament was inscribed with the recipient's name, and autographed by Brother "Charlie." Homer Lingenfelter is pastor.

**FILLMORE, CALIF.** Open house was held Jan. 9 at the First Brethren Church as a reception for the new pastor and his family, Rev. and Mrs. Ord Gehman; and as a farewell to Rev. and Mrs. Maxwell Brenneman, the new missionaries to Puerto Rico. A food shower was given to Pastor and Mrs. Gehman, and a love offering for the Brennemanns.

**CLAYTON, OHIO.** Richard Jackson, Jr. has resigned as the pastor of the First Brethren Church.

**LANSDALE, PA.** Russell Weber plans to start a new work here in the Northern Atlantic district. He will be associated with the advertising department of Whitemarsh Memorial Park for his support, and will give his extra time to the establishment of this new work.

**LANSING, MICH.** Richard Sellers is to be ordained to the Christian ministry on Feb. 8, with Rev. Arnold R. Kriegbaum delivering the ordination message. The service will

## THE BRETHREN MISSIONARY HERALD

Executive Editor ..... Arnold R. Kriegbaum  
Winona Lake, Ind.

### DEPARTMENTAL EDITORS

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R.R. 3, Warsaw, Ind.  
Home Missions ..... Luther L. Grubb  
Winona Lake, Ind.  
Grace Seminary ..... Paul R. Bauman  
Winona Lake, Ind.

be held at the Grace Brethren Church at 2:30 p.m.

Mr. Sellers is a graduate of Manchester College (Ind.), having received his B.S. degree in 1949. Upon graduation he entered the field of public school teaching, but in 1950 he felt the call of God to preach the Gospel. He completed his theological training with graduation from Grace Seminary in 1955 with the B.D. degree. From 1953 to 1956 he served as pastor of the Millwood Christian Chapel near Warsaw, Ind. In 1956 he became the pastor of the Grace Brethren Church of Lansing, Mich. He was converted to Christ in the Sidney Brethren Church, Sidney, Ind.

**WINONA LAKE, IND.** The new publication by Dr. Alva J. McClain, "The Greatness of the Kingdom" will be off the press and ready for distribution by Apr. 1. Orders will be taken after that date through the Brethren Missionary Herald.

**PHILADELPHIA, PA.** The Northern Atlantic district laymen's fellowship will be held at the Third Brethren Church on Feb. 7.

## In Memoriam

**Mrs. Gertrude Ressler**, a faithful member of the First Brethren Church, Waynesboro, Pa., was called home to be with her Lord on Dec. 26.

—William Gray, pastor

**Mrs. Lucille Aukerman (C. W.)** of the First Brethren Church of Wooster, Ohio, was called home to the Father on Dec. 29. She had been a faithful member of the church since 1951. She was the mother of John Aukerman, student at Grace College.

—Kenneth Ashman, pastor

**John Brumbaugh**, 84, went to be with the Lord on Dec. 22. He was a member of the First Brethren Church of Martinsburg, Pa.

—Richard Grant, pastor

### PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Wooster, Ohio	Feb. 1-15	Kenneth Ashman	Richard DeArmy
Fort Wayne	Feb. 3-15	W. Carl Miller	Crusade Team
Waynesboro, Pa.	Feb. 15-Mar. 1	Wm. Gray	Lester Pifer



# All Scripture Is Profitable

BY C. W. MAYES, D.D.

Most people have sufficient knowledge of the Bible to understand that we are living in the Church Age. Most people also understand that the chief characteristic of God's attitude toward man in this age is that of grace. How God deals with us as individuals and how and where we find the revelation of these truths in the Bible are sometimes problems to God's believing children. It is therefore our purpose to present somewhat of a working basis upon which the believer who lives in the dispensation of grace may use the Word of God from Genesis to Revelation, enjoying the dynamic which should come from every part, while handling aright the word of truth.

## Divine Authority

Every portion of the Word of God is of equal importance so far as divine authority and inspiration are concerned. However, there are certain passages which have nothing to do with church policy or with the conduct of a believer under grace. To illustrate this, let us note in Genesis that God said to Adam and Eve: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). We can readily see that this statement presents a responsibility upon our first parents, but

not given as a policy for the age of grace. This may be called an extreme illustration of the principle, but there are other passages which follow in the same category.

Again, in the Book of Numbers we read of the sacrifices which God



Dr. C. W. Mayes

asked of Israel "when ye be come into the land" (Num. 15:2). These are extreme cases where there is no connection between the command and our position in grace. Discernment will reveal that there are varying degrees in various parts of the Scripture where passages would pertain more or less to the experience of believers today.

## So-called Obscure Books

It is in the evaluation of such

Scriptural truths that the Holy Spirit must operate in the lives of believers. A greater or lesser degree of yieldedness to the Holy Spirit may produce differences of opinion between believers. Believers should remember that the books recounting Israel's history and such books as Ecclesiastes and Lamentations, although inspired, and placed in the Bible exactly as God wants them, do not present to the church the full purposes of God as do, for instance, the books of Romans and Ephesians.

To further explain the purpose of various parts of the Scripture, it is well to remember that all the Bible is **for us**. That is, every passage of Scripture from Genesis to Revelation has a definite place to show us the purpose of God for His believing people. Genesis is for us. Ecclesiastes is for us. The Psalms are for us. The Sermon on the Mount is for us. All Scripture is profitable for us.

We should note further that not all Scripture is directly given to us. God has said many things which He has not addressed to the church. To illustrate this principle, the Prophet Hosea may be taken as an example. Although marriage is honorable in the sight of all men, the Lord does not lay upon men today the responsibility to get a wife as Hosea got his. Therefore, the things which God said to Hosea are for us, but they are not given to us.

Again, in the case of Ezekiel, that prophet did some things such as lying on his side for 390 days, which we would not be expected to do, though the Bible does say: "Go thou and do likewise." Here again we have illustrated that every portion of the Bible has something for us which is profitable, although it may not be given to us who live in the Church Age.

## The Bible Speaks on "Gossip"



PSALM 31:18

Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.



EPHESIANS 4:25

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.



Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

LUKE 6:42



A word fitly spoken is like apples of gold in pictures of silver.

PROVERBS 25:11

# THE MODE OF BAPTISM

## *As Revealed in the History of the Church*

COMPILED BY MILES TABER

Pastor, Grace Brethren Church  
Ashland, Ohio

### First Century

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20 ASV).

### Second Century

"As regards baptism, baptize in this manner: Having first given all the preceding instructions, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou hast not living water, baptize into another water; and if thou canst not in cold, in warm. But if thou hast neither, pour water on the head **three times**, into the name of the Father and Son and Holy Spirit.

—The Didache, (trans. by Philip Schaff).

### Third Century

"He gave as His last command that they should immerse into the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but **thrice**, at the naming of each person of the Trinity."

—Tertullian.

### Fourth Century

"We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be **thrice** put under water to represent the mystery of the Trinity, yet it is reputed but one baptism."

—Jerome.

### Fifth Century

"After you averred that you believed, we immersed **three** times your heads in the sacred font. For you are rightly immersed three times who receive baptism in the name of the Trinity. You are rightly im-

mersed three times, you who receive baptism in the name of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith, that, purified of your sins, you may live, following Christ in the holiness of virtue."

—Augustine.

### Sixth Century

"There are many who say that they baptize in the name of Christ alone and by a single immersion. But the gospel command, which was given by God himself and our Lord and Saviour Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity and by **trine** immersion, for our Lord said to His disciples, 'Go baptize all nations in the name of the Father, and of the Son and of the Holy Spirit.'"

—Pope Pelagius.

### Seventh Century

"Let the priest baptize with a **triple** immersion, but with only one invocation of the Holy Trinity, saying, 'I baptize thee in the name of the Father [then let him immerse the person once], and of the Son [then immerse him a second time], and of the Holy Spirit' [and immerse him a third time]."

—Gregory the Great.

### Eighth Century

"The rite of baptism is a type of Christ's death; for by the **three** immersions baptism portrays the three days of the Lord's burial."

—John of Damascus.

### Ninth Century

"Suffice it to say that the **trine** immersion prevails everywhere in the world this day, and that it can by no means be changed, unless in accordance with a rash desire of novelty and to the scandal of the weak."

—Walafrid Strabo, Abbot of Richenau.

### Tenth Century

"As, therefore, we have been informed that the body of our Lord Jesus Christ was buried in an earthly grave three days and three nights, so also a man immersed **three times** under an element allied to the earth is covered."

—Fulbertus, Bishop of Chartres.

### Eleventh Century

"As Christ lay for three days in the sepulchre, so let there be a **trine** immersion when the act is administered."

—Lanfranc, Archbishop of Canterbury.

### Twelfth Century

"That children shall be brought to the church, and there be baptized in pure water by **trine** immersion."

—Council of Cashel, 1172.

### Thirteenth Century

"Let the candidate for baptism always be **thrice** immersed."

—Council of Worcester, 1240.

### Fourteenth Century

"As to the form, let the immersion be **trine**."

—Council of Prague, 1355.

### Fifteenth Century

"That the **trine** immersion is necessary is evident, for thus has it been handed down by the saints to signify the three days' burial of the Lord."

—Gregory (at the Council of Florence, 1439).

### Sixteenth Century

"Our **trine** immersion in water at baptism, and our trine emersion, denote that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief."

—James Sadolet, Secretary to Pope Leo X.

### Seventeenth Century

"Where it is the custom to baptize by immersion, the priest takes the infant; and exercising care lest it be injured, he immerses its head and



baptizes it with **trine immersion**.”  
—Pope Paul.

### **Eighteenth Century**

“By consulting history, they [the Brethren] found that the primitive Christians in the first and second centuries were uniformly planted in to the likeness of His death by baptism in water by a threefold immersion. But they were unwilling to rest their faith upon the authority of history alone. They searched the New Testament Scripture, and found implicit testimony to the same.”

—Alexander Mack, Jr.

### **Nineteenth Century**

“It is evident—1. That if we restore immersion, we only restore what has ever been our theory so far back as the history of the Anglican Church extends. We correct only a late, and not a primitive, practice. 2. Should we restore the **trine immersion** as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically attested claim to being the normal mode of the apostles.”

—Rev. James Chrystal, Protestant Episcopal Church in the United States.

### **Twentieth Century**

“The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by **trine immersion** . . .”

—Message of the Brethren Ministry.

### **Summary**

Here is an unbroken chain of evidence for trine immersion, from the first century to the twentieth. No other mode of baptism can be so traced in every century of the church's history.

### **Sources**

The quotation for the first century is from the New Testament; second century, quoted from “The Faith Once For All Delivered Unto the Saints,” by Dr. L. S. Bauman; eighteenth century, quoted from “History of the Tunkers and the Brethren Church,” by Henry R. Holsinger; twentieth century, quoted from recent Brethren publications; the remaining sixteen quotations are all from “The Act of Baptism,” by Henry Burrage, published by the American Baptist Publication Society, Philadelphia (certainly not prejudiced in favor of trine immersion).

# CRITICISM

BY BILL SMITH\*

Some time ago I was visiting in a Christian home, and after quite a few statements were made about the sad condition of their church, I responded in a stunned state: “I had no idea things were that bad.” Then, these folks replied: “Oh, I guess we’re a very critical group.”

Yes; they were, and I find this attitude all across this country. It seems as though the spirit of criticism is catching and spreads like wildfire.

I don’t say we are to condone every person’s actions and all types of situations, but I do mean to say there are some things to be considered along this line.

**Know the Facts.** I went to high school with a fellow who was criticized severely. He was an outstanding athlete with a winsome personality, but he never entered into extra-curricular activities. One day after the coach had given him a rough time for not joining the team, he told me that he just could not stay after school for extra activities because he had to work and help his father support his invalid mother.

Be sure you know the reasons behind the actions before you start criticizing.

**Get Another Opinion.** I find that generally outward criticism is fostered by someone with a strong personality looking for weaker ones to be followers. Don’t be carried into criticism by a determined individual; look around and keep your ears open—get some other opinions on

the situation. Remember, there are other sides to every story.

**Be Slow To Speak.** This is good Biblical instruction—“Swift to hear, slow to speak.” Be extremely careful of the information you pass on and the critical attitude you encourage in others. Above all, be ever mindful of the seriousness of throwing a shadow on another man’s character. Just as the robbers waited on the “way of blood” between Jerusalem and Jericho to take from a man his every possession, so Satan thrills when a man loses his character. Don’t let the Devil use you to accomplish his ends in robbing a man of a prized possession. Especially we in the Christian realm should stop shooting down our own men.

This leads me to point out the fourth thing in the matter of criticism. Again, I want to say that I do not mean we are to condone wrong, but carefully consider all that is involved.

**Deal With Our Own Faults.** How can we be so ready to criticize others when our own lives are filled with sins and faults that need to be taken care of. The Lord had something to say about the subject of this article which was prevalent even in His day! “Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?” (Luke 6:42).

Let us examine ourselves lest we be looking for a splinter in someone else’s eye when there is a beam in ours.

\*Pastor, First Brethren Church  
Compton, Calif.

# WALKING!

# WITNESSING!

# WAITING!

"And Enoch walked with God." This challenging statement is made as the inspired penman writes the biography of Enoch in Genesis 5:21-24. There are only three places in Scripture where this outstanding man of God is mentioned. The other two are Jude 14-15 and Hebrews 11:5. They supply us with a simple outline—"Enoch walked with God," "Enoch witnessed for God," "Enoch went to be with God." In it we see God's plan, and purpose, and promise for every born-again Christian.

## Testing

How happy we would be if at the close of our earthly pilgrimage someone would sum up our journey here with the words: "He walked with God"! In order to walk with God, Enoch had to be very careful about whom he chose as his companions. "Be not deceived: evil companions corrupt good morals." There were certain people with whom he could not walk because they would hinder his fellowship with God. "Can two walk together, except they be agreed?" We cannot associate with people without being influenced by them in our manner of walking and living. "For none of us liveth to himself, and no man dieth to himself." If a Christian insists on keeping the companionship of anyone who will not walk with God, he or she is in for trouble, "for what fellowship hath light with darkness? and what concord hath Christ with Belial?" It was a test that Enoch passed with flying colors.

Because he wanted to walk with God Enoch had to be sure that his directions were right, that he was going in the same direction that God had indicated that He was going. Someone has well said: "Direction determines destiny and direction is

determined by division." Enoch walked with God—how glorious for Enoch!

It took faith and courage for Enoch to step out alone for God. Remember he had no Bible to comfort him, no out-and-out Christians to inspire him, no great Bible conferences or youth rallies to challenge him. He had to go alone. Thank God, he was willing to do it. Christian, are you tempted to drift with the tide? Are you excusing your inconsistent walk because you find it a lonely way? We are aware that it is becoming more and more difficult for an earnest Christian to go against the tide of general slackness and indifference and outright apostasy, but we are doubly certain that it still pays to walk with God. Indeed, "the way of transgressors is hard . . . but the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 13:15; 4:18).

## Testimony

Before we speak of Enoch's testimony for God we should call attention to God's testimony to Enoch. Paul records it for us in Hebrews 11:5: "He had this testimony, that he pleased God." Dear reader, can God say of you: "The walk of this man pleases me"? What a com-

BY JESSE HALL

Pastor, First Brethren Church  
Spokane, Washington

mendation! How we should covet it. Enoch's testimony had to do with the second coming of Jesus Christ. He was the first premillennialist. It is the living hope embraced in this glorious fact that gives the believer a ringing testimony today. This hope provides the necessary incentive for holy living (1 John 3:3), for sacrificial service (Titus 2:12), and a faithful prayer life (Rev. 22:20).

How the world needs Enoch's testimony today! There are so many things that need adjustment, so many things out of place that only the coming again of Christ can put straight. To name a few, the church needs to be in heaven. It is still "in the midst of the sea, tossed with waves: for the wind is contrary" (Matt. 14:24), but with the coming of her Lord she will immediately be "at the land whither they went"



# Ponder These Points

BY GLEN WELBORN

Pastor, Grace Brethren Church  
Winona, Minn.

(John 6:21). The old red dragon, Satan, needs to be consigned to the bottomless pit (Rev. 20:1-3). He still goes about as a roaring lion, seeking whom he may devour. He still manifests himself as an angel of light, endeavoring to deceive the very elect, but when Jesus comes back his number will be up (II Thess. 2:8). Finally, Jesus Christ needs to be on the throne of His glory in Jerusalem, speaking peace to the nations, and that blessed day will dawn when the "sun of righteousness arises with healing in his wings."

Enoch's message was one of judgment upon the ungodly. This is never a popular message. But it is a necessary one. Are you telling by lip and by life that Jesus saves, and keeps, and satisfies? This is how Enoch won God's seal of approval.

## Translation

Both Moses and Paul call our attention to this glorious consummation to a life well spent. Heaven had long been the prize toward which Enoch had set his face. For 300 years, as he walked with God, he was being prepared to enjoy it. Enoch set out, he kept going, he found the prize! God took him **home!** Translated! All those who have accepted the Lord Jesus Christ as personal Saviour have been translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13).

However, this is not the translation we are thinking of here. There is a great moment, still future, but always imminent, when our lovely Lord shall, in accordance with His promise (John 14:1-3), break through the blue to translate, "snatch away" the living believers and raise the dead in Christ (I Thess. 4:16). Of this experience Enoch is the clearest type. The thing that happened to him so long ago is to be the happy portion of every living born-again believer at the second coming of Christ. Then be careful about your companions, be careful about your directions, be careful how you walk, keep on your tiptoes in anticipation, see to it that your tent pegs are not too firmly placed in the world, for He's coming **soon** (I Cor. 15:51-52; Phil. 3:20-21). With this glorious plan, and purpose, and promise before us, let us be **walking, witnessing, waiting** for that day!

In his column, "Advice on Health," H. N. Bundesen, M.D., quotes the old saying: "An ounce of prevention is worth a pound of cure."

Then he applies this to the disease of alcoholism. In making the application he quotes from a recent issue of The Catholic Digest, Dr. Eugene R. Marzullo's "six important steps in prevention of alcoholism." They are:

1. Always associate drinking with solid food.

2. Adopt good eating habits. Excess drink may rob a person of his desire for food.

3. Don't spend more time on cocktails than on the dinner course.

4. Be certain meals are on time, so there is no danger of drinking while waiting.

5. Don't drink when physically tired in order to "get a lift." Instead, eat something sweet to provide a quick source of energy.

6. Have a proper reason for taking a drink. To overcome nervousness, worry, or to forget something are not good reasons.

May I say first of all, that this is at best only about one-fourth of an ounce of prevention.

And since God has something to say about this awful scourge that is plaguing America, I feel that it is my duty to set forth a **full** ounce of prevention. Therefore, with the help of God's Word, let us change these rules to read as follows:

1. Always associate drinking with **evil**. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

2. Adopt good eating and **drinking** habits. A good drinking habit will exclude anything with alcoholic content. "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

3. Don't spend **any** time on cocktails. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright" (Prov. 23:31).

4. Be certain meals are on time with **no liquor** in the house, so there is no danger of drinking while waiting. "Touch not; taste not; handle not" (Col. 2:21).

5. Don't drink when physically tired, or physically **anything else**. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29-30).

6. There is **no reason** for taking a drink. "Abstain from all appearance of evil" (I Thess. 5:22).

Let those who wish to escape the deadly disease of alcoholism put these revised rules into practice, and they will have one-hundred percent ounce of prevention.

But there is still something better than these revised rules. One may be a total abstainer and still be lost and go to hell. The answer for the sin of strong drink and all other sin is Jesus Christ, "who his own self bare our sins in his own body on the tree" (I Pet. 2:24a). Regardless of what the sin is, God says: "All have sinned, and come short of the glory of God" (Rom. 3:23). God has put a divine sentence upon sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). By faith receive the person of Jesus Christ, and He will make you free from the law of sin and death. Then "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C. A Wisconsin radio station that announced it would violate the voluntary broadcasting industry code by accepting hard liquor advertising has changed its mind. Station WOMT, Manitowoc, Wis., said it reversed its position because of "lack of interest by the liquor industry." The station reportedly received few liquor ads, but a considerable number of protests.

WASHINGTON, D. C. Rep. Walter Judd (Rep., Minn.) rejected an invitation to a dinner in honor of Soviet First Deputy Prime Minister Anastas Mikoyan when the Russian dignitary visited here in early January. In turning down his bid to the dinner being given by Eric Johnston, president of the Motion Picture Association of America, Judd explained that he did not care to dine with "men whose hands drip of blood."

CHICAGO. A resolution opposing "unscriptural compromise" with modernism and neo-orthodoxy "in evangelistic campaigns or any other form of Christian work" was adopted at a conference of conservative Protestant evangelists, pastor-evangelists, and educators here recently. Dr. Bob Jones, Sr., veteran evangelist and founder of Bob Jones University, presided at the conference. Some 150 evangelists signed a statement declaring that belief in "the inspiration and absolute authority of the Bible" are essential to cooperation and fellowship on the part of Protestant Christians, and declared that "America needs an old-time Bible revival."

The statement pledged the signers not to accept invitations to

preach under sponsorship of "modernists and those who deny the inspiration of the Bible and the fundamentals of the faith." Among these "fundamentals" were listed "the virgin birth and deity of Jesus Christ, His vicarious atoning death and bodily resurrection, and His second coming." Jones told newsmen that the resolutions were not aimed at any individual. He expressed the opinion that big meetings and mass crusades are "resulting in the fewest converts—declarations for Christ—in the history of evangelism."

MIAMI, FLA. A proposed ordinance which would have imposed fines and jail sentences for businesses which remain open on Sunday here has been voted down by the Metro Commission. The measure had been supported by the Greater Miami Ministerial Association and the Greater Miami Council of Churches. However, the commissioners unanimously approved the principle of Sunday closings as "an encouragement to the 95 percent of merchants who observe the Sabbath." Darrey A. Davis, county attorney, told the commission that the proposed ordinance would not survive a court test and would conflict with state laws. Church groups had urged passage of the measure as "a starting point" for legal enforcement of Sunday closings. They presented petitions bearing more than 12,000 signatures in support of the ordinance.

WASHINGTON, D. C. The U. S. Departments of Commerce and Labor have predicted a new all-time record in church construction for 1959. Construction of religious

edifices will amount to \$950 million during the year, they declare.

WHEATON, ILL. A nationwide teen-age dramatics contest to secure new talent for teen-slanted films is being jointly sponsored by Youth for Christ International and Gospel Films. The event began Jan. 1, 1959, and finals will be held at the 15th annual YFCI Convention at Winona Lake, Ind., June 29-July 12.

TAIPEI, TAIWAN (Formosa). The China Post, English-language paper here, has reported a "wave of arrests in Shanghai" since the Chinese Communists announced that Mao Tze-tung was relinquishing his position as chief of government. According to "well-informed sources," which the paper did not otherwise identify, Communist soldiers and police have arrested more than 1,000 persons on charges of being "underground reactionary Christians." Some were executed. Christians in Shanghai were not allowed to celebrate Christmas or put up Christmas trees, and police even made an intensive drive to search out Christmas cards.

TAIPEI, TAIWAN (Formosa). Chinese Reds have separated women from their families and have condemned them to hard labor. So charge women's organizations of Formosa, appealing to the Free World for "concrete action" to help restore traditional family life for their sisters on the mainland. Their appeal was specifically addressed to President Eisenhower and UN Secretary General Dag Hammarskjöld, among others.

SYDNEY, AUSTRALIA. The Billy Graham Crusade Committee in Australia will receive a gift of \$11,147.66 from America to help it meet the budget. The money represents a surplus of funds resulting from the Graham Crusade in Charlotte, N. C. The evangelist begins his Australian tour February 8.

ROME, ITALY. Presses are rolling on the production of 1,000,000 Gospels in the Italian language for mass distribution and mass evangelistic campaigns to be carried out in the larger cities of Italy, beginning the first day of February. These are the first of 2,000,000 Gospels which it is hoped to provide for a nationwide Gospel distribution in Italy.



NUARY 31, 1959

*Brethren*

# *Missionary Herald*



From the

## Editor's Desk

In *Tokyo Massacre* there appeared the following release from **Editorial Research Associates**:

At Christmas Island

And in Siberia

And in Bikini

And in Nevada

Scientists count the seconds:

"Ten"

"Nine"

"Eight"

"Seven"

"Six"

"Five"

"Four"

"Three"

"Two"

"One"

"ZERO"

In heaven

Methinks Gabriel must have trumpet to lips,

And God be counting;

I hold my breath—

Will God be soon saying,

"Zero"?

### ZERO HOUR INTERNATIONALLY

The international geophysical year ushered in a new era which has resulted in the placing of a manmade satellite in orbit around the sun, and which is sending scientific data back to earth.

While the scientific advances of this space age command our interest, a strange paradox overshadows the world horizon when the scientists inform us that man has within his power that with which the human race can be destroyed.

Add to this the fact that in all the annals of history one cannot find a time when there was so much talk about world peace, and when ironically, war was so ominous. There is more distrust and unrest in the world today than there was when the Japanese diplomats sat in Washington "talking peace" prior to the outbreak of World War II. The nations of the world have unsheathed their swords for the ultimate, which, according to the scientists, would mean human annihilation. Are we nearing that zero hour when the nations will stand before the God of the universe to be judged?

### ZERO HOUR NATIONALLY

Recent congressional investigations in Washington have shocked the right-thinking men and women of America. Hiding under the cloak of the "Fifth Amendment," scoundrels, gangsters, murderers, and hoodlums

have managed to maneuver themselves into lush positions of legitimate organizations where these robbers have obtained their "salaries and bonuses" under the guise of leadership. Although guilty, these licentious lounge-lizards manage to escape the penalty of the law, and sin continues in high places.

Statistics released from Washington tell a sordid story in other realms. According to the United States Public Health Service the total number of cases of polio, tuberculosis, hepatitis, and scarlet fever contracted by teen-agers in 1957 did not equal the total number of young people under twenty contracted by venereal disease. Two million citizens from all brackets of life are suffering from either primary, secondary or congenital syphilis. Another million have gonorrhea. Some 200,000 teen-agers contract a venereal disease annually.

To add to the sad plight of the picture the National Office of Vital Statistics issued figures showing that nearly 190,000 illegitimate children were born in the United States last year. Nearly 75,000 of these babes were born to girls under nineteen years of age. In Washington, D. C. between September 1957 and April 1958, there were 129 pregnancies in the junior highs, forty-four in the senior highs, seven in vocational, and four in elementary schools. One sixth-grade girl had her second illegitimate child.

Alcoholism has also become a national problem. The Alcoholism Research Foundation has released statistics showing that in **some cities** alcoholism is increasing at the alarming rate of 4,000 cases annually.

Murder, divorce, suicide are on the increase. Recently two high-school principals (New York and Indiana) were driven to suicide because gangs of teen-age hoodlums drove them to distraction, while ungodly parents folded their hands and "admitted" they could do nothing to prevent it. Is America approaching her "zero" hour?

### ZERO HOUR FOR THE HOME

Basically, every problem cited above can be laid at the doorstep of ungodly homes. **Lack** of spiritual experience, godly parental influence and real Christian homelife have contributed most to our national problem.

Many professing Christian parents have been too busy building houses, buying automobiles, and gadgets to take an interest in their children. Too many parents assume if they provide their children a place to sleep, food to eat, clothing to wear, and a car to drive, that they have fulfilled their obligation. Hell will be filled with mothers and dads that had more time for their clubs, movies, card parties, and cocktail sprees than they had for the spiritual welfare of their homes and their children. Many a dad and mother will yet look down on the ashes of their materialistic dream-world, and wish-to-high-heaven they had put first things first.

However, when the countdown reaches "Zero" it is too late to stop the blastoff which becomes an inferno. Will God be soon saying, "Zero" for your home? Now is the day of salvation. Read the article on page 74; follow its admonition, and you will rejoice throughout eternity that you did.

—ARK

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# CHRISTIANITY and CHEMISTRY

BY DEAN I. WALTER  
Washington, D. C.

When I first gave serious attention to entering the field of science as a vocation, rather than as a means of amazing the neighborhood boys and frightening my grandmother, I came to grips with a set of grizzly doubts. Could I be as sure of Christ as I was of chemistry? Was there a proved basis for my beliefs?

## Dilemma

What actual facts could I find on which to fasten my faith? I reviewed the natural evidence that some believers set forth as proof of God, and while I could not refute the evidence, neither could it convince me. I freely admitted the inward need of outward help, and my whole being cried out for some slender thread of spiritual support, but there was no immediate assistance, and a deep darkness of terrifying hopelessness set in upon me. I knew that somehow I was lost. I do not mean lost in terms of orthodox Christian terminology, for I could not conceive of a counterpart to this. But I was adrift in a physical universe that spoke a language familiar to my mind but strange to my soul, if I had a soul.

Even though I had most painful doubts about the authenticity of the Bible, I still felt that if there was to be any hope, it somehow lay within the confines of this revered Book. I knew its pages well. Its words tumbled over and over in my mind, but did not seem to take hold. Nevertheless, there was a reverberat-

ing trilogy that held me: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Here was a scientific man's approach to the secrets of the universe. This involved a good research attitude and approach. Discoveries are not born of disorder; they appear only after much asking, seeking, and knocking! But how could I apply this approach to God? In the physical universe we search with physical tools. I had already found only futility by trying to prove spiritual truths with physical tools. It was like trying to reach angels with butterfly nets.

"God is a spirit," spoke the Scriptures, "and they that worship him must worship him in spirit and in truth" (John 4:24). This was logical.

In fact, it was the only way it could be, if there was a spiritual realm. A spiritual need would require a spiritual remedy, and an all-wise Spirit could doubtless hear the cry of a weak spiritual creature. If

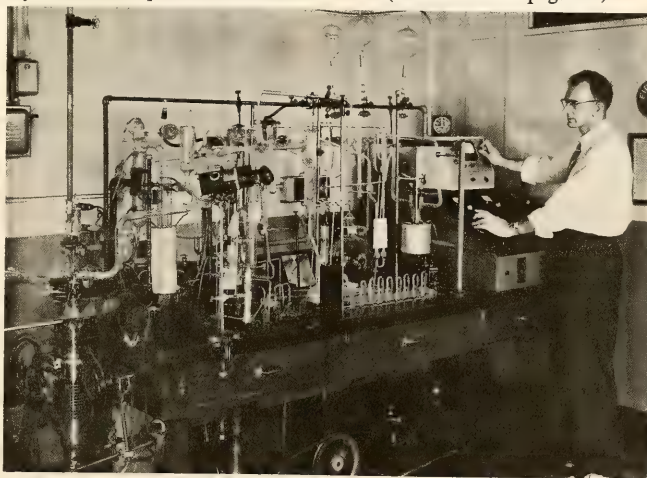
then the Almighty One were also an all-merciful One, hope might be possible. I didn't know. I knew only that if there was hope, it was outside of me; and month after month the monotony of melancholy possessed me, as I asked and sought and knocked in the only way I knew.

## Discovery

Gradually, I cannot explain how, the desperation diminished, and the terror eased into tranquility. I was not especially hopeful, but rather thought that I had become numbed by the abiding bleakness. Or perhaps I was learning better how to dwell in the darkness. Then, like a sleepy boy rubbing his eyes with his fists, I began to awaken to the fact that the darkness was over; the storm was calmed; and like the experience of the disciples of old, suddenly my little craft was at the shore. But best of all, Christ also appeared out of the mist, and He was real. I did not have to reach out a physical finger and probe His wounds—He was my Lord and my God! He came to me, even as He came to the frightened disciples that first Easter time, "the doors being shut" (John 20:26).

Some people say in sincerest testimony: "I have found the Lord!" But I must say: "The Lord found me!" I was lost, and He came all the way through the darkness to me. Why He came, or how He came, I cannot say. I cannot fathom His methods, even though I have felt

(Continued on page 76)



Dean I. Walter, 37-year-old head of the Analytical Chemistry Branch of the Naval Research Laboratory, is a native of Pennsylvania with a bachelor's degree in chemistry from Juniata College (1940). With the exception of a brief period with General Chemical Company, and two years of military service his eighteen professional years have been spent as an analytical chemist for the Navy. He is best known for his work in high vacuum methods of analysis, particularly the "Walter Method" for the determination of oxygen in titanium, for which he has received various awards and commendations.

# All-American

for  
CHRIST

BY BOB DAVENPORT



You watch intently as the blue and white team warm-up in preparation for the game. Number "37" catches your eye as he receives a snap from his center. The tall well-built figure grabs the ball, adjusts it, and punts it twenty-five yards. Pretty poor punt! The center snaps another ball to "37." This time the ball soars sixty-five yards. You are favorably impressed. Leaning forward you anxiously watch to see if he can do it again. This time he catches it and with a dull thud the egg-shaped object bobbles down across the field like a hub cap that has just lost its hold on a speeding automobile. In disgust you lean back, plunk a kernel of corn into your mouth and watch "37" blunder time and time again. The beauty of his successful punts is spoiled by the unsuccessful attempts.

Bob Davenport was the 1955 All-American fullback, being the solid choice for the unanimous national honors, after establishing himself as the greatest ground-gaining fullback in Bruin history. His power running netted him 917 yards in the two seasons for a 4.2 yard average. He was named a first string 1955 All-American by the Football Writer's Association of America. He is now football coach at Taylor University, and is a member of the North Long Beach Brethren Church, Long Beach, Calif.

Like a real champion number "13" steps up behind the center. He seems to have everything well under control. He steps back behind the center fifteen yards and signals for the snap. The center crisply spirals the ball to the waiting fingers of the punter. He catches the ball, spins it neatly around so the laces face upward. Then very methodically he drops the ball to his foot and sends it screaming fifty-five yards. Time and time again you watch as "13" duplicates this same feat. You know that here is the man that is a master at punting.

**This performer is consistent!**

The basic difference between "13" and the other man who punted was his ability to do the same thing each time. The one man could punt as far as the other, but he could not do it every time. In fact "37" punted the ball sixty-five yards. The difference still was in the amount of **consistency**.

The difference between "just another athlete" and an All-American is consistency. The difference between "just another Christian" and an All-American for Christ is the amount of consistency that is portrayed in the life. If you had the opportunity to take a seat in the grandstands of life to view the lives of many of the performers, you would see the above analogy holds true. For example, look at businessman Jones. He is a faithful church-goer.

Why, he doesn't even miss prayer meeting. Whoops, what's that? He is dealing with another businessman? He is telling his friend a story that is deceiving, misleading, a lie? Well, that's all right, he got the deal. He can give more to the church now. His good "punts" are all hurt because he isn't consistent. All-American for Christ? I am afraid not.

The teen-age crowd is not much different. Lying to "mom and pop," cheating on exams, below-board when running with the crowd . . . the pressure of the group is a little more than they can bear. Give in here, give in there . . . "fumble" here, get a "penalty." What does it matter? The participants on your side and your opponents are going to be sadly confused as to the position you really take in life. What do you think it means when you take the Banner of the Lord and clip it into the mud and grime of life and then lift high so all might see that to believe one thing and do another means nothing?

Consistency is vitally important. Read in God's Word how Paul was consistent. He was consistent to the point of death. The crowds that watched him play on the gridiron of life saw a champion. They saw one whose performance was not blotched by actions that made the One for whom he played look like an insignificant nothing.

What about our lives as twentieth century "participants" for Christ? You will find as you read through the Rule Book of Life—the Bible, concerning the lives of the ones who followed Christ that consistency was the golden thread woven through their lives. Just as consistency is the prime ingredient that is needed to make an All-American athlete so it is for those who strive to be recognized in God's eyes as All-Americans.



# INCONSISTENCIES

By Mrs. Charles W. Mayes

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. 10:23-25).

Long ago the Prophet Jeremiah prayed this prayer, and although he was referring to particular people and nations, history has proved that it sets forth principles that are unchanging and inevitable.

The family has come down to us from the Garden of Eden. It is older than the state; it is older than the church, but the state is made up of families and the church is made up of Christian families. Each will be only what its families are.

If we are alarmed by world conditions and gathering clouds of divine judgment, we may well pause to ask if our Brethren families are really calling upon the name of the Lord.

It is assumed that every individual Christian should call upon the name of the Lord and maintain secret prayer. The truth that I wish to emphasize is that every Christian family, as a family, should call upon the name of the Lord. Many excuses for not doing so are given, but most of them may be included in just two general groups. Either it is not convenient, or we are afraid or ashamed to do so.

If it is inconvenient, perhaps the condition which makes it so is out of the will of the Lord. Many alleged inconveniences could be put aside or overcome by an earnest desire and a determined purpose to have a family altar. If the family cannot all be brought together at one certain time, perhaps they can at another. If they cannot all be brought together at any one time, that is no reason why the part of the family that can be together should neglect this duty. If we are ashamed or afraid, let us remember the words of our Lord when He said: "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

The ideal family altar should be informal, yet reverent. It should include Bible-reading, prayer, and perhaps singing, and each member of the family should have a part. However, the method is not nearly as important as the fact there is such an altar, and that the altar is an acknowledgment that the truth of Jeremiah's prayer is recognized and that the way of that family is indeed "not in" itself.

The memory of a family altar at the breakfast table, which included merely a portion of Scripture read by my father, and the "Lord's Prayer" in unison, is very precious to me. Too formal, you may say, but its place in our home was all-important. Nothing was ever allowed to interfere with it, and there radiated from it true reverence and respect for the Word of God. A church which was rapidly drifting into modernism provided little help, but six born-again Christians went out from that home to marry Christians and establish other Christian homes.

The measure of blessing received will depend largely upon how nearly that which is prayed at the fam-

ily altar is lived and practiced throughout the day. Some parents pray with their mouths that their children may become Christians, and then go out and pray by their conduct that they may become rich and popular. Children are very quick to sense inconsistencies. When we think how little agreement there is between some of our prayers and our daily lives, it is no wonder that so many children from Christian homes go out to live godless lives.

The temptations which our children face as they go out into the world are so subtle and so strong that we are shocked when we hear of them. The task of being a parent today is so complex and bewildering that for parents not to admit they need help and guidance would be inviting defeat. We have heard hundreds of testimonies as to the blessings of family altars, but we have never yet heard of one which was not a help. Can we afford to neglect or ignore a means of blessing which is as limitless as the power of our omnipotent God, and as certain as His promises?



H. Armstrong Photo

# HYPERIMMUNED



BY DONALD DUCKLES, M.D.

Dr. Duckles was born in Poplar Bluff, Mo., almost thirty years ago. He graduated from Wheaton College (Ill.) and attended medical school at the University of Missouri, and the University of Illinois where he received his M.D. degree in 1955. He is now resident surgeon at Akron (Ohio) General Hospital. Upon completion of additional training he and his wife (and three children) plan to go to the foreign-mission field as medical missionaries. Dr. Duckles participates in the medical program of the Haven of Rest Mission in Akron, teaches a Sunday-school class at the Cuyahoga Falls, Ohio (Grace Brethren) church, and speaks frequently in churches of the Akron area.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the **precious blood** of Christ, as of a lamb without blemish and without spot."

So Peter writes in his first epistle. This is a familiar passage to all Christians, but why is the blood of Christ precious? Is it because He was the Son of God and had divine blood in His veins? But Scripture does not teach that His body was different from ours. He was formed in His mother's womb as all men are. "A **body** hast thou prepared me." He was entirely man and entirely God and as such His blood was the blood of a man.

Perhaps Peter meant that His blood was precious to Him as ours is to us—and our blood is exceedingly precious to us. There are many who are living a perfectly normal life with only one lung, without a stomach, or with only one kidney, having had them surgically removed. It has even been possible as a result of modern surgical techniques to stop the heart with the aid of a heart-lung machine so that in a sense even the heart is not essential to life! But there is no substitute for blood. The instant our blood is drained from our bodies, even though replaced with salt solution or plasma, life is gone. This is a principle recorded as far back as Moses who wrote: "The life of all flesh is the blood thereof."

But there is another reason why Christ's blood is precious. Not many years ago diphtheria was a deadly and dreaded disease. Scores of people, mostly children, died before an antitoxin was developed. This antitoxin was made, and is still made, by repeatedly injecting diphtheria toxin into a healthy horse. When the horse had become "hyperimmune," a portion of its blood was removed and processed to make an effective and life-saving serum. Now let us suppose that an epidemic of diphtheria is sweeping the world. Let us suppose further that there is only one horse in the world from which to make serum. The blood of that animal would become exceedingly precious.

There is, in fact, an epidemic in the world. This disease is universal; it is always fatal unless treated. The disease is sin—and the blood of Christ alone, administered at the cross, will save the soul from death. No wonder Peter uses the term "precious blood." "There is **none other name** under heaven given among men, whereby we must be saved." To the surgeon a bottle of blood may be life-saving. To the sinner the blood of Christ is the only way to life everlasting.





"Now hear this, go to your stations all special sea and anchor details," echoes throughout the ship. The men that have the duty of seeing that the anchor is ready for anchoring lay up to the forecandle and stand by until the word is given to lower away. The ship slows as it approaches the anchorage and then comes to a dead stop in the water. From the bridge comes the word over the phone to the men waiting on the forecandle to drop the anchor. The locks are removed, and the capstan is allowed to turn free as the fathoms of anchor chain run out. At last the anchor lays on the bottom and the chain is secured, the ship is now at anchor. Yet this does not end the work that takes place with the men who have been detailed to the anchor, one man is assigned to stand watch. This seems rather silly to place a man on watch over something that you can't see, that is so heavy that no one can walk away with it; yet there are many things that this man has to watch for during his watch. The very fact that the tides will be flowing and ebbing is cause enough to have the man there to see that enough fathoms of chain have been left on the bottom so that the ship will not drag. Also if a heavy "blow" comes up, he will be able to see that the anchor which holds the safety of the ship does not "drag or snap." There have been many times that a ship dragged her anchor only to crash into another ship that was anchored close by. So you see that it is just not a whim of the captain to have one man watch an anchor, but he has the responsibility of his other shipmates and ship during his watch. So it is with the chaplain that rides the ship, he has **anchor detail** with his men.

From the Father comes the command that all who have the ministry of the Word lay to your special detail and stand by the anchor. In the Book of Hebrews Paul speaks of the anchor that holds the soul. This will be presented to the newest man aboard, teaching him all the things that the anchor of faith in Christ can do for him. The chaplain might help one of his men that has allowed his anchor of faith to drag under a particularly hard blow, and his anchor begins to draw the last fathoms of chains. The teaching might be the everyday type of in-



struction on how to keep that anchor of faith from becoming rusty, from fouling, or from losing its needed parts. The chaplain that is called of the Lord to the ministry of Jesus Christ stands that watch every hour of the day watching for the raising and lowering of the tides of life that will come to his men.

Lt. Charles L. Jenkins is a chaplain in the U.S. Navy, having served six years as a chaplain, which was preceded by nine years in the Marines. He is squadron chaplain over Destroyer Divisions 11 and 12 which consists of eight destroyers. He attended Bob Jones University, Miami University (Oxford, Ohio), North Manchester College (Ind.), and graduated from Grace Theological Seminary in 1950. He was pastor of the Lake Odessa Brethren Church (Mich.) from 1950 until 1953. He is a member of the First Brethren Church, Dayton, Ohio.



RCA REGIONAL MANAGER

In everyday business, decisions must be made before things can be accomplished. The most important decision I ever made was when I decided to receive the Lord Jesus Christ into my heart as my personal Saviour. I have found by personal experience that He can answer the problems in one's life and give you a peace within and joy that cannot be found in the things of the world. It is wonderful to have Jesus Christ, a Friend, Saviour, and Lord to be with you always in your day-to-day business activities. My prayer is that I might live for Him more completely and be used by Him to point other men, women, and children to a saving knowledge of Jesus Christ. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

—R. H. Dunlap

Mr. Dunlap is a regional service manager (Boston, Mass.) for the Radio Corporation of America. He is a graduate of Central Radio and Television Schools of Kansas City, Mo. He accepted the Lord as his personal Saviour on January 1, 1949. He serves as a Sunday-school teacher and financial secretary in his church, and is active in the Christian Business Men's Committee of Boston.



Mr. Zook is a barber, working for the Milton Hershey School in Hershey, Pa., a school for orphan boys with an enrollment of over 1,000. He served for many years as a scout, youth adviser, Sunday-school teacher, Scout and Boys' Club worker, and Sunday-school superintendent in his home church (Palmira, Pa.). His hobbies are golf and photography.



MORTICIAN

Taking Christ as my Saviour when a boy, and trusting Him daily in all walks of life has proved to me that there need be no compromising in any sense to get along successfully with men in the business world. Without him life would be meaningless, and I believe we should thank our Lord continually for the privilege of proclaiming Him openly, in church, business, or pleasure, without fear of persecution from any source.

—J. Wilbur Snively

Mr. Snively is associated with the Patterson and Snively Mortuary, Long Beach, Calif. He is the director of music at the North Long Beach Brethren Church, and chairman of the Long Beach and Orange County Youth for Christ. He is a past president of the Long Beach Christian Business Men's Committee, and serves as treasurer of the Long Beach Evangelistic Association. He is a graduate of Wheaton College (Wheaton, Ill.) and Moody Bible Institute of Chicago.

## BARBER

When I accepted Christ as my Saviour at the age of thirteen, there were many things I did not understand concerning His precious promises involved in salvation. But praise the Lord one day the Holy Spirit revealed to me the blessed assurance that a person can know, and have eternal life (John 10:28-29), we receive eternal life and shall never perish. Praise the Lord, my name is written in the Lamb's book of life. On Christ the solid rock I stand and no power on earth—even atomic power—can change it. When Christ shed His precious blood on Calvary's tree, He paid the entire, complete cost for my redemption, and it is a free gift. Yes; praise the Lord there is enough power in the blood to save you and keep you saved.

—Allen F. Zook

Business and prof  
their faith in God  
desire to live for th  
peace and joy in



LABORATORY TECHNICIAN

I accepted Christ as my Saviour when I was eighteen but did not have the assurance of my salvation until I was twenty-eight. Then I began to look for the true teaching of God's Word. The Holy Spirit directed me and my family to the Grace Brethren Church, whose motto is: "The Bible, the whole Bible, and nothing but the Bible."

My business takes me to large cities and small towns; big business and small shops, by car, by train, or plane. Everywhere I go, I find that most of the men I meet, do not know who to believe, what to believe, or how to believe.

I know that my daily walk with the Lord is the best witness in this world of uncertainties, and because I know Him, I can give a direct testimony as to a positive stand in what we believe and what we teach.

—Willard Smith

Mr. Smith is a color laboratory technician for the Ferro Corp., Cleveland, Ohio. He accepted Christ as his personal Saviour in 1933, and since then has served faithfully in many capacities in his church, which include trustee, Sunday-school superintendent, and has fifteen years perfect attendance at Sunday school. He is a captain in the Hudson, Ohio Volunteer Fire Department, and is a qualified State Instructor for fire training service. During World War II, he spent eighteen months active duty as a sergeant in the 10th Photo Unit on Okinawa. He is married and the father of three children.



men testify as to  
and their sincere  
You too can know  
fe. Read page 74.



**SCHOOLTEACHER**

"The just shall live by faith," a phrase quoted at least three times in the Scriptures, has meant a lot to me in my Christian life. Having accepted the Lord quite early in life and realizing the Lord wanted to be Master, as well as Saviour, I desired His will for my life's work. Like many other Christian young people, I felt that He would reveal His plan to me all at once. When this did not happen, I was rather disappointed until I realized the truth of the verse quoted. The Lord wants us to live a life of faith and trust, so He reveals to us only a step at a time. Looking back I see how He has led every step of the way even when at the time I could see no good thing in what was happening. I feel sure the Lord will continue to lead me as I endeavor to serve Him as a Christian layman.

—Richard C. Beach

Mr. Beach is a high school science teacher, receiving his B.S. degree from Pennsylvania State University in 1953, and his master of education degree from the same university (1957), and now teaches at Bellwood-Antis High School, Bellwood, Pa.

He accepted the Lord at the age of nine in the First Brethren Church of Altoona, Pa. where he is still a member and holds the offices of recording secretary and assistant superintendent of the Sunday school. He teaches a class of senior young people. He is the president of the East Fellowship of Brethren Laymen.



**COLLEGE STUDENT**

It is impossible, I find, to overstate the value in having Christ as my personal Saviour. In facing the frustrations and uncertainties of college and the future, one could have no greater need than an all-wise counselor to give support, guidance, and stabilization—and Christ is that omniscient Counselor. He has worked in remarkable ways in saving me and placing me on a Christian campus. I thank God that he spared me from the tragedy of secular campus sin, which has forced many to look to alcoholism or suicide as means of escape. I pray that more sharp young fellows and girls will see the unspeakable value in putting Christ first in their life and their education.

—Larry Poland

Mr. Poland is a student, Wheaton College, Wheaton, Ill., and plans to enter Grace Seminary in 1961.

## FIREMAN

It has been a real privilege to have served the Lord in various ways, for instance, the laying of the foundation as a charter member of the Grace Brethren Church, in Mansfield, Ohio. This was done through a Bible class held in our home.

It is possible, with the Lord's leading, to bear a Christian testimony regardless of your occupation in life. My first day as a fireman, I was told by a fellow fireman it was impossible to live a Christian life in the fire department. Today this same man is a born-again Christian, along with several other firemen and their families, for which we praise the Lord.

—John Guthrie

Mr. Guthrie has served on the Mansfield (Ohio) Fire Department for fifteen years. He is a deacon and a trustee of the Woodville Grace Brethren Church, Mansfield, Ohio. He accepted Christ Sept. 7, 1937.



**COLLEGE STUDENT**

"Come up and have a cup of coffee, son!"

This warm invitation on a cold night was gratefully accepted by a young, homesick recruit. While at the Christian Service Center that evening, he heard another invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Conscious of his need, by faith he accepted this invitation, also, and the transforming power of Jesus Christ made him a new creature; the tempest within his soul was calmed and the radiance of the Son shone through the crevices of his sin-scarred heart.

Yes; I was that serviceman, and how I thank God for a beckoning Lord who saves to the uttermost. Living for Jesus and preparing for full-time service in His work is a satisfaction beyond the expression of my vernacular vocabulary.

—Danny Shedd

Mr. Shedd is a student in Grace College, working his way through school as a linotype operator. He accepted Christ in 1949 while serving in the Armed Forces. In his home church (First Brethren Church, Long Beach, Calif.) he served as director of boy's club and was a Sunday-school teacher. He is a senior in Grace College, majoring in secondary teaching.



# WHAT IT MEANS TO BE A CHRISTIAN

If today in America all men and women were asked the question, "Are you a Christian?" statisticians tell us that sixty-three percent would give some sort of affirmative answer. More people belong to church today than ever before. We claim to have a Christian nation. Yet, in spite of these reports, we note that only twelve percent of our nation is in church on Sunday morning and only two percent on Sunday night. Our national life seems to be far different than what a "Christian" nation ought to be.

When asking individuals if they are Christian, I find an almost endless variety of answers. I often hear: "I belong to church," "I've been baptized," "I'm trying to be," or "I'm no heathen." What must a person do or be in order to be able to say: "Yes, I know I am"?

The first step in becoming a Christian is to realize that you are not a Christian. Being born in a so-called Christian nation does not make one a Christian; coming from a Christian family does not make one a Christian. The Bible says that in our own natural state we are born sinners—outside the family of God. David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Paul tells us that by nature we are not children of God but rather children of wrath (Eph. 2:3). This is the state of all men naturally, regardless of what your reputation or character may be.

Because each of us has sinned, we stand condemned to eternal death. The Bible says: "The wages of sin is death" (Rom. 6:23). You say: "But that penalty is too severe. I know I've done some things that are wrong, but I live a pretty good life. I'm as good as my neighbor." I want to remind you that it is not how deep into sin you have gone

that matters, but the One against whom you have sinned. If you knocked me down today, it probably wouldn't make much difference as far as the punishment you received, but if you knocked down the President of the United States, it would make a lot of difference! You see, it depends upon the one against whom we have sinned. We have sinned against the eternal God of heaven, and sin against an eternal God demands an eternal punishment. Therefore, you stand eternally condemned because of your sin.

If I had to stop right here, this would be a sad, sad story. There would be no hope for anyone. But, thank God, the story does not end here. One of my favorite verses has come to be Romans 5:8 which says: "But God commendeth his love toward us, in that, while we were yet sinners Christ died for us."



BY DEAN FETTERHOFF

The word "commend" in this verse means to "demonstrate" or "show forth." God demonstrated His love for us in sending His only begotten Son to die in our place. We just pointed out that we deserve to die because of our sin, but God loved us so much that He sent His Son to die in our place. I used to wonder how Jesus could die for all men until I realized the value of the One who died. He was God manifest in the flesh, and it was only as God became

man that the price of the sins of all men could be paid. He paid that price; He paid it for you.

Since Christ has paid the price of your sin, there is one thing alone which you must do in order to become a child of God and thus become a Christian. We read about it in John 1:12: "But as many as received him, to them gave he power [or authority] to become the sons of God, even to them that believe on his name." If you will believe on Jesus Christ as your Saviour and your Lord, receive Him by faith as the One who died for your sins, God will make you His son or daughter. You ask: "Is it that simple?" Yes; it is so simple that a child can understand it, but it is not something to be trifled with or treated lightly. Salvation is based solely upon the basis of faith in Christ as the One who died for your sins.

However, I want to point out what it means to "believe" in Christ. If I go out on the street and ask men if they believe Jesus died for them, nine out of ten will say Yes. Yet, everything about their lives may demonstrate that they know nothing of what it means to be a Christian. Bible belief is far more than that. I may say I believe a certain chair will hold me up and be perfectly honest about it. That is one kind of belief, but when I sit down in a chair and relax in it, I believe it in a far different sense. I commit myself to it and trust it to do what I said (at least subconsciously) that it would do. Bible belief is more than knowing that Jesus died for you. It is coming to Him, realizing your sinful, condemned condition, and committing yourself to him, trusting Him completely as the One who died for you personally. If you will take this step of faith, God will cleanse you from your sin and make you His child.



# BANK ROBBER APPREHENDED

BY EDWARD JACKSON  
OHIO STATE PATROL

It has been said that to be a Christian today is not practical or even logical. To believe that Christ died for our sins and answers prayer is old-fashioned and went out with the horse and buggy.

I have learned from personal experience that although many people foster this type of philosophy, in doing so they miss one of the greatest and most joyous experiences of their entire lives. There was a time in my life when I gave little thought to things, such as prayer and living a Christian life; but there came a time when I had to make a choice and, thank the Lord, I decided to play on His team instead of on the side of the world. This choice has paid me dividends far beyond my greatest expectations.

In my work as a detective, there have been many cases where a definite answer to prayer successfully closed the case. Many of these cases, because of their nature, could not be mentioned here, however, allow me briefly to summarize a case of 1954, which many living in the Winona Lake, Ind. area will recall from reading an account in the newspaper. The case started with the robbery of a bank in the State of Indiana, on May 29, 1954. I was called into the case to assist another police department with the investigation on June 2. From that day until the 14th of June, this writer worked on the case without any noticeable progress to report. On the night of June 14, during our family devotions, I told my wife no progress had been made in the case and that I requested prayer in the matter so that I might have guidance and assistance with the investigation. This was done and nothing more was said.

On the 15th of June in the morning I had an appointment to see the banker at the bank which had been robbed. While en route to the bank, I passed through a city where lived



a possible suspect, however, this person had been more or less overlooked in this case. Something seemed to say: "You'd better stop and check this subject yourself to make sure he is not the person wanted in the robbery." In the matter of an hour, the getaway car was located and by 2 p. m., the suspect was apprehended and placed in jail.

Along with three local police officers, I started a search of the suspect's house for the stolen money. After two hours of searching, we had uncovered much evidence, such as the gun and briefcase used in the robbery, and the coat and shoes worn by the suspect at the time, but no sign of the money. After the entire house had been searched from the attic to the basement with still no money, I went back up to the master bedroom to start the search again. As I walked into the room, my eyes fell on a register in the

The above photo shows Mr. Jackson (second from left), with other police officers, counting the recovered money mentioned in the article. Other evidence is shown on the table.

Mr. Jackson is a detective with the Ohio State Patrol, and holds the rank of corporal. He has served with the department for ten years. He attended King's College (Briarcliff, N. Y.), and is a graduate of the School of Homicide, University of Cincinnati. He is the moderator of the First Brethren Church of Covington, Ohio, where he also serves as youth director, chorister, and is president of the laymen's group. He is a member of the board of directors of the Miami County Youth for Christ.

floor which, from all appearances, was just a register to let heat from the living room downstairs pass through to the bedroom above, but something seemed to say: "Better check to make sure." During the search of the house, this register had probably been walked over many times, but was taken for granted that it was just for heat passage. Upon examining the register, I found

(Continued on page 77)

# USEFULNESS

BY MARVIN MILLER

Contractor, Waterloo, Iowa

The Apostle Paul certainly was speaking to Christian businessmen when he gave the admonition to the Philippians that one's manner of life be as it becometh the Gospel of Christ; that one stand fast in one spirit, with one mind striving for the faith of the Gospel; not terrified by adversaries, for unto us is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake.

Service unto Christ every day of the week should be one's manner of life, and if that service is such that it becometh the Gospel of Christ, then, and only then, is it effective. For the past eleven years I have persevered toward such effectiveness working in the business world. With the victories there have been failures, but in it all comes the cry of the apostle, "Stand fast."

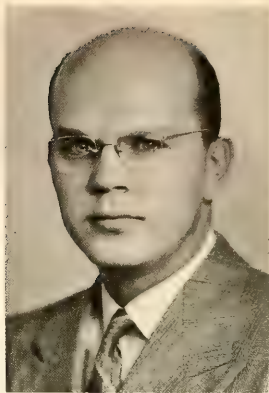
Serving the Lord as a Christian businessman has meant that first of all I must be faithful and occupied with responsibility in my own local church. With these responsibilities actively carried out each Sunday, and receiving the sustaining grace that comes with worship on the Lord's Day, I am ready to meet the challenge of the work week. Yet this is not enough to sustain me until the next Lord's Day. It has oft been repeated, but nevertheless worthy of repetition, that only as I go to the Word at the beginning of each day and have fellowship with Him, can I have victory and mount up above the problems of the day with a spirit akin to His. Days of failure and of monotony, without joy, have been the days when this quiet time was lost, and then lost on succeeding days until defeat has the upper hand. I dwell on this because it is all important in order to obtain the mastery.

God has entrusted me with an active part in the Christian Business Men's Committee of our city, and also to co-labor in the work of the Rural Bible Crusade of Iowa, reach-

ing the otherwise unreached rural boys and girls of our State with a Scripture memorization program. God has seen fit to bless this work in a mighty way, at a very nominal cost, to the saving of souls over the past twenty years. I have been privileged to give a testimony in word and song at various times on the radio at our local Christian station; also to cooperate in special evangelistic meetings and campaigns that have proved to be avenues of witness to other businessmen. Many times these are men that a pastor cannot reach. Being in the construction business, God has given opportunity of being of assistance to other Bible believing and preaching churches in our area in expanding their physical facilities. There is a joy and satisfaction when such expansion is completed to know that a larger number of people will be able to hear the good news of salvation.

Real service is not necessarily getting one's name on all the evangelical and civil rosters of the community. God's man, I believe, is that one who carries on from day to day with little ostentation, bearing a testimony in word and deed, letting his light so shine that others can see Christ in his very deportment. This businessman has a serenity of mind that comes with having his homelife and family Christ centered; a knowledge, week by week, that God has been given His share of all financial gain, a partner in every business deal. He is trusting and waiting on the Lord for all his daily needs. His time is always the Lord's time, budgeted wisely; yet always available to those searching for the Truth, no matter what the hour.

Effective service, I have found, is Christ living within, and Christ working out through us (Phil. 2:12). It is "the mind" of Christ that God wants us to have and when the mind is captivated to His glory, then the road of usefulness is opened.



## CHRISTIANITY AND CHEMISTRY

(Continued from page 67)

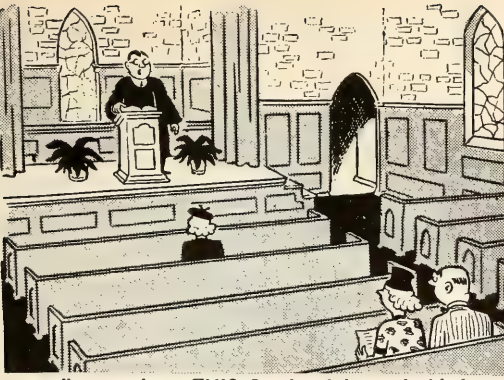
His mercy. I cannot define or describe within the limits of language how I became the locus of His love. It lies somewhere deeper than logic—higher than the short reach of research tools. It is an awareness, a realization that depends upon outside revelation rather than inner reason. The apostle wrote: "... the world by wisdom knew not God" (I Cor. 1:21). God's desire to deliver me from my dilemma demanded a break-through from His side, and that is why I say, "He discovered me."

### Delivery

When a prospector discovers a valuable vein of mineral deposits, he may begin to dream of the wealth he will have or the contribution his find will make to the national welfare; but before these benefits can be realized, the ore must be processed and the metal recovered and refined. Rarely is the ore usable as such, for metals left to the elements will revert to their most stable thermodynamic state. So when the Lord discovered me in my reverted state, He also had to deliver and recover me. True, when He found me, He also bound me to Him, and I willingly became His possession, but He assured me while I was a son of God, I did not yet appear as I would be, but that one day I would be like Him! (I John 3:2). Somehow His promises always meshed with my intuitive longings; His Spirit bore witness with my spirit (Rom. 8:16), and there was understanding.



(Continued from page 75)



"... and so, **THIS Sunday I have decided to preach on a less controversial subject...**"

None of us enjoy being told our shortcomings. No minister relishes the necessity of risking offense. Yet our spiritual health is his primary duty. If, sometimes, we need a dose of bitter medicine to protect our physical health, we don't resent the doctor. Shouldn't this apply to the guardian of our spiritual health, too?

## MEN

### ACTIVE FOR CHRIST OFFICE MANAGER

I thank God for His mercy and grace wherein He sent His only begotten Son to suffer, bleed, and die that I might know the joy of sins forgiven, the present blessings of the Christian life, and the assurance of an eternal home in heaven for the future.

As a young fellow in my teens, I accepted the Lord Jesus Christ as my Saviour from sin under the ministry of a godly pastor. Without a doubt it was the most wonderful thing I ever did. To know the Lord Jesus as Saviour, constant companion, and guide in these days of stress, indecision, and fear brings a sense of peace and deep satisfaction that words cannot express. Thanks be unto God for His unspeakable gift!

—Kenneth R. Kohler

Mr. Kohler is office manager and bookkeeper for the Harris Industrial Saw Co., Philadelphia, Pa. He is a graduate of the Philadelphia College of Bible. He has served his church (Third Brethren Church, Philadelphia, Pa.) as a trustee, deacon, treasurer, and Sunday-school teacher. He is the president of the Northern Atlantic Fellowship of Brethren Laymen. He has done considerable preaching as a layman.

## CONTRACTOR

"Here comes the happiest man in Whittier," is the remark I often hear. It's true, at least I'm one of the happiest! There is a reason. I have "peace with God" through a personal relationship with Jesus Christ. There was a day when I said Yes to God, and Jesus Christ became my personal Saviour. Into my life came peace, joy, happiness, a smile on my face, the knowledge of sins forgiven, and in God's sight, I was perfect. I, who had sinned with my mind, eyes, mouth, hands, and feet had found a Saviour—Jesus Christ, God's holy, sinless Son, who paid the price for my sins on Calvary. In God's plan, Jesus Christ's death on the cross became the substitutionary atonement for all my sins. He was the gift of God to the world. Like any other gift, He must be personally received to become personally our Saviour. I recommend Him heartily.

—Glenn Miller

Mr. Miller is a general building contractor. He received Christ February 11, 1934. His Christian responsibilities and affiliations are: Sunday-school superintendent, Community Brethren Church, Whittier, Calif.; member of the National Sunday School Board of The Brethren Church; president of the board, Brethren Elementary School, Whittier Christian High School, Whittier, Calif. Member of the board, Grace Seminary and College, Winona Lake, Ind.; member executive committee, Christian Business Men's Committee, Whittier, Calif.

that the top was loose. Lifting the top, I observed that the register was the outlet for a hot-air duct that went back under the floor. I laid down on the floor and put my hand back into the hot-air duct as far as I could and my hand struck a hard object. Upon bringing it out, I found it was a lunch pail containing the stolen money, approximately \$10,000.

Someone might say, "Coincidental." No; to me it was a definite answer to prayer with a bonus thrown in because at no time had we asked to recover the money. This is not an isolated case; if time and space permitted, this writer could fill this entire edition with cases such as you have just read.

At one time, I was sent into the mountain area of a southern state in an attempt to apprehend six subjects who were wanted in Ohio for committing a felony. To make a long story short, within one week, I was back at my headquarters with five of the six subjects apprehended. The sixth subject was apprehended one month later. This case is cited for one reason, and it is to show that had I depended solely on my own ability, I would have been very fortunate to return alive, not to mention apprehending five out of the six subjects.

Some might say: "You make Christianity sound like an Alladin's Lamp." I do not want to imply this in any way, shape, or form because Christianity to me is something real and practical—not fictional.

The dividends of a Christian life that I have mentioned are secondary to the Christian. They are so-called "fringe benefits." The real benefit derived from being a Christian is the joy of life itself and seeing lives of others changed; first, through the belief in Christ, and then by putting these beliefs into practical every-day living. Christ said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).



Recent events have shaken men loose from much of their complacent indifference and optimism. And voices are being raised to ask whether or not there may be some message from above to guide us amid the appalling confusion of the present hour. To this the Christian can reply humbly but with confidence: Yes, **God has spoken** (Heb. 1:1-2) about many things supremely important to men; and that the infallible record of this revelation has been given in the Scriptures of the Old and New Testaments, no word of which can ever fail (Matt. 5:18; II Tim. 3:16; Rev. 22:18-19).

1. God has spoken about **HIMSELF**, revealing that He is a God of infinite wisdom, power, and holiness (Ps. 147:5; Isa. 6:3); and also a God of endless love and compassion (Jer. 31:3; John 3:16); that He created the universe and upholds it in its existence and operations (Gen. 1:1; Ps. 135:5-6); and that from His throne in heaven He directs the stream of history in ways often hidden from men, working all things after the counsel of His own will, thus guaranteeing that the final outcome will be good for all who love and trust Him (Eph. 1:11; Rom. 8:28).

2. God has spoken about **MAN** that, although he was originally and directly created by God in His own divine image (Gen. 1:27), by disobedience to the revealed will of his Maker, man became a sinful being and the father of a sinful race who are without exception corrupt in nature and practice (Eph. 2:3; Rom. 3:25; 5:12), alienated from the life and family of God (Eph. 4:18; John 8:44), deserving the righteous judgment of God (Rom. 3:9-19), and having within themselves no means of recovery or salvation (Matt. 19:25-26; Mark 7:21-23).

3. God has spoken about **JESUS CHRIST**, who as the eternal Son, equal with the Father in power and glory (John 5:21-23), stooped from heaven to become man by the miracle of virgin birth (Luke 1:30-35); first, to reveal perfectly and fully the invisible God (John 14:9); secondly, to provide the only way by which men might come into the presence of God (John 14:6); thirdly, to die for sinners and thus to save all who believe on Him from divine wrath and judgment (John 1:29; 3:18); fourthly, to share with saved sinners His own eternal life (I John 5:11-12); and, fifthly, to bring hope and immortality to all believers by His resurrection from the dead (I Pet. 1:3).

4. God has spoken about **SALVATION**, declaring that this is the free gift of God (Rom. 3:24), not merited by any virtue or works of men (Titus 3:5-7); but received only by personal faith in the Lord Jesus Christ (Eph. 2:8-9), in whom all true believers have eternal life, a perfect righteousness, sonship in the family of God, security from all condemnation, every spiritual resource needed for godly living, the permanent indwelling of the Holy Spirit, and the guarantee that they shall never perish (I John 5:13; Rom. 3:22; Gal. 4:6; John 5:24; 10:28; 14:16-17; II Pet. 1:3).

5. God has spoken about the **CHRISTIAN LIFE**, making clear that salvation in His Son must produce, as its proper evidence, the fruit of righteous living and good works (Gal. 5:22-24); and therefore we should keep the word of the Lord (John 14:23), seek the things which are above (Col. 3:1), walk in separation from the world (II Cor. 6:14-18), be careful to maintain

good works (Titus 3:8), and bear witness to Christ as Lord and Saviour (Acts 1:8); always remembering that a victorious Christian life is possible only for those who know they are not under law but under grace (Rom. 6:14).

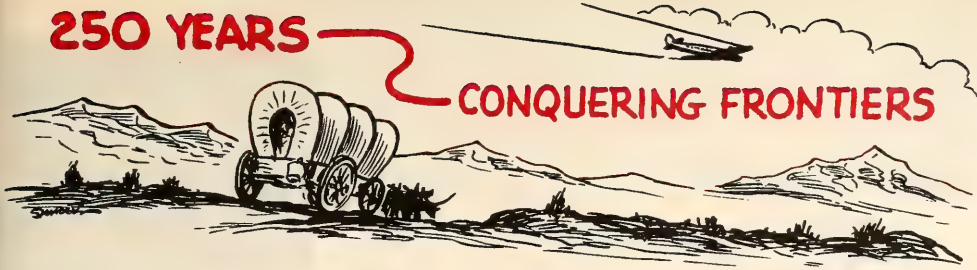
6. God has spoken about the **CHURCH**, revealing it as the one body and bride of Christ (Eph. 5:25-32), into which all true believers of the present age have been baptized by the Holy Spirit (I Cor. 12:12-13); and that all its various members should assemble themselves together in **local congregations** for worship, prayer, fellowship, teaching, united testimony, and observance of the ordinances of Christ (Acts 2:41-47; Heb. 10:25); always endeavoring to keep the unity of the Spirit in love and the bond of peace (Eph. 4:1-6).

7. God has spoken about **FUTURE THINGS**. First, about **death**, that the saved at death go immediately to be with Christ in heaven (II Cor. 5:8), but the unsaved go to a place of punishment where there is no hope (Luke 16:19-31). Secondly, about the **Second Coming of Christ**, a personal and glorious event for which the saved should be always watching, the time being unrevealed but always imminent (Acts 1:11; Mark 13:32-37), when as His first act Christ will by resurrection and translation remove from the earth His waiting church to be forever with himself (I Thess. 4:16-18). Thirdly, about the **kingdom**, that, following a series of preparatory judgments on the world (Rev. 6:1 to 18:24), Christ will descend from heaven with His church to establish the kingdom over the earth for a thousand years (Rev. 19:6 to 20:10). Fourthly, about the **Final Judgment**, that after the thousand years Christ will resurrect and judge the unsaved dead according to their works, and cast them into the place of everlasting punishment (Rev. 20:11-15). Fifthly, about the **New World**, that after the last enemy has been destroyed there will be a new heaven and a new earth, unmarred by any sin or pain or death, where Christ and the Father will reign forever with the redeemed (Rev. 21:1 to 22:5).



# 250 YEARS

# CONQUERING FRONTIERS



The Brethren Church in its early years was called by a variety of names, such as Tunkers, Dunkards, Taufers, Anabaptists, Dippers, Brethren, and New Baptists. Upon removal to America following 1719 these folk were often called the German Baptist Brethren. In fact, this became their official name in 1874. As the latter name suggests, their origin was in Germany. The date of the origin was 1708.

At this period there was a goodly number of devout people scattered throughout Germany who were much dissatisfied with the existing spiritual state of the church. They were disappointed in its cold formalism. They were confident that not all error had been detected or all truth discovered in the Luther Reformation. They deplored the bondage which the three state religions (Catholic, Lutheran, Reformed) imposed upon them. These spiritually minded folk longed for a church in which they could worship God according to the leadings of their conscience.

As a result, a number of these people gathered at a place on the Eder River called Schwarzenau. Here they came because this region was ruled over by a prince who gave them freedom from persecution and liberty to pursue their searching of the Scriptures without molestation. Among those who came to Schwarzenau were eight persons who became the founders of the Brethren Church.

These eight persons felt the need of a new denomination built wholly upon the teachings of the New Testament. Secluded as they were from the busy marts of the world in the above mentioned village, they searched the Scriptures for a rule of faith and practice. So intent were they upon following the whole Bible as God's will for men that they determined they would adopt no human creed. They felt that such a

creed would limit them in the search after truth in the Scriptures. Thus from that day to this the only creed the Brethren Church has had is this:

**"The Bible, the Whole Bible, and Nothing but the Bible."**

The leader of this early group of Brethren was Alexander Mack. He is often called the founder of The Brethren Church. In their study of the Scriptures, these first Brethren were convinced the only proper method of baptism was trine immersion. They were convinced of the importance of the various ordinances of the church. They abhorred carnal warfare. They increased in the knowledge of all the great doctrines of the Christian faith, some of which were being sorely neglected in that day.

From this humble beginning the Tunkers or Brethren grew and prospered. It was not long, however, until persecution forced them out of the little nest in Schwarzenau. They went to different parts of Germany, Switzerland, and Holland. In 1719 the first group, under the leadership of the noble Peter Becker, sailed across the Atlantic to the friendly shores of America. Some of them settled at Germantown, Pa., now a part of Philadelphia, where was located the first German set-

tlement in the new country and where in a few years a flourishing Brethren church came into being, the first of its kind in America.

More groups of Brethren followed the pioneer group of 1719 across the Atlantic, enduring hardships upon the sea that beggar description. In 1729 came Alexander Mack, the first leader of the church. He brought real encouragement to the Brethren already in America. He labored a few short years in this country and then was called into the "better country."

These early Brethren were missionary in spirit—intensely so. They set out from Germantown to engage in pioneer efforts of evangelism. New churches sprang into being. Brethren influence spread through Pennsylvania, Delaware, Maryland; then later into Ohio and Indiana. Many churches arose in these places. Adherence to the Word of God and plain living marked the lives of these folk. Their worship was simple and devoid of all formalism. Many times they went to the extreme in their demands for plain living and simplicity of worship. Some grew restive under the conditions that came to be.

There was a division in the church in 1881, which arose as the result of progressive ideas advocated by men who felt a great need within the church for a better educated and paid ministry. Furthermore, the progressives within the church deplored the undue stress being placed upon conformity in dress and practice. Opposed to these progressive ideas were the so-called conservatives who opposed any changes. As a result of this division two separate denominations came into being. The larger group is today known as The Church of the Brethren. The denomination which we represent is known as The Brethren Church. The latter was organized at Dayton, Ohio, in June 1883.



By HOMER A. KENT, SR., Th.D.

## MEN—SERVING CHRIST

*In the Business and  
Professional World*



**FIREMAN**

In the span of over forty years, the presence of Christ has been my constant awareness and the knowledge of salvation by His grace my only hope. He has been my joy of the morning—the bright and morning Star. During the years of my youth, high school, Bible Institute of Los Angeles, and seminary training, He provided every need and became my strength.

From the day my wife and I were married, the Lord has guided us in His service. In the experience of death we have found Him to be our comfort. In our many failures we have found the boundlessness of His love and mercy. We have known the joy of His forgiveness. We have seen the guiding of His hand and noted His exact timing and the perfection of His appointments.

We have seen the door of service close and have wondered at His plan, but have always found a more blessed opportunity of service immediately provided.

We recommend from personal experience our Christ to everyone for every need. He is the sufficient Saviour—the only Saviour. We pray that His will is that we may yet serve the Los Angeles city firemen many years.

—Joe Hoffmann

Captain Hoffmann is the chaplain of the Los Angeles, Calif., fire department.

## FLORIST

I do not pretend to understand why our Lord would extend His grace to such as I, but I do praise Him for lifting me out of my sins and turning my steps toward the Way. I praise Him and thank Him for the further extension of His grace in being permitted to serve Him. He has blessed me abundantly in my business affairs. However, I consider my business as an avocation, my real business being to serve my Lord.

I praise Him for allowing me to serve Him in The Brethren Church. There is no other group of believers more blessed than we are. My prayer is that we may use that which He has given us for His glory and unto the salvation of precious souls.

—Herman J. Schumacher

Mr. Schumacher is vice president and general manager of Pickrells Florists, Inc., Elkhart, Ind., wholesale growers of potted plants and cut flowers. He was saved as a youth, but did not have the assurance of his salvation until he was thirty-three years old, at which time he was led to unite with The Brethren Church. He is a member of Bethel Brethren Church of Osceola, Ind., and serves as church moderator, chairman of the board of deacons, vice president of Christian Day-school board, Sunday-school teacher, treasurer of Brethren Board of Evangelism, and chaplain of Elkhart camp of Gideons.

## RAILROADER

I accepted the Lord Jesus Christ as my personal Saviour when I was eight years old, but did not come into The Brethren Church until 1941. Now, I am a Brethren through and through by a whole-hearted conviction, for the Brethren believe the Bible, the whole Bible, and nothing but the Bible.

It is wonderful to be born-again through the precious blood of the Lord Jesus Christ. He gives me His marvelous grace, His marvelous peace, and His marvelous joy. I have a steadfast hope, a blessed hope, and a purifying hope.

—William C. Fisher

William C. Fisher is assistant manager of the Passenger Bureau, Office of the President, Norfolk and Western Railway, Roanoke, Va. He assisted in organizing The Roanoke Bible Institute and was the first secretary. He is treasurer and a deacon of the Washington Heights Brethren Church, Roanoke, Va., and secretary, National Fellowship of Brethren Laymen. He is an associate member of The Gideons.



**A SURGEON'S FAITH IN CHRIST**

While a senior in high school, the challenge was brought to my attention that one's aim in life must be to have a purpose. This fact was emphasized by two godly men who spent considerable time witnessing to me, and making clear the simple plan of salvation so that I might receive Jesus Christ as my personal Saviour, the only foundation of life, and the only One who gives purpose for living.

There never was a doubt in my mind concerning the authority of the Bible. It spoke clearly as having the prerogative to tell me of my sinful condition as no other book ever did. When God declared that all have sinned (Rom. 3:23), He certainly included me. While Romans 6:23 declares that the wages of sin is death, the truth is also proclaimed that the free gift of God is eternal life through faith in the Lord Jesus Christ. Herein is the secret of the new life, for as many as receive Him, to them He gives the power to become the sons of God, even to them that believe on His name (John 1:12).

In the words of the hymnwriter I, too, say: "Jesus paid it all, all to Him I owe, Sin had left a crimson stain, He washed it white as snow." When one considers what the Lord Jesus did on the cross to reconcile us unto God, truly we must take the message of reconciliation (II Cor. 5:18-19) to others that they too might learn of the new life that can be theirs through faith in the death, burial, and resurrection of Jesus Christ, God's only begotten Son.

—Willard E. Lohnes, M.D.

Dr. Lohnes completed his basic medical training at Harvard University, and his specialized training at the University of Iowa. He is a boarded general and thoracic surgeon in Whittier, Calif.



IGN MISSION ISSUE

EBRUARY 7, 1959

*Brethren*

# *Missionary Herald*



The Mother's Responsibility--and Ours

# Seeing Africa Again

After an overnight trip from Paris, France, on the morning of Saturday, November 22, we found ourselves in the heart of French Equatorial Africa. We landed at Bangui, a city of over 100,000 people, and were welcomed by a large group of African Christian friends and a group of our missionaries. What a joy to have the privilege of seeing them again, and seeing them in Africa!

We saw a new Africa—yet in the setting of the old.

The rainy season was just in the ending days in all the southern part of our field, and the dry season was already a month or so old in the northern area. The dry season is when Africa is the least beautiful—everything in most of our field becomes brown and dead. It is the season for burning the tall grass—grass which is often fifteen feet high. Horizons were red night after night. This was the same Africa I saw before.

It is the native African church that has amazed me. Ten years ago it was a church just emerging. It was about in the toddler stage. Today I am thrilled and gratified with the progress. The church has emerged. It is standing strong. It is the powerful and controlling factor in all of our mission thinking and planning. With every cherished plan the first question is: "How will this affect the native church?" Only those things that will teach and strengthen, counsel or advise, encourage and contribute toward victory for the native church are given

a second thought. In other words, our greatest desire is for a growing, expanding, yet joyous and happy native church. Much teaching and counseling is necessary. The native church has not yet arrived at full stature. The missionary's greatest period of usefulness is probably yet ahead, but the emphasis will need to be greatly different. The effort was formerly toward the establishment of the church; now it is dedicated to the edifying and teaching of the church, especially the church leaders. The native church today is pastored by trained pastors whom the churches have called; these are stalwart men who love the Lord and the people, and have a passion for souls.

The first general conference of the native church in Africa convened at the Bellevue station on November 25. It was a momentous occasion. Some 2,000 delegates and other interested church people came together for this meeting. Entertainment was no problem, for they quickly erected cornstalk houses in which to live, and most of them brought the essentials of food with them.

I think I have never heard anything more pleasing to my ears than the singing of these many people as after the services at night they gathered around the campfires. Only a heart of stone could have been unimpressed. Almost all native congregations had official representatives, both from the lay people and from among the ministers.

Missionaries attended but took no part in the conference. They were not members of the conference; it was a "native" conference. Brother Noel Gaiwaka was chosen as the moderator, and did an exceptional job of leading in this historic event. The conference might have been better planned; yet, had the missionaries planned it, it would not have been "native." There were some disappointments. Some of the sessions became "gripe" sessions. But in general, in my judgment, the conference was a great success. It grows in my appreciation as I get farther away from it. Some missionaries gave messages, and Brother Landrum and I had the privilege of speaking, but most of the messages, and certainly the most effective ones, were given by the native pastors. I have translations of some of them and copious notes on others; they were masterpieces. Our African pastors are well taught and handle the Word of God capably and reverently. The next conference is to be in the new Bouca church one year hence. This church seats about 1,200, so you can see seating will be at a premium.

Our mission itself has changed. Ten years ago there were twenty-nine missionaries and a total of forty-eight (including children) at the field council meeting. This year there are sixty-two missionaries, and there were almost ninety at the field council meeting. If you could only see, as we have just seen, this bustling beehive of missionary activity, you would never again be satisfied until you had gone all-out for foreign missions. Ten years ago we had seven centers where missionaries lived and worked; today we have fourteen. In these recent years we have entered the cities of Nzoro, M'Baiki, Bossangoa, Batangafo, and Bangui, and we have the large installations at the Bible Institute, five miles out from Bozoum, and the very extensive medical center at Boguila. As we left the field a few days ago, the finishing touches



were being made on the big hospital building at the medical center. Three large residences have been completed, and a medical guest house is now being built for the entertainment of missionary personnel when ill. These are all modern brick buildings, the residences costing less than \$4,500 each. The hospital building would grace any average-sized city in the United States. Physical needs of the Africans are so great; it is estimated that ninety-five percent of the native population is suffering from some kind of illness or physical handicap. Every attempt is being made to integrate our medical work so it will be a directly contributing feature for the native church. Because it greatly blesses the natives, we believe it will greatly strengthen the native church.

Large congregations are everywhere. There were a number of these ten years ago, but many more now. Many of the congregations have beautiful brick church buildings with metal roofs. The natives care for the building of their own churches. Brother Albert Balzer, our builder, is helping the native congregations in some of the

more difficult feats in the construction of these buildings, but the native congregations care for most of the labor and all of the financial responsibility. There is the new church at Bossangoa. Over 700 were in the building, over 400 in a second building, probably one hundred in a third, and the others were outside looking in—over 1,300 were in attendance, and we were told this was one of the “low” Sundays. A few miles away, but still in the city of Bossangoa, a second congregation meets. They waited two hours for us to come, and over 700 greeted us.

At Batangafo there were over 1,200 meeting in the old church; a hundred feet away is the beautiful new building which will seat 1,400. That new building was dedicated February 1, if according to schedule. At Bouca we arrived about 4:00 p.m. and the church was packed. The building seats 1,200 and there were two or three hundred outside. In Bangui, on Dedication Sunday, December 14, 2,300 people attended a French-speaking service, and an hour later 1,400 attended the Sango-language service. Though smaller

in attendance, many other places have people who are just as enthusiastic and loyal. Attendance varied from a couple hundred to seven or eight hundred people. It didn't seem to make much difference whether the service was in the early morning, noon, or night. We were present for the dedication of the new church, a mudblock building with a grass roof, in the village of Mann. The service was at 6:00 a.m. and at least 400 people were present, with the chief of the village right on the front seat.

You can see that we came home thrilled with having seen Africa again. And we're praising God for what we saw and heard. Now the challenge is: we have begun this great work—can we see it through? We need more missionaries to teach and instruct, and we need them badly. How sad indeed if, having brought these people to this present place in spiritual progress, we should fail them now. I know you don't want to fail either our missionaries or that large native African church. Please help us—and help us now!!

—Russell D. Barnard

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## A Million for Missions THIS YEAR!

I'm **not** dreaming. I'm **not** crazy. I'm only convinced that we could have and should have a million dollars for missions in The Brethren Church this year. In fact, I envision the time in the not-far-distant future, should the Lord delay His coming, that we will have a million dollars for Brethren foreign missions alone.

Breathtaking, you say? Well, it may be breathtaking, but it is possible! We have committed ourselves to getting the Gospel out in new areas of the earth. An actual Brethren church can meet these actual spiritual needs.

We have one hundred missionaries; we need 300 to 500. Most of that number could be used in our present mission fields to good advantage. Then, of course, we would want workers to send into the new fields upon which we have been looking with longing eyes. Thinking of a whole lost world, we have **only seven** mission fields!

We should plan for **big** things. We have a **big** God, a **big** salvation, **big** opportunities, and **big** responsibilities. For The Brethren Church to give one million dollars per year for missions is really **not big** money. It actually amounts to slightly above forty dollars per member per year for every member of The Brethren Church. That is only eleven and one-half cents per day, or about eighty cents per week. In these days when an average workman, without any special training, can receive from \$1.50 to \$3.50 or \$4 **per hour** for his work, eighty cents **per week** for foreign missions is really **not big** money. We have a few Brethren churches—not big churches and not wealthy churches—that are even now giving an average of almost this amount.

Let's begin to talk, and plan, and pray, in terms of **one million dollars per year for missions**. And then very soon we'll be able to give **one**

**million dollars per year for foreign missions.**

Both foreign and home missions so very urgently need funds for their essential work—getting the Gospel out to a lost world. Let's think of this accentuated program of giving, not as a glorious possibility for the distant future, but as an actual possibility **now!!** Let's begin with greatly increased gifts this year, this week, today.

Missions isn't a layaway item or a luxury in the life of the believer. It is a “must!” It is the actual command of the Lord Jesus Christ for every believer.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matt. 28:19-20).

—Russell D. Barnard

# A MESSAGE FROM THE CHURCHILLS

6070 Lewis Avenue  
Long Beach, Calif.  
January 19, 1959

Dear Friends:

"And Jesus took a child . . . in his arms." What would we be doing or thinking today, after the experiences of the recent months, if it were not for the fact that our Lord Jesus has had us and all the circumstances in His hands? How could we bear the loss of our little Marilyn but for the knowledge that He took her in His arms? On the marker over her hillside grave in Rose Hills Memorial Park in Whittier is this phrase taken from an incident in Jesus' earthly life, but which can certainly apply to each little one called to His presence now.

When we welcomed into our home in Rio Tercero on last April 19 our fourth child, and second daughter, our cup was running over. How good the Lord was to entrust to our care another little life. We saw just an added touch of His goodness in the fact that it was possible to name her what we had wanted to. The government ruling forbidding the use of foreign names had been just recently relaxed, so we could use "Marilyn Ruth." For the first months of her life she was the best of babies in every way, requiring very little care outside of the normal feeding and bathing. But when we discovered that from week to week she was barely holding her own in weight, and sometimes even lost a few ounces, we knew something was wrong.

A child specialist in the city of Cordoba diagnosed her trouble as a congenital heart condition. His well-meant kindness as he talked to us was a poor cloak for the ugly facts he had to present. On our trip home to Rio Tercero that night, we scarcely noticed the usual dust fogging up into the car, nor the interminable ruts and holes in the road. Our hearts and minds were choked with emotions we had not dreamed of feeling when we made the trip up in the morning. Our cup seemed dry! Why, dear Lord, was this happening to our child?

The following weeks until the first part of December were weeks of waiting, watching, and praying. We followed the doctor's formulas and treatments. We prayed for her, we searched our own hearts—we watched her happy smile and chatter fade. Eating and breathing became more difficult as her brave little heart grew more enlarged to compensate for its internal deficiencies. (There were two perforations we learned later.)

Many urged us to bring her to the States. We continued to beg the Lord for her healing, believing that such a work on His part would bring glory to His name and would open many doors for the Gospel. Satan had been so bold in his attacks in the church and in the lives of the believers there that we wondered if this were not a part of his campaign, and we did not want to turn and run now that he had hit us where he knew it would hurt more than any other way. And yet we knew that he could go no further than the Lord would allow. All was in His hands, and we committed all to Him.

After a month of such waiting, we found that the only door was the one that opened toward a trip to the States and medical attention. Many things combined to indicate this. So many doors could have closed as we made preparations, and we asked that they be closed if we were not to travel. But Marilyn's general condition improved; the necessary documents were obtained rapidly and without trouble; and on December 13, at 1:30 p.m., we were strapped in our seats on a Canadian Pacific DC6 at Ezeiza Airport in Buenos Aires. The following afternoon we were welcomed by our family at the International Airport in Los Angeles. Marilyn had made the trip much better than we had hoped for.

And yet, as most of you know now, at midnight of that same day our little girl was taken from her mother's arms to be safely gathered into His. A congestion in her lungs and the accompanying fever developed with a rapidity that left us helpless. It was too much of a strain on her overburdened heart. The doctor who arrived at the house just after she left us said that absolutely nothing could have saved her, as far as medical knowledge was concerned. Thank God for the **knowledge** that "all things work together for good to them that love God, to them who are the called according to his purpose."

Our immediate plans are indefinite. Cliff and Lorraine (Miriam's sister) Yocky and their three children are sharing their home with us. Kenneth, Charles and Margaret are attending the Brethren schools here in Long Beach.

If the Lord has some purpose other than little Marilyn's condition in our coming to the States, and we feel that there probably is, we are anxious to fulfill it. We do not know what it is, and He may not reveal it to us, but that does not mean we cannot carry it out. Sometimes it is better if we don't know what He is doing with us and in us. Just pray with us that we will be yielded to His guiding, and be usable vessels for His honor. Some things that we had believed and taught we now **know** from a new vantage point, that of personal experience. He **is** the God of all comfort; Omnipotence **does** have servants everywhere; we want **nothing** when under His shepherd-care; heaven **is** a place we want to know; His appearing **is** something we **love** and **long for**.

We want to thank all of you who have prayed with us and for us during these past months. Thank you for your cards, letters, and demonstrations of sympathy and love. Please pray with us now that His leading may be clear to us. We hope to be able to return to Argentina as soon as He says we can. Pray for Mrs. Sickel who is now alone in Rio Tercero. She has had opportunities to present to unsaved neighbors the hope of resurrection and reunion we have in Christ. Pray for the church there that it will carry on faithfully its testimony to the Gospel.

Sincerely in Christ,  
Jack and Miriam Churchill  
Kenneth, Charles and Margaret





Meeting place in Belem, showing Mrs. Altig and Steve in doorway; young man in dark suit is one of our Icoaraci boys who is a Bible Institute student. Translation of sign: "Bible Study Hall of the Brethren Church."

# Advance Into Belem

By Rev. J. Keith Altig

From the beginning of the work in Brazil ten years ago, the large city of Belem has been a challenge. It is a city of over 250,000 people, the capital of the State of Para, and the port of entry for the entire lower Amazon area.

**Time** magazine calls it "Blowzy old Belem," and it richly merits the description. Many of the streets are impassable to automobile traffic, being overgrown with grass and filled with large sink holes which collect the rain water and breed mosquitoes and like insects. Other streets are paved with large cobblestones which give way here and there, making exceedingly dangerous holes which could wreck the car which goes into them. A very few streets are paved with cement or blacktop, and on these the uncontrolled traffic races with complete abandon, causing many disastrous wrecks.

Water and electricity are furnished only intermittently. Usually something is broken or worn out in the power plant or pumping station, so the newspapers publish the names of the localities where the service of these utilities will not be furnished during certain hours of the day or night.

Food is always in uncertain supply. It is never safe to plan a meal and expect to go to town and buy the things necessary. You go first and buy what is to be had and carry on

from there. The climate is hot and excessively humid since the city is located just a few degrees south of the equator and almost at sea level. Other things could be mentioned, such as the efficiency and honesty of the governmental agencies, but we forbear.

There is very little basic production of the necessities of life and the city is almost wholly dependent on outside interests for its livelihood. The great business seems to be selling things to other people. The basic salary for an ordinary laborer is about \$20 per month but many do not receive this amount. A recent law has raised the minimum salary to about \$30 per month and as a result many employees are being dismissed according to newspaper reports. The general standard of living is unbelievably low, and headlines state that the country is ripe for revolution.

Spiritually the state of affairs is in much the same sad condition. Ninety-five to ninety-eight percent avowed Roman Catholics, the people make little pretense of following their own religion. What they like they do, but what they don't like they don't do. Great resentment toward the priests is expressed by many, and opposition to them is manifest because of their open immorality and drunkenness. Many people, after declaring themselves to be Catholics, go on to say that

they do not go to confession or mass, they do not believe in the Pope, and so on. Most of them have never even heard of the latest doctrine, that of the assumption of Mary into heaven, which they must believe if they are to be good Catholics.

The work of the various Protestant churches moves along at a steady pace which has been decidedly faster in the last ten years. For years the Southern Baptists and Southern Presbyterians have had thriving works in Belem. The Assemblies of God are also very strong. An Independent Faith Mission, the Brethren, Northern Baptist, and Christian churches are also doing extensive work in the area. There is complete liberty and protection to preach, teach, and evangelize in any manner.

Up to this time our Brethren work has been located in a populous suburb of this great city, but Sunday, December 28, 1958, marked our entrance into the city itself with our testimony to the grace of God. It was on this day that we opened our "Bible Study Hall." Much time was spent in surveying the city and locating a place which would be suitable. The Lord laid upon our hearts that the place we should look for should be accessible by bus from all parts of the

(Continued on page 86)

# Where the Line Is Thin

Rev. George Thomas, Canadian secretary of the Unevangelized Fields Mission, recently visited New Guinea. In an article in **Light and Life** he writes:

A story is told of a British pilot who, in the World War I, flew over the battle lines. When he returned to base, as he stepped from his plane, he was pale and trembling. Asked the cause, he gasped: "Our line is so thin." He had seen the enemy column advancing toward the Allied lines. They were so few to resist the onslaught.

From a plane I looked down upon New Guinea's mountains and valleys, and in them hundreds of villages of primitive men, where no messenger has ever been. Again I looked upon places where missionaries are trying to evangelize people living in small, dirty dwellings—a people who are dirty both physically and spiritually; who buy and sell their brides in exchange for pigs

and shells; who raid and plunder and murder, and at times eat one another with as much delight as we take in a football game—a people without God and hope, whose worship is directed toward Satan—children of bondage and death.

There are many such places offering tremendous opportunities for

service to God. As one sees those who are trying to reach them, like the pilot, we exclaim: "Our line is so thin!" Where are the reapers? . . . While we cling to our earthly store and spare ourselves, the heathen are dying and going to a Christless eternity, without once hearing that Jesus died for them. "Give ye them to eat." The supply is abundant. The responsibility rests upon us.

—The Prairie Overcomer

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## Not of Necessity

It is not a pressing duty, but it is a priceless privilege to give . . . whatever the need, whether for your money, your time, your labor, your knowledge, or yourself—give! And as you give, fed and developed by loving service to your fellowmen, you enter into the eternal richness of the life of God!

—Brethren Missionary

With a total population of 500 million, there are more people in

Europe today who have never seen a Bible than the entire population of the United States and Canada.

—Witness to Europe

The rule that governs my life is this: anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must as a Christian turn away from it.

—J. Wilbur Chapman

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### ADVANCE INTO BELEM

(Continued from page 85)

city and of such a character that no one of good faith would be ashamed to enter. Also, it should be in an area as far removed from the other evangelical churches as possible. Exactly such an area was found, but it required a great deal of work to locate a suitable building. One building that I would have taken we just missed renting by a few days, but we found another nearby. Upon talking to the renters of this second building, I was informed that the owner was in Portugal, and they could not sublet the property. More searching followed, but nothing was located. I felt impressed that this was the ideal location and that the Lord wanted us there, so I returned to talk again with the renters. This time, after explaining what I wanted, they said they would let us have it if it was agreeable to the agent of the owner. I went to see the agent and he agreed. I paid a month's rent, which amounted to \$15, but

this did not end the matter. Both the agent and the renters wanted the money. After several conferences between all parties concerned, it was finally arranged that the renters would receive the rent we paid but would use it in painting and repairing the rest of the building which they were occupying. It then remained to have our hall cleaned and painted, and at last we were ready.

The people of our wonderful Icoaraci congregation came by chartered bus for the inauguration service in the afternoon. Two or three of our people who had moved to Belem also came. All thirty-one chairs were occupied, and fifteen or twenty people were standing, so about fifty people attended the afternoon service. The Icoaraci people returned home after the service and we were left wondering what kind of meeting we would have that night. It had been announced in the neighborhood that we would show a filmstrip at night on the birth of Christ, and at 7:30 a few people were standing around outside while a few children had entered and were

seated. We arranged everything and I urged those outside to come in and sit down but no one did. After waiting a little while longer, while Vivian played the organ, we decided to begin. As soon as I turned off the lights and turned on the projector, the people outside made a concerted rush to enter, and in about fifteen seconds every chair was occupied and long lines of people extended into the street outside each door and window in line with the screen.

So the service began and the story of the birth of our Lord was told, illustrated by the beautiful pictures of the filmstrip. The gospel story was interwoven into the explanation of the pictures. Toward the end of the service a number of new people pushed their way into the room to see what was going on. That gave me the idea to show the strip again, so the first group was dismissed and their places taken by the newcomers. A careful count revealed that about 150 people heard the message and were introduced to the work on the first night of the meetings in Belem.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers—top row, left to right: Jeffrey Correll, Compton, Calif.; Trudy Inman, Beaver City, Nebr.; Jeretta Cass, Beaver City, Nebr.; Ronald Burns, Altoona, Pa.; Dean Streit, Jeromesville, Ohio; Sylvia Domkoski, Altoona, Pa. Bottom row: Pamela Edenfield, Uniontown, Pa.; Alvine Maltman, Long Beach, Calif.; Sue Stewart, Portis, Kans.; Michele Corodi, Uniontown, Pa.; Lynn Jane Collier, Uniontown, Pa.; Paul Miller, Uniontown, Pa.

## KNOWING YOUR MISSIONARIES



Rev. and Mrs. J. Keith Altig went to Brazil to pioneer our Brethren work there in 1949. They had to study Portuguese for a year in order to talk to the people. They



Dear Missionary Helpers,

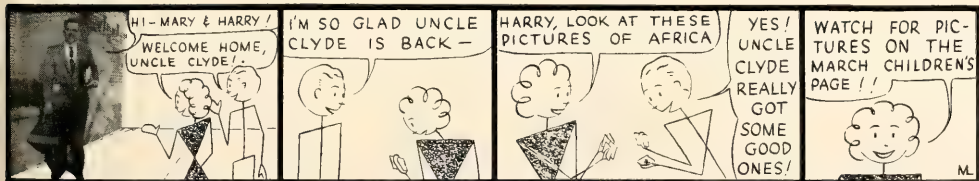
In the picture you can see the Missionary Helpers in the Hatboro, Pa., church. These boys and girls do not yet have a church building in which to meet. They meet in one of the dining rooms of the Howard Johnson Restaurant on Sundays. They love to sing choruses and repeat memory verses. They use their prayer booklets to pray for the missionaries. They use their hut banks to give their money for the missionaries. They are real Missionary Helpers, aren't they?

Your friend in Christ,  
Mrs. Rose Foster

are stationed at Icoaraci. After their first term of service the Altigs returned to the U.S. for several years. In 1956 they went back to

Brazil. They have two daughters, Janice and Jean, who are married and live in the U.S. Their son, Steven, lives with them in Brazil.

## MARY MISSIONARY—



# REPORT OF GIFTS

To The Foreign Missionary Society of the Brethren Church—January 1, 1958, to December 31, 1958

## ALLEGHENY DISTRICT

Accident, Md. ....	\$100.00
Aleppo, Pa. ....	932.21
Grafton, W. Va. ....	348.60
Jenners, Pa. ....	459.20
Listie, Pa. ....	1,831.56
Meyersdale, Pa. ....	1,074.42
Meyersdale, Pa. (Summit Mills) ..	395.27
Parkersburg, W. Va. ....	414.00
Stoystown, Pa. (Reading) ..	147.20
Uniontown, Pa. ....	1,442.35
Washington, Pa. ....	90.38
Allegheny District, Misc. ....	35.00
<b>First Grace Brethren Church, Accident, Md.</b>	
General Fund .....	\$100.00

### Aleppo Brethren Church, Aleppo, Pa.

General Fund .....	\$844.89
Africa General Fund .....	7.28
Argentina General Fund .....	13.29
Brazil General Fund .....	10.75
France General Fund .....	4.00
Brenneman Fund .....	10.00
Hulse Fund .....	15.00
Julien Fund .....	27.00
<b>First Brethren Church, Grafton, W. Va.</b>	
General Fund .....	\$225.60
Hulse Fund .....	123.00

### Jenners Brethren Church, Jenners, Pa.

General Fund .....	\$407.20
Argentina General Fund .....	25.00
Argentina Special Fund .....	27.00

### Listie Brethren Church, Listie, Pa.

General Fund .....	\$1,770.46
Hocking Fund .....	10.10
Hulse Fund .....	39.00
Julien Fund .....	12.00

### Meyersdale Brethren Church, Meyersdale, Pa.

General Fund .....	\$1,026.70
Missionary Residence .....	15.00
Julien Fund .....	5.00
Schrock Fund .....	16.87
Ruth Snyder Fund .....	10.85

### Summit Mills Brethren Church, Meyersdale, Pa.

General Fund .....	\$7.29
Brenneman Fund .....	11.00
Burk Fund .....	6.52
Goodman Fund .....	352.15
Hulse Fund .....	7.00
Julien Fund .....	8.00
Ruth Snyder Fund .....	3.31

### Grace Brethren Church, Parkersburg, W. Va.

General Fund .....	\$399.00
Mason Fund .....	15.00

### Reading Brethren Church, Stoystown, Pa.

General Fund .....	\$77.20
Julien Fund .....	70.00

### First Brethren Church, Uniontown, Pa.

General Fund .....	\$1,417.35
Julien Fund .....	25.00

### Grace Brethren Church, Washington, Pa.

General Fund .....	\$47.57
Argentina Special Fund .....	21.00
Hulse Fund .....	21.81

### Allegheny District, Misc.

General Fund .....	\$35.00
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## CALIFORNIA DISTRICT

Anaheim .....	\$515.01
Artesia .....	266.56
Beaumont .....	3,228.00
Bell .....	667.34
Bellflower .....	2,288.01
Compton .....	890.74
Fillmore .....	621.25
Glendale .....	1,771.99
Inglewood .....	6,803.33
La Verne .....	2,350.58
Long Beach (First) .....	26,429.22
Long Beach (Los Altos) .....	1,031.17
Long Beach (North) .....	7,848.03
San Diego (Community) .....	1,584.71
Montclair .....	558.75
Norwalk .....	6,048.24
Oxnard .....	135.00
Paramount .....	1,152.47
Phoenix, Ariz. ....	644.93
Rialto .....	226.92
San Bernardino .....	409.83
San Diego .....	1,049.96
Seal Beach .....	726.10
South Gate .....	1,804.64
South Pasadena .....	1,539.95
Temple City .....	941.03
West Covina .....	541.46
Whittier (Community) .....	3,666.75
Whittier (First) .....	6,938.56
Brethren High School .....	1,225.00
California District, Misc. ....	1,683.64
<b>Grace Brethren Community Church, Anaheim</b>	
General Fund .....	\$515.01

### Carson Avenue Brethren Church, Artesia

General Fund .....	\$272.08
Africa Special Fund .....	22.05
Howard Fund .....	6.93
Hulse Fund .....	10.50

### Cherry Valley Brethren Church, Beaumont

General Fund .....	\$189.50
Foster Fund .....	17.50
Howard Fund .....	5.00
Hulse Fund .....	11.00
Jobson Fund .....	900.00
Julien Fund .....	5.00
Samarin Fund .....	1,950.00
Zielasko Fund .....	150.00

### Bell Brethren Church, Bell

General Fund .....	\$449.34
Mexico Special Fund .....	35.00
Altig Fund .....	155.00
Hulse Fund .....	18.00
Julien Fund .....	10.00

### First Brethren Church, Bellflower

General Fund .....	\$1,910.51
Africa Special Fund .....	130.00
France General Fund .....	100.00
Brenneman Fund .....	37.00
Burk Fund .....	4.00
Hulse Fund .....	63.00
Julien Fund .....	43.50

### First Brethren Church, Compton

General Fund .....	\$818.49
Brenneman Fund .....	20.00
Hulse Fund .....	15.50
Julien Fund .....	38.75

### First Brethren Church, Fillmore

General Fund .....	\$621.25
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### First Brethren Church, Glendale

General Fund .....	\$1,731.99
Altig Fund .....	10.00
Hulse Fund .....	25.00
Julien Fund .....	5.00

### First Brethren Church, Inglewood

General Fund .....	\$6,207.09
Africa General Fund .....	90.00
Africa Special Fund .....	440.04
France General Fund .....	2.00
Brenneman Fund .....	15.00
Hulse Fund .....	10.00
Julien Fund .....	24.00
Munn Fund .....	10.00
Floyd Taber Fund .....	5.00

### First Brethren Church, La Verne

General Fund .....	\$2,158.58
Africa General Fund .....	90.00
Argentina General Fund .....	10.00
Brazil General Fund .....	35.00
Brenneman Fund .....	23.00
Goodman Fund .....	3.00
Hulse Fund .....	36.00
Julien Fund .....	32.00
Sickel Fund .....	3.00

### First Brethren Church, Long Beach

General Fund .....	\$21,593.16
Africa General Fund .....	923.71
Africa Special Fund .....	2,043.93
Argentina General Fund .....	32.00
Brazil General Fund .....	27.00
France General Fund .....	55.00
Hawaii General Fund .....	30.00
Mexico General Fund .....	50.00
Bickel Fund .....	14.00
Brenneman Fund .....	3.00
Burk Fund .....	36.50
Byron Fund .....	20.00
Dunning Fund .....	3.00
Haag Fund .....	65.00
Hill Fund .....	77.00
Hocking Fund .....	125.00
Hulse Fund .....	15.50
Julien Fund .....	1.00
Don Miller Fund .....	33.00
Edward Miller Fund .....	119.00
Samarin Fund .....	18.00
Sheldon Fund .....	26.50
Ruth Snyder Fund .....	40.00
Floyd Taber Fund .....	256.65
Tyson Fund .....	35.00
Zielasko Fund .....	534.27

### Los Altos Brethren Church, Long Beach

General Fund .....	\$907.89
Africa General Fund .....	83.28
Brazil General Fund .....	6.00
Hocking Fund .....	25.00
Julien Fund .....	4.00

### North Long Beach Brethren Church, Long Beach

General Fund .....	\$7,737.03
Argentina Special Fund .....	100.00
Hulse Fund .....	4.00
Julien Fund .....	7.00

### Community Brethren Church, Los Angeles

General Fund .....	\$16.75
Brazil General Fund .....	40.00
Altig Fund .....	5.00
Burk Fund .....	1,515.46
Haag Fund .....	7.50

### Montclair Grace Brethren Church, Montclair

General Fund .....	\$498.75
Goodman Fund .....	45.00
Sheldon Fund .....	15.00

### Norwalk Brethren Church, Norwalk

General Fund .....	\$5,894.88
Africa Special Fund .....	153.36

### Grace Brethren Bible Class, Oxnard

General Fund .....	\$70.00
Hoy Fund .....	15.00
Mason Fund .....	50.00



# *Paramount Brethren Church, Paramount*

General Fund	\$1,093.87	
Hocking Fund	40.00	
Hulse Fund	5.00	
Edward Miller Fund	10.60	
	<u>\$1,152.47</u>	

## *Grace Brethren Church, Phoenix, Ariz.*

General Fund	\$644.93	
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## *Rialto Brethren Church, Rialto*

General Fund	\$210.92	
Hulse Fund	5.00	
Kliever Fund	10.00	
	<u>\$226.92</u>	

## *Grace Brethren Church, San Bernardino*

General Fund	\$383.83	
Hulse Fund	14.00	
Julien Fund	12.00	
	<u>\$409.83</u>	

## *Grace Brethren Church, San Diego*

General Fund	\$1,023.46	
Africa General Fund	2.00	
Argentina Special Fund	10.00	
Hocking Fund	10.00	
Munn Fund	1.00	
Floyd Taber Fund	3.50	
	<u>\$1,049.96</u>	

## *First Brethren Church, Seal Beach*

General Fund	\$703.60	
Burk Fund	7.50	
Hulse Fund	10.00	
Julien Fund	5.00	
	<u>\$726.10</u>	

## *First Brethren Church, South Gate*

General Fund	\$1,785.64	
Hulse Fund	19.00	
	<u>\$1,804.64</u>	

## *Fremont Avenue Brethren Church, South Pasadena*

General Fund	\$1,185.12	
Africa Special Fund	197.00	
Brazil Special Fund	83.33	
Mexico General Fund	5.00	
Hulse Fund	23.00	
Julien Fund	46.50	
	<u>\$1,539.95</u>	

## *Temple City Brethren Church, Temple City*

General Fund	\$841.03	
Puerto Rico General Fund	100.00	
	<u>\$941.03</u>	

## *West Covina Brethren Church, West Covina*

General Fund	\$408.42	
Burk Fund	17.50	
Foster Fund	11.25	
Howard Fund	5.00	
Julien Fund	5.00	
Kliever Fund	85.00	
Ruth Snyder Fund	4.00	
Floyd Taber Fund	5.29	
	<u>\$541.46</u>	

## *Community Brethren Church, Whittier*

General Fund	\$2,711.45	
Africa Special Fund	700.00	
Brazil Special Fund	19.80	
Hulse Fund	128.50	
Julien Fund	107.00	
	<u>\$3,666.75</u>	

## *First Brethren Church, Whittier*

General Fund	\$5,761.49	
Africa Special Fund	816.57	
Brazil Special Fund	267.50	
Hulse Fund	21.00	
Julien Fund	22.00	
Sheldon Fund	50.00	
	<u>\$6,938.56</u>	

## *Brethren High School, Paramount*

Africa Special Fund	\$1,225.00	
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## *California District, Misc.*

General Fund	\$343.73	
Africa Special Fund	\$20.00	
Mexico Special Fund	\$7.88	
Altig Fund	75.52	
Burk Fund	35.00	
Haag Fund	157.45	
Hulse Fund	25.00	

Julien Fund	419.00	
Kliever Fund	45.00	
Samarin Fund	5.00	
	<u>\$1,683.64</u>	

# **EAST DISTRICT**

Altoona, Pa. (First)	\$968.15	
Altoona, Pa. (Grace)	724.40	
Conemaugh, Pa.	1,757.67	
Conemaugh, Pa. (Pike)	2,435.46	
Conemaugh, Pa. (Singer Hill)	413.73	
Everett, Pa.	623.83	
Hollidaysburg, Pa. (Vicksburg)	1,401.44	
Hopewell, Pa.	600.46	
Johnstown, Pa. (First)	7,078.56	
Johnstown, Pa. (Riverside)	885.81	
Kittanning, Pa. (First)	2,160.17	
Kittanning, Pa. (North Buffalo)	707.14	
Leamersville, Pa.	1,576.80	
Martinsburg, Pa.	2,524.41	
East District, Misc.	658.64	
	<u>\$24,525.67</u>	

## *First Brethren Church, Altoona, Pa.*

General Fund	\$919.15	
Hulse Fund	23.00	
Julien Fund	26.00	
	<u>\$968.15</u>	

## *Grace Brethren Church, Altoona, Pa.*

General Fund	\$128.80	
Lois Miller Fund	114.35	
Roy Snyder Fund	481.25	
	<u>\$724.40</u>	

## *Conemaugh Brethren Church, Conemaugh, Pa.*

General Fund	\$809.13	
Africa Special Fund	25.00	
Hulse Fund	5.00	
Jones Fund	236.50	
Samarin Fund	144.00	
Ruth Snyder Fund	538.04	
	<u>\$1,757.67</u>	

## *Pike Brethren Church, Conemaugh, Pa.*

General Fund	\$2,266.31	
Argentina General Fund	10.00	
Brenneman Fund	68.00	
Hocking Fund	25.15	
Hulse Fund	47.00	
Julien Fund	19.00	
	<u>\$2,435.46</u>	

## *Singer Hill Grace Brethren Church, Conemaugh, Pa.*

General Fund	\$333.02	
Africa Special Fund	16.50	
Argentina Special Fund	16.81	
Brazil General Fund	37.40	
Julien Fund	10.00	
	<u>\$413.73</u>	

## *Everett Grace Brethren Church, Everett, Pa.*

General Fund	\$589.09	
L. Kennedy Fund	33.74	
	<u>\$622.83</u>	

## *Vicksburg Brethren Church, Hollidaysburg, Pa.*

General Fund	\$1,180.16	
Brenneman Fund	33.00	
Hocking Fund	100.00	
Hoyt Fund	8.38	
Hulse Fund	31.00	
Julien Fund	36.00	
Ruth Snyder Fund	12.90	
	<u>\$1,401.44</u>	

## *Grace Brethren Church, Hopewell, Pa.*

General Fund	\$183.94	
Burk Fund	13.85	
Hoyt Fund	11.55	
Julien Fund	8.00	
Roy Snyder Fund	385.12	
	<u>\$600.46</u>	

## *First Brethren Church, Johnstown, Pa.*

General Fund	\$3,456.09	
Africa General Fund	383.40	
Africa Special Fund	212.00	
Argentina General Fund	7.00	
Brazil General Fund	13.00	
Mexico General Fund	1.00	
Bickel Fund	852.04	
Hocking Fund	12.47	
Hoyt Fund	14.37	
Hulse Fund	59.00	
Julien Fund	39.00	

M. Kennedy Fund	\$19.00	
Kliever Fund	1,800.74	
Ringler Fund	110.00	
Ruth Snyder Fund	55.45	
Floyd Taber Fund	53.00	
	<u>\$7,078.56</u>	

## *Riverside Brethren Church, Johnstown, Pa.*

General Fund	\$874.81	
Argentina Special Fund	16.00	
Charles Taber Fund	5.00	
	<u>\$895.81</u>	

## *First Brethren Church, Kittanning, Pa.*

General Fund	\$1,783.33	
Africa Special Fund	52.07	
Brenneman Fund	7.00	
Cone Fund	225.00	
Hulse Fund	5.00	
Julien Fund	27.00	
Edward Miller Fund	5.00	
Schrock Fund	38.77	
Floyd Taber Fund	17.00	
	<u>\$2,160.17</u>	

## *North Buffalo Brethren Church, Kittanning, Pa.*

General Fund	\$672.72	
Hoyt Fund	74.32	
Hulse Fund	16.00	
Julien Fund	11.00	
	<u>\$707.14</u>	

## *Leamersville Brethren Church, Leamersville, Pa.*

General Fund	\$233.79	
Africa Special Fund	126.00	
Brenneman Fund	88.00	
Hulse Fund	80.10	
Julien Fund	7.00	
Tresise Fund	971.91	
	<u>\$1,576.80</u>	

## *First Brethren Church, Martinsburg, Pa.*

General Fund	\$1,270.68	
Cone Fund	101.65	
Hulse Fund	90.00	
Julien Fund	10.00	
Edward Miller Fund	135.00	
Sumey Fund	957.08	
	<u>\$2,524.41</u>	

## *East District, Misc.*

General Fund	\$15.00	
Haag Fund	400.00	
Jones Fund	238.64	
Roy Snyder Fund	5.00	
	<u>\$658.64</u>	

# **INDIANA DISTRICT**

Barbee Lakes	\$100.85	
Berne	3,215.00	
Clay City	571.00	
Elkhart	1,021.81	
Flora	2,336.36	
Fort Wayne (First)	3,519.12	
Fort Wayne (Grace)	1,149.06	
Goshen	561.82	
Kokomo	133.92	
Leesburg	894.26	
Osceola	2,041.61	
Peru	1,004.79	
Sidney	1,331.34	
South Bend	647.34	
Warsaw	1,174.43	
Wheaton, Ill.	700.79	
Winona Lake	6,494.94	
Indiana District, Misc.	742.27	
	<u>\$27,630.71</u>	

## *Barbee Brethren Church, Barbee Lakes*

General Fund	\$100.85	
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## *Bethel Brethren Church, Berne*

General Fund	\$3,109.00	
France Special Fund	25.00	
Brenneman Fund	15.00	
Habegger Fund	10.00	
Hulse Fund	24.00	
Julien Fund	32.00	
	<u>\$3,215.00</u>	

## *First Brethren Church, Clay City*

General Fund	\$568.00	
Africa Special Fund	3.00	
	<u>\$571.00</u>	

## *Grace Brethren Church, Elkhart*

General Fund	\$965.50	
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Africa Special Fund ...	43.71
Hocking Fund .....	12.60
	<b>\$1,021.81</b>

#### Grace Brethren Church, Flora

General Fund .....	\$2,203.76
Brenneman Fund .....	19.00
Hoyt Fund .....	28.00
Hulse Fund .....	28.00
Julien Fund .....	47.60
	<b>\$2,326.36</b>

#### First Brethren Church, Fort Wayne

General Fund .....	\$3,245.07
Argentina Special Fund .....	122.80
Hawaii General Fund .....	4.00
Brenneman Fund .....	52.00
Habegger Fund .....	6.50
Hulse Fund .....	40.00
Julien Fund .....	41.00
Mason Fund .....	7.75
	<b>\$3,519.12</b>

#### Grace Brethren Church, Fort Wayne

General Fund .....	\$1,022.63
Hawaii General Fund .....	8.00
Hoyt Fund .....	17.75
Julien Fund .....	93.68
Ruth Snyder Fund .....	4.00
Floyd Taber Fund .....	3.00
	<b>\$1,149.06</b>

#### Grace Brethren Church, Goshen

General Fund .....	\$446.37
Julien Fund .....	44.50
Kent Fund .....	70.95
	<b>\$561.82</b>

#### Indian Heights Grace Brethren Church, Kokomo

General Fund .....	<b>\$133.92</b>
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#### Leesburg Brethren Church, Leesburg

General Fund .....	\$848.76
Africa Special Fund .....	21.00
Hocking Fund .....	1.00
Hulse Fund .....	5.00
Julien Fund .....	18.50
	<b>\$894.26</b>

#### Bethel Brethren Church, Osceola

General Fund .....	\$1,395.09
Africa General Fund .....	2.00
Africa Special Fund .....	41.76
Argentina Special Fund .....	150.00
Hill Fund .....	29.97
Hocking Fund .....	25.00
Hulse Fund .....	372.34
Schumacher Fund .....	11.95
Floyd Taber Fund .....	
	<b>\$2,041.61</b>

#### Peru Brethren Church, Peru

General Fund .....	\$879.79
Bickel Fund .....	20.00
Brenneman Fund .....	33.00
Hulse Fund .....	44.00
Julien Fund .....	28.00
	<b>\$1,004.79</b>

#### Sidney Brethren Church, Sidney

General Fund .....	\$707.34
Mexico Special Fund .....	10.00
Brenneman Fund .....	33.00
Hulse Fund .....	31.00
Julien Fund .....	50.00
M. Kennedy Fund .....	500.00
	<b>\$1,331.34</b>

#### Ireland Road Brethren Church, South Bend

General Fund .....	\$532.34
Brazil General Fund .....	50.00
Julien Fund .....	15.00
Zielasko Fund .....	50.00
	<b>\$647.34</b>

#### Community Grace Brethren Church, Warsaw

General Fund .....	\$1,072.08
Africa Special Fund .....	50.17
Argentina Special Fund .....	20.43
Argentina Special Fund .....	20.50
Hulse Fund .....	2.00
Julien Fund .....	5.00
Edward Miller Fund .....	4.25
	<b>\$1,174.43</b>

#### Grace Brethren Church, Wheaton, Ill.

General Fund .....	\$512.07
Brenneman Fund .....	12.00
Hulse Fund .....	38.05

Julien Fund .....	39.75
Spangler Fund .....	98.92
	<b>\$700.79</b>

#### Winona Lake Brethren Church, Winona Lake

General Fund .....	\$5,007.41
Africa Special Fund .....	78.93
Argentina General Fund .....	10.00
Argentina Special Fund .....	25.00
Brazil Special Fund .....	20.00
Mexico General Fund .....	658.56
Puerto Rico General Fund .....	11.64
Beaver Fund .....	5.00
Brenneman Fund .....	23.00
Edmiston Fund .....	50.00
Hulse Fund .....	31.00
Julien Fund .....	112.50
M. Kennedy Fund .....	350.00
Edward Miller Fund .....	91.90
Stiedler Fund .....	20.00
	<b>\$6,494.94</b>

#### Indiana District, Misc.

General Fund .....	\$366.34
Africa Special Fund .....	64.00
Cone Fund .....	25.00
Garber Fund .....	231.00
Julien Fund .....	10.00
Williams Fund .....	45.93
	<b>\$742.27</b>

### IOWA DISTRICT

Cedar Rapids .....	\$1,085.51
Dallas Center .....	929.50
Garwin .....	1,982.21
Leon .....	384.00
North English .....	1,151.87
Waterloo .....	4,260.84
Winona, Minn. ....	133.21
Iowa District, Misc. ....	156.00
	<b>\$10,083.14</b>

#### Grace Brethren Church, Cedar Rapids

General Fund .....	\$1,045.75
Foster Fund .....	7.00
Hoyt Fund .....	50.55
Julien Fund .....	2.00
D. Miller Fund .....	10.51
Floyd Taber Fund .....	12.90
	<b>\$1,085.51</b>

#### First Brethren Church, Dallas Center

General Fund .....	\$714.00
Emmert Fund .....	135.00
Foster Fund .....	25.00
Hocking Fund .....	5.00
Hulse Fund .....	11.00
Julien Fund .....	29.50
Schrock Fund .....	10.00
	<b>\$929.50</b>

#### Carlton Brethren Church, Garwin

General Fund .....	\$65.05
Argentina Special Fund .....	1.00
Hulse Fund .....	8.00
Julien Fund .....	4.00
Thurston Fund .....	1,904.16
	<b>\$1,982.21</b>

#### Leon Brethren Church, Leon

General Fund .....	\$252.96
Brazil General Fund .....	1.00
Hawaii General Fund .....	1.00
Cochran Fund .....	19.44
Cone Fund .....	97.75
Hoyt Fund .....	11.85
	<b>\$384.00</b>

#### Pleasant Grove Brethren Church, North English

General Fund .....	\$715.50
Africa Special Fund .....	190.00
Argentina General Fund .....	25.00
France General Fund .....	25.00
Brenneman Fund .....	50.00
Hocking Fund .....	18.95
Hulse Fund .....	11.42
Julien Fund .....	50.00
D. Miller Fund .....	16.00
Munn Fund .....	50.00
	<b>\$1,151.87</b>

#### Grace Brethren Church, Waterloo

General Fund .....	\$490.12
Argentina General Fund .....	28.42
Argentina Special Fund .....	283.61
Brenneman Fund .....	5.00
Foster Fund .....	30.00
Hoyt Fund .....	20.27

Hulse Fund .....	14.00
Julien Fund .....	9.00
Schrock Fund .....	3,374.42
	<b>\$4,260.84</b>

#### Grace Brethren Church, Winona, Minn.

General Fund .....	\$95.06
Africa Special Fund .....	6.00
Brenneman Fund .....	1.00
Hulse Fund .....	4.00
Julien Fund .....	9.00
Ruth Snyder Fund .....	9.15
Floyd Taber Fund .....	9.00
	<b>\$133.21</b>

#### Iowa District, Misc.

General Fund .....	\$10.00
Africa Special Fund .....	100.00
Foster Fund .....	25.00
Hoyt Fund .....	10.00
Floyd Taber Fund .....	11.00
	<b>\$156.00</b>

### MICHIGAN DISTRICT

Alto .....	\$525.05
Berrien Springs .....	48.96
Lake Odessa .....	1,246.19
Lansing .....	538.71
New Troy .....	659.85
Ozark .....	164.60
Michigan District, Misc. ....	129.08
	<b>\$3,312.44</b>

#### Calvary Brethren Church, Alto

General Fund .....	\$515.05
Hulse Fund .....	10.00
	<b>\$525.05</b>

#### Grace Brethren Church, Berrien Springs

General Fund .....	\$29.21
Hulse Fund .....	6.75
Julien Fund .....	13.00
	<b>\$48.96</b>

#### Grace Brethren Church, Lake Odessa

General Fund .....	\$811.90
Africa General Fund .....	135.00
Argentina General Fund .....	50.00
Brazil General Fund .....	35.00
France General Fund .....	25.00
Hawaii Special Fund .....	36.00
Mexico General Fund .....	35.00
Brenneman Fund .....	39.34
Hocking Fund .....	15.20
Hulse Fund .....	18.00
Julien Fund .....	45.75
	<b>\$1,246.19</b>

#### Grace Brethren Church, Lansing

General Fund .....	<b>\$538.71</b>
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#### New Troy Brethren Church, New Troy

General Fund .....	\$589.10
Brenneman Fund .....	10.18
Hulse Fund .....	2.00
Julien Fund .....	10.00
Ruth Snyder Fund .....	20.00
Floyd Taber Fund .....	23.57
	<b>\$659.85</b>

#### Grace Brethren Church, Ozark

General Fund .....	<b>\$164.60</b>
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#### Michigan District, Misc.

Foster Fund .....	\$50.00
Schrock Fund .....	79.08
	<b>\$129.08</b>

### MID-ATLANTIC DISTRICT

Alexandria, Va. ....	\$532.89
Hagerstown, Md. (Calvary) .....	845.18
Hagerstown, Md. (Gay Street) .....	121.19
Hagerstown, Md. (Grace) .....	2,984.85
Martinsburg, W. Va. ....	1,326.54
Seven Fountains, Va. ....	117.95
Washington, D. C. ....	2,421.14
Waynesboro, Pa. ....	2,911.82
Winchester, Va. ....	1,602.86
Mid-Atlantic District, Misc. ....	27.23
	<b>\$12,891.65</b>

#### Commonwealth Avenue Brethren Church, Alexandria, Va.

General Fund .....	\$484.56
France General Fund .....	4.55
Burk Fund .....	14.05



Julien Fund .....	6.00
Edward Miller Fund .....	4.85
Schrock Fund .....	6.23
Floyd Taber Fund .....	12.65
	<hr/>
	\$532.89

*Calvary Brethren Church, Hagerstown, Md.*

General Fund .....	\$509.32
Argentina Special Fund .....	15.00
Hulse Fund .....	5.00
Rottler Fund .....	315.86
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	\$845.18

*Gay Street Brethren Church, Hagerstown, Md.*

General Fund .....	\$121.19
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*Grace Brethren Church, Hagerstown, Md.*

General Fund .....	\$2,790.33
Hocking Fund .....	15.00
Hulse Fund .....	14.75
Julien Fund .....	93.55
Rottler Fund .....	66.22
Schrock Fund .....	5.00
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	\$2,984.85

*Rosemont Brethren Church, Martinsburg, W. Va.*

General Fund .....	\$1,036.47
Africa General Fund ..	26.04
Argentina General Fund ..	13.80
Brazil General Fund .....	10.86
France General Fund .....	65.00
Brenneman Fund .....	62.12
Hocking Fund .....	15.00
Hulse Fund .....	61.25
Julien Fund .....	36.00
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	\$1,326.54

*Trinity Brethren Church, Seven Fountains, Va.*

General Fund .....	\$117.95
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*First Brethren Church, Washington, D. C.*

General Fund .....	\$85.64
Africa Special Fund .....	10.00
Argentina General Fund ..	33.00
Brazil General Fund .....	5.00
Hawaii General Fund .....	5.00
Dowdy Fund .....	900.00
Fogle Fund .....	15.00
Geske Fund .....	1,165.00
Hocking Fund .....	45.00
Hulse Fund .....	42.50
Julien Fund .....	30.00
Edward Miller Fund .....	30.00
Schrock Fund .....	5.00
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	\$2,421.14

*First Brethren Church, Waynesboro, Pa.*

General Fund .....	\$2,876.82
Hocking Fund .....	20.00
Julien Fund .....	15.00
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	\$2,911.82

*First Brethren Church, Winchester, Va.*

General Fund .....	\$1,577.86
Africa General Fund .....	25.00
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	\$1,602.86

*Mid-Atlantic District, Misc.*

General Fund .....	\$5.00
Edward Miller Fund .....	22.23
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	\$27.23

## MIDWEST DISTRICT

Albuquerque, N. Mex. ....	\$29.50
Aroyo Hondo, N. Mex. ....	57.50
Beaver City, Nebr. ....	185.55
Cheyenne, Wyo. ....	947.91
Denver, Colo. ....	199.06
Portis, Kans. ....	1,659.63
Ranchos de Taos, N. Mex. ..	42.29
Taos, N. Mex. ....	271.95
Midwest District, Misc. ....	40.00
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	\$3,433.39

*Grace Brethren Church, Albuquerque, N. Mex.*

General Fund .....	\$19.00
Hulse Fund .....	10.50
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	\$29.50

*Aroyo Hondo Brethren Church, Aroyo Hondo, N. Mex.*

General Fund .....	\$57.50
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*Grace Brethren Church, Beaver City, Nebr.*

General Fund .....	\$180.55
Hulse Fund .....	5.00
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	\$185.55

*First Brethren Church, Cheyenne, Wyo.*

General Fund .....	\$847.91
Hocking Fund .....	100.00
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	\$947.91

*Grace Brethren Church, Denver, Colo.*

General Fund .....	\$180.68
Brenneman Fund .....	1.00
Hulse Fund .....	6.50
D. Miller Fund .....	10.88
	<hr/>
	\$199.06

*First Brethren Church, Portis, Kans.*

General Fund .....	\$1,424.00
Cone Fund .....	106.18
Foster Fund .....	25.95
Hocking Fund .....	5.00
Hulse Fund .....	47.50
Julien Fund .....	26.00
Munn Fund .....	25.00
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	\$1,659.63

*Cordillera Brethren Church, Ranchos de Taos, N. Mex.*

General Fund .....	\$24.25
Hocking Fund .....	18.04
	<hr/>
	\$42.29

*Canon Brethren Church, Taos, N. Mex.*

General Fund .....	\$243.95
Brenneman Fund .....	16.00
Hulse Fund .....	8.00
Julien Fund .....	4.00
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	\$271.95

*Midwest District, Misc.*

General Fund .....	\$30.00
Cochran Fund .....	10.00
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	\$40.00

## NORTHERN ATLANTIC DISTRICT

Allentown, Pa. ....	\$320.69
Boston, Mass. ....	220.00
Harrisburg, Pa. ....	562.42
Hatboro, Pa. ....	429.03
Palmyra, Pa. ....	1,568.97
Philadelphia, Pa. (First) ..	5,463.51
Philadelphia, Pa. (Third) ..	3,858.87
York, Pa. ....	930.14
Northern Atlantic District, Misc. ..	125.00
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	\$13,478.63

*First Brethren Church, Allentown, Pa.*

General Fund .....	\$5.00
Floyd Taber Fund .....	315.69
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	\$320.60

*Grace Brethren Church, Boston, Mass*

General Fund .....	\$220.00
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*Melrose Gardens Brethren Church, Harrisburg, Pa.*

General Fund .....	\$562.42
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*Suburban Brethren Church, Hatboro, Pa.*

General Fund .....	\$365.03
Brenneman Fund .....	25.00
Hulse Fund .....	13.00
Julien Fund .....	16.00
L. Kennedy Fund .....	10.00
	<hr/>
	\$429.03

*Grace Brethren Church, Palmyra, Pa.*

General Fund .....	\$798.97
Argentina Special Fund ..	181.32
Brenneman Fund .....	25.00
Burk Fund .....	133.90
Cone Fund .....	2.00
Hoyt Fund .....	250.00
Hulse Fund .....	19.00
Julien Fund .....	14.00
Schrock Fund .....	52.42
Ruth Snyder Fund .....	101.36
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	\$1,568.97

*First Brethren Church, Philadelphia, Pa.*

General Fund .....	\$2,958.13
Africa General Fund .....	20.00
Africa Special Fund .....	190.00
Argentina General Fund ..	10.00
Argentina Special Fund ..	10.00
Brazil General Fund .....	10.00

France General Fund ..	\$15.00
Hawaii General Fund ..	5.00
Mexico General Fund ..	15.00
Fogle Fund .....	10.00
Foster Fund .....	89.51
Hulse Fund .....	58.00
Jobson Fund .....	155.00
Julien Fund .....	60.00
L. Kennedy Fund .....	90.00
M. Kennedy Fund .....	137.00
Maconaghy Fund .....	85.50
Marshall Fund .....	25.00
Edward Miller Fund .....	20.00
Schwartz Fund .....	575.24
Roy Snyder Fund .....	184.50
Sumey Fund .....	725.63
Tyson Fund .....	725.63
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	\$5,463.51

*Third Brethren Church, Philadelphia, Pa.*

General Fund .....	\$311.26
Africa Special Fund .....	30.00
Brenneman Fund .....	25.00
Hulse Fund .....	40.00
Julien Fund .....	64.00
Maconaghy Fund .....	3,353.61
Tyson Fund .....	35.00
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	\$3,858.87

*Grace Brethren Church, York, Pa.*

General Fund .....	\$930.14
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*Northern Atlantic District, Misc.*

General Fund .....	\$25.00
Schwartz Fund .....	100.00
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	\$125.00

## NORTHERN CALIFORNIA DISTRICT

Chico .....	\$761.18
Modesto (La Loma) .....	2,838.35
Modesto (McHenry Avenue) ..	893.38
San Jose .....	414.50
Tracy .....	162.00
Northern California District, Misc. ....	446.00
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	\$5,515.41

*Grace Brethren Church, Chico*

General Fund .....	\$711.18
Africa Special Fund .....	50.00
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	\$761.18

*La Loma Grace Brethren Church, Modesto*

General Fund .....	\$2,808.35
Africa Special Fund .....	25.00
Hulse Fund .....	5.00
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	\$2,838.35

*McHenry Avenue Grace Brethren Church, Modesto*

General Fund .....	\$550.28
Africa Special Fund .....	100.00
Hulse Fund .....	243.10
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	\$893.38

*Grace Brethren Church, San Jose*

General Fund .....	\$298.04
Burk Fund .....	5.96
Hulse Fund .....	100.00
Thurston Fund .....	10.50
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	\$414.50

*First Brethren Church, Tracy*

General Fund .....	\$145.00
Brenneman Fund .....	7.00
Munn Fund .....	10.00
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	\$162.00

*Northern California District, Misc.*

General Fund .....	\$336.00
Foster Fund .....	10.00
Garber Fund .....	100.00
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	\$446.00

## NORTHERN OHIO DISTRICT

Akron .....	\$2,511.76
Ankenytown .....	1,084.48
Ashland .....	5,115.78
Canton .....	2,242.98
Cleveland .....	680.38
Cuyahoga Falls .....	893.04
Danville .....	238.45
Elyria .....	776.92
Findlay .....	285.36
Fremont (Grace) .....	1,673.97
Homerville .....	697.91
Mansfield (Grace) .....	11,914.91
Mansfield (Woodville) .....	530.04

Middlebranch .....	2,805.39
Rittman .....	1,638.31
Sterling .....	1,109.83
Wooster .....	6,998.71
Northern Ohio District, Misc. ....	82.00
<b>General Fund .....</b>	<b>\$41,280.23</b>

#### First Brethren Church, Akron

General Fund .....	\$2,422.58
Argentina Special Fund .....	50.00
Brazil Special Fund .....	5.00
Julien Fund .....	14.50
Misher Fund .....	19.68
<b>General Fund .....</b>	<b>\$2,511.76</b>

#### First Brethren Church, Ankenytown

General Fund .....	\$1,032.62
Brenneman Fund .....	30.08
Julien Fund .....	21.78
<b>General Fund .....</b>	<b>\$1,084.48</b>

#### Grace Brethren Church, Ashland

General Fund .....	\$2,788.73
Africa Special Fund .....	385.00
Argentina General Fund .....	10.00
Hawaii General Fund .....	12.67
Bishop Fund .....	816.39
Hocking Fund .....	155.00
Hoyt Fund .....	825.38
Hulse Fund .....	60.00
Julien Fund .....	58.10
Spangler Fund .....	2.50
Floyd Taber Fund .....	2.00
<b>General Fund .....</b>	<b>\$5,115.78</b>

#### First Brethren Church, Canton

General Fund .....	\$2,138.98
Africa Special Fund .....	7.00
Puerto Rico General .....	5.00
Brenneman Fund .....	2.00
Hoyt Fund .....	70.00
Hulse Fund .....	4.00
Julien Fund .....	13.00
Munn Fund .....	1.00
Steudler Fund .....	2.00
<b>General Fund .....</b>	<b>\$2,242.98</b>

#### First Brethren Church, Cleveland

General Fund .....	\$630.28
Argentina Special Fund .....	4.75
Hulse Fund .....	12.00
Julien Fund .....	20.92
Edward Miller Fund .....	12.43
<b>General Fund .....</b>	<b>\$680.38</b>

#### Grace Brethren Church, Cuyahoga Falls

General Fund .....	\$846.29
Brenneman Fund .....	6.00
Hulse Fund .....	29.75
Julien Fund .....	11.00
<b>General Fund .....</b>	<b>\$893.04</b>

#### Danville Brethren Church, Danville

General Fund .....	\$186.90
Brenneman Fund .....	12.00
Hocking Fund .....	15.30
Hulse Fund .....	11.00
Julien Fund .....	7.00
Floyd Taber Fund .....	6.25
<b>General Fund .....</b>	<b>\$238.45</b>

#### Grace Brethren Church, Elyria

General Fund .....	\$714.59
Argentina Special Fund .....	18.34
Hulse Fund .....	21.00
Julien Fund .....	25.00
<b>General Fund .....</b>	<b>\$776.93</b>

#### Findlay Brethren Church, Findlay

General Fund .....	\$285.36
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#### Grace Brethren Church, Fremont

General Fund .....	\$1,493.81
Brenneman Fund .....	54.00
Guereña Fund .....	13.00
Hocking Fund .....	3.66
Hulse Fund .....	40.00
Julien Fund .....	69.50
<b>General Fund .....</b>	<b>\$1,673.97</b>

#### West Homer Brethren Church, Homerville

General Fund .....	\$638.65
Hulse Fund .....	33.00
Julien Fund .....	26.26
<b>General Fund .....</b>	<b>\$697.91</b>

#### Grace Brethren Church, Mansfield

General Fund .....	\$10,889.91
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Fogle Fund .....	1,016.00
Julien Fund .....	9.00
<b>General Fund .....</b>	<b>\$11,914.91</b>

#### Woodville Grace Brethren Church, Mansfield

General Fund .....	\$530.04
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#### First Brethren Church, Middlebranch

General Fund .....	\$2,358.89
Argentina Special Fund .....	12.42
Brenneman Fund .....	28.00
Hulse Fund .....	34.00
Julien Fund .....	80.28
Kliever Fund .....	291.80
<b>General Fund .....</b>	<b>\$2,805.39</b>

#### First Brethren Church, Rittman

General Fund .....	\$1,241.49
Brenneman Fund .....	9.00
Dowdy Fund .....	365.00
Hoyt Fund .....	8.00
Hulse Fund .....	5.00
Julien Fund .....	6.00
Ruth Snyder Fund .....	3.82
<b>General Fund .....</b>	<b>\$1,638.31</b>

#### First Brethren Church, Sterling

General Fund .....	\$1,001.57
Hulse Fund .....	45.00
Julien Fund .....	51.00
Ruth Snyder Fund .....	12.26
<b>General Fund .....</b>	<b>\$1,109.83</b>

#### First Brethren Church, Wooster

General Fund .....	\$6,113.73
Africa General Fund .....	47.00
Africa Special Fund .....	15.00
Argentina General Fund .....	32.00
Brazil General Fund .....	30.00
France General Fund .....	26.00
Hawaii General Fund .....	30.00
Puerto Rico General .....	358.90
Fund .....	31.00
Brenneman Fund .....	20.00
Burk Fund .....	1.00
Hill Fund .....	92.94
Hocking Fund .....	85.00
Hulse Fund .....	89.50
Julien Fund .....	26.64
Schrock Fund .....	26.64
<b>General Fund .....</b>	<b>\$6,998.71</b>

#### Northern Ohio District, Misc.

General Fund .....	\$65.00
Hulse Fund .....	17.00
<b>General Fund .....</b>	<b>\$82.00</b>

### NORTHWEST DISTRICT

Albany, Oreg. ....	\$242.00
Grandview, Wash. ....	810.19
Harrah, Wash. ....	1,045.31
Seattle, Wash. ....	722.02
Spokane, Wash. ....	396.72
Sunnyside, Wash. ....	2,919.16
Toppenish, Wash. ....	185.06
Yakima, Wash. ....	350.41
Northwest District, Misc. ....	50.00
<b>General Fund .....</b>	<b>\$6,720.87</b>

#### Grace Brethren Church, Albany, Oreg.

General Fund .....	\$237.00
Julien Fund .....	5.00
<b>General Fund .....</b>	<b>\$242.00</b>

#### First Brethren Church, Grandview, Wash.

General Fund .....	\$707.90
Africa Special Fund .....	11.00
Argentina Special Fund .....	11.00
Bishop Fund .....	25.00
Fogle Fund .....	25.00
Hulse Fund .....	24.29
Julien Fund .....	6.00
<b>General Fund .....</b>	<b>\$810.19</b>

#### Harrah Brethren Church, Harrah, Wash.

General Fund .....	\$998.57
Africa General Fund .....	12.80
Foster Fund .....	7.51
Hocking Fund .....	14.43
Julien Fund .....	2.00
Munn Fund .....	10.00
<b>General Fund .....</b>	<b>\$1,045.31</b>

#### View Ridge Brethren Church, Seattle, Wash.

General Fund .....	\$695.02
Africa General Fund .....	7.00
Munn Fund .....	20.00
<b>General Fund .....</b>	<b>\$722.02</b>

#### First Brethren Church, Spokane, Wash.

General Fund .....	\$388.72
Hulse Fund .....	8.00
<b>General Fund .....</b>	<b>\$396.72</b>

#### First Brethren Church, Sunnyside, Wash.

General Fund .....	\$2,138.16
Africa Special Fund .....	125.46
Bishop Fund .....	319.24
Burk Fund .....	17.05
Dunning Fund .....	168.50
Hulse Fund .....	25.00
Julien Fund .....	36.00
Mason Fund .....	37.76
D. Miller Fund .....	5.00
Munn Fund .....	16.71
Ruth Snyder Fund .....	16.98
Floyd Taber Fund .....	13.30
<b>General Fund .....</b>	<b>\$2,919.16</b>

#### Grace Brethren Church, Toppenish, Wash.

General Fund .....	\$153.90
Burk Fund .....	2.50
Garber Fund .....	1.50
Hoyt Fund .....	9.45
Hulse Fund .....	17.23
Julien Fund .....	.50
<b>General Fund .....</b>	<b>\$185.06</b>

#### Grace Brethren Church, Yakima, Wash.

General Fund .....	\$336.41
Munn Fund .....	14.00
<b>General Fund .....</b>	<b>\$350.41</b>

#### Northwest District, Misc.

General Fund .....	\$40.00
Altig Fund .....	10.00
<b>General Fund .....</b>	<b>\$50.00</b>

### SOUTHEAST DISTRICT

Buena Vista, Va. ....	\$2,304.51
Covington, Va. ....	694.94
Fort Lauderdale, Fla. ....	2,179.58
Hollins, Va. ....	712.17
Johnson City, Tenn. ....	136.12
Limestone, Tenn. ....	472.76
Radford, Va. ....	263.94
Riner, Va. ....	150.30
Roanoke, Va. (Clear Fork) ..	353.41
Roanoke, Va. (Garden City) ..	50.00
Roanoke, Va. (Ghent) ....	1,264.90
Roanoke, Va. (Wash. Heights) ..	471.24
Virginia Beach, Va. ....	59.30
Southeast District, Misc. ....	377.00
<b>General Fund .....</b>	<b>\$9,495.17</b>

#### First Brethren Church, Buena Vista, Va.

General Fund .....	\$2,125.73
Africa General Fund .....	25.00
Argentina Special Fund .....	29.68
Brazil General Fund .....	74.10
Bickel Fund .....	5.00
Hocking Fund .....	30.80
Schwartz Fund .....	5.00
Tyson Fund .....	10.00
<b>General Fund .....</b>	<b>\$2,304.51</b>

#### First Brethren Church, Covington, Va.

General Fund .....	\$694.94
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#### Grace Brethren Church, Fort Lauderdale, Fla.

General Fund .....	\$1,611.16
Africa General Fund .....	5.00
Argentina Special Fund .....	200.00
Mexico General Fund .....	5.00
Brenneman Fund .....	17.22
Concepcion Fund .....	25.00
Hocking Fund .....	42.35
Hoyt Fund .....	11.52
Hulse Fund .....	24.34
Julien Fund .....	56.38
M. Kennedy Fund .....	25.00
Edward Miller Fund .....	21.81
Roy Snyder Fund .....	50.00
Tyson Fund .....	25.00
<b>General Fund .....</b>	<b>\$2,179.58</b>

#### Patterson Memorial Brethren Church, Hollins, Va.

General Fund .....	\$712.17
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#### Johnson City Brethren Church, Johnson City, Tenn.

General Fund .....	\$125.12
Julien Fund .....	11.00
<b>General Fund .....</b>	<b>\$136.12</b>



# Vernon Brethren Church, Limestone, Tenn.

General Fund .....	\$406.73
Hulse Fund .....	28.00
Julien Fund .....	38.03
	<u>\$472.76</u>

# Fairlawn Brethren Church, Radford, Va.

General Fund .....	\$222.96
Burk Fund .....	13.34
Julien Fund .....	19.00
Floyd Taber Fund .....	8.64
	<u>\$263.94</u>

# Grace Brethren Church, Riner, Va.

General Fund .....	\$150.30
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# Clearbrook Brethren Church, Roanoke, Va.

General Fund .....	\$348.41
Argentina Special Fund .....	10.00
	<u>\$358.41</u>

# Garden City Brethren Church, Roanoke, Va.

General Fund .....	\$50.00
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# Ghent Brethren Church, Roanoke, Va.

General Fund .....	\$1,134.90
Argentina Special Fund .....	130.00
	<u>\$1,264.90</u>

# Washington Heights Brethren Church, Roanoke, Va.

General Fund .....	\$467.70
Floyd Taber Fund .....	3.54
	<u>\$471.24</u>

# Grace Brethren Church, Virginia Beach, Va.

General Fund .....	\$59.30
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# Southeast District, Misc.

General Fund .....	\$12.00
Cone Fund .....	15.00
Hocking Fund .....	175.00
Hoyt Fund .....	35.00
Edward Miller Fund .....	100.00
C. Taber Fund .....	35.00
Floyd Taber Fund .....	5.00
	<u>\$377.00</u>

# SOUTHERN OHIO DISTRICT

Camden .....	\$161.42
Clayhole, Ky. ....	256.14
Clayton .....	2,171.70
Covington .....	174.06
Dayton (First) .....	7,164.40
Dayton (Grace) .....	148.66
Dayton (North Riverdale) .....	7,222.46
Dayton (Patterson Park) .....	914.78
Dryhill, Ky. ....	143.32
Englewood .....	1,048.62
Sinking Springs .....	25.00
Troy .....	342.62
West Alexandria .....	65.41
Southern Ohio District, Misc. ....	156.00
	<u>\$19,994.79</u>

# First Brethren Church, Camden

General Fund .....	\$113.62
Brenneman Fund .....	13.00
Hulse Fund .....	18.00
Julien Fund .....	17.00
	<u>\$161.62</u>

# Clayhole Brethren Church, Clayhole, Ky.

General Fund .....	\$244.16
Wagner Fund .....	11.98
	<u>\$256.14</u>

# First Brethren Church, Clayton

General Fund .....	\$1,925.60
Africa General Fund .....	100.00
Argentina Special Fund .....	20.00
Brenneman Fund .....	49.00
Hulse Fund .....	28.85
Julien Fund .....	36.00
L. Kennedy Fund .....	12.25
	<u>\$2,171.70</u>

# First Brethren Church, Covington

General Fund .....	\$161.06
Julien Fund .....	13.00
	<u>\$174.06</u>

# First Brethren Church, Dayton

General Fund .....	\$6,885.35
Brazil Special Fund .....	150.84

Mexico Special Fund .....	36.61
Hoyt Fund .....	10.00
Hulse Fund .....	10.00
Spangler Fund .....	45.35
Floyd Taber Fund .....	26.25
	<u>\$7,164.40</u>

# Grace Brethren Church, Dayton

General Fund .....	\$148.66
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# North Riverdale Brethren Church, Dayton

General Fund .....	\$6,120.46
Africa Special Fund .....	10.00
Brazil General Fund .....	320.00
Hocking Fund .....	5.00
Hulse Fund .....	215.00
Julien Fund .....	5.00
Marshall Fund .....	547.00
	<u>\$7,222.46</u>

# Patterson Park Brethren Church, Dayton

General Fund .....	\$820.40
Africa Special Fund .....	24.61
Argentina Special Fund .....	44.77
Julien Fund .....	15.00
Spangler Fund .....	10.00
	<u>\$914.78</u>

# Brethren Chapel, Dryhill, Ky.

Beaver Fund .....	\$143.32
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# Englewood Grace Brethren Church, Englewood

General Fund .....	\$848.62
Samarin Fund .....	200.00
	<u>\$1,048.62</u>

# Grace Brethren Church, Sinking Springs

General Fund .....	\$25.00
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# Grace Brethren Church, Troy

General Fund .....	\$342.62
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# Grace Brethren Community Church, West Alexandria

General Fund .....	\$56.41
Hocking Fund .....	5.00
Julien Fund .....	4.00
	<u>\$65.41</u>

# Southern Ohio District, Misc.

General Fund .....	\$21.00
Guerena Fund .....	135.00
	<u>\$156.00</u>

# MISCELLANEOUS

Honolulu, Hawaii .....	\$1,135.00
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National Miscellaneous .....	1,887.11
National Fellowship of Brethren Laymen .....	423.71
National SMM .....	700.00
National WMC .....	8,013.99
	<u>\$12,159.81</u>

# Grace Chapel, Honolulu, Hawaii

General Fund .....	\$70.00
Hawaii General Fund .....	1,055.00
Hulse Fund .....	10.00
	<u>\$1,135.00</u>

# National Miscellaneous

General Fund .....	\$889.40
Africa Special Fund .....	50.00
Argentina General Fund .....	100.00
Puerto Rico General Fund .....	5.00
Burk Fund .....	25.00
Cone Fund .....	15.00
Dunning Fund .....	85.00
Guerena Fund .....	45.65
Haag Fund .....	25.00
Habegger Fund .....	50.00
Mason Fund .....	25.00
Edward Miller Fund .....	30.00
Rottier Fund .....	122.00
Schrock Fund .....	385.00
Schumacher Fund .....	10.00
Spangler Fund .....	10.00
Floyd Taber Fund .....	.06
Zielasko Fund .....	15.00
	<u>\$1,887.11</u>

# National Fellowship of Brethren Laymen

Spangler Fund .....	\$423.71
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# National Sisterhood of Mary and Martha

Higher Education of Missionary Children .....	\$700.00
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# National Women's Missionary Council

New Missionary Residence .....	\$3,294.98
Old Missionary Residence .....	507.64
Africa Special Fund .....	604.23
Brazil Special Fund .....	121.37
Hawaii General Fund .....	128.90
Hawaii Special Fund .....	25.00
Mexico Special Fund .....	403.53
Churchill Fund .....	85.56
Dowdy Fund .....	985.56
Fogle Fund .....	900.00
Hulse Fund .....	4.72
Julien Fund .....	5.00
Tresise Fund .....	900.00
Wagner Fund .....	47.50
	<u>\$8,013.99</u>

TOTAL GIFTS TO FMS .....	\$283,381.27
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# CHURCH GIFTS EXCEEDING \$3,000

1. Long Beach, Calif. (First) .....	\$26,429.22
2. Mansfield, Ohio (Grace) .....	11,914.91
3. Long Beach, Calif. (North) .....	7,848.03
4. Dayton, Ohio (N. Riverdale) .....	7,222.46
5. Dayton, Ohio (First) .....	7,164.40
6. Johnstown, Pa. (First) .....	7,078.56
7. Wooster, Ohio .....	6,998.71
8. Whittier, Calif. (First) .....	6,938.56
9. Inglewood, Calif. ....	6,803.33
10. Winona Lake, Ind. ....	6,494.94
11. Norwalk, Calif. ....	6,048.24
12. Philadelphia, Pa. (First) .....	5,463.51
13. Ashland, Ohio .....	5,115.78
14. Waterloo, Iowa .....	4,260.84
15. Philadelphia, Pa. (Third) .....	3,858.87
16. Whittier, Calif. (Community) .....	3,666.75
17. Fort Wayne, Ind. (First) .....	3,519.12
18. Beaumont, Calif. ....	3,228.00
19. Berne, Ind. ....	3,215.00

Kenneth G. Moeller, Financial Secretary  
Homer A. Kent, Sr., Treasurer

**MADRAS, INDIA.** More than 4,000 people attended the opening rally of the 10th World Congress sponsored by Youth for Christ International in Madras in mid-January. YFCI president, Dr. Ted W. Engstrom, was the speaker at the opening service.

Some 2,300 delegates were present. The largest representation was from India, but delegates came also from Formosa, Philippines, Lebanon, Great Britain, Japan, Singapore, and the United States.

**SANDSTONE, MINN.** A Minnesota and North Dakota church group has asked for license suspension, car impounding, and heavy fines for drunken drivers. The North Central District of The Evangelical Free Church of America, in session recently at Sandstone, Minn., acted following a statement by North Dakota Governor John E. Davis calling for "drastic action to stop the slaughter on the highways." Decrying the large number of taverns alongside highways and growing liquor consumption by minors, the group comprising 93 churches voted to "suggest that in any case where liquor or drunken driving is clearly involved in an accident, that the license be suspended, the car impounded, and a heavy fine be imposed on anyone driving whose license has been suspended for the above reason. We also suggest that more severe punishment be imposed in cases where vendors or minors violate the state liquor law." Rev. Stanley T. Nelson, of Fargo, N. D., and Rev. E. Walter Lindgren, of Moorhead, Minn., headed the resolutions committee.

**REDLANDS, CALIF.** "Censorship is not the answer" in opposing the production of movies which may have immoral aspects, Methodist Bishop Gerald H. Kennedy of Los Angeles declared recently when addressing a meeting here of 650 Methodist students from high schools and colleges in Nevada, Arizona, and California.

**RICHMOND, VA.** The new St. Constantine Greek Orthodox Church here takes special pride in its cornerstone: a stone from the Areop-

agus where Paul preached to the Athenians. The stone, removed from Mars Hill in Athens, was a gift from the Greek government.

**READING, PA.** The growing flight of city pastors and congregations to the suburbs, leaving their downtown churches "as shells," has been scrutinized by a church planning expert. The Rev. Walter Kleetzi, secretary of Urban Church Planning of the National Lutheran Council, not only ventured that criticism, but declared at a meeting on urban church problems here that the city church, if it is to survive, must welcome members regardless of race or social status.

**WHEATON, ILL.** Wheaton College, observing its 100th anniversary Jan. 9, 1960, is making extensive plans for activities during the school year of 1959-60 beginning next September, according to announcement by Dr. V. Raymond Edman, president. Keynote event of the year occurs Sept. 27 to Oct. 4, 1959, when Evangelist Billy Graham conducts a campus Wheaton Crusade. The crusade is scheduled in keeping with the college's tradition of beginning each semester with a week of evangelistic services. Graham is an alumnus of Wheaton's Class of '43. He and his team will conduct the meetings, including two "Hour of Decision" broadcasts originating from the campus. Scheduled for the closing week of Graham's Crusade is a laymen's conference.

**DETROIT, MICH.** A provision-

al grant of \$15,000 has been made to Christian Service Brigade, boys' program, by the Kresge Foundation of Detroit. The funds are for construction of a new northwoods camp now under development by Brigade.

The Kresge grant covers about one-fourth of the first year construction costs. The proposed camp, a leadership training center serving a nationwide constituency, will be located on an 1800-acre plot on the northern peninsula of Michigan. The property was recently deeded to Brigade by H. J. Taylor, board chairman of Club Aluminum and past president of Rotary International. Taylor is a charter member of the Brigade board of directors. His gift to Brigade is valued at \$30,000. Located near Cedarville, Mich., between the new Mackinac Bridge and Saulte Ste. Marie, the campsite includes a full length rippling trout stream and is described as "a natural setting for an appealing camp program."

**LONDON.** Peiping radio broadcasts monitored here disclosed that a song hailing Mao Tse-tung, head of the Chinese Communist Party, as the "supreme God" is being taught in the schools of Communist China. It quoted the song's lyrics as follows: "No supreme God is in heaven; no dragon God under the earth. I am the supreme God, and the dragon God. Tell the mountains and the cliffs to make way, for I am coming." The song lauds the "virtues and power" of Mao.

**CHICAGO, ILL.** Dr. Alfred Martin has been named dean of the faculty at Moody Bible Institute, where he has been a faculty member since 1949. The appointment became effective at the beginning of the spring semester, according to Dr. S. Maxwell Coder, dean of education at Moody Bible Institute.

**WASHINGTON.** Dr. Charles E. Fuller points to increasingly wider appeal of his well-known religious broadcast as evidence that "radio has been experiencing a surprising comeback." "People's interest in the Old Fashioned Revival Hour," he says, "has never been greater than at present."



**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.



# Newspage



Compiled by the editor



**CORRECTION.** The seminary editorial on page 34 (Jan. 17, 1959 issue) of the Missionary Herald incorrectly identified the young man on the front cover. Pictured above is Mark Smith, son of Rev. and Mrs. Edward Smith, of Kokomo, Ind. "Daddy" Smith graduated from Grace Seminary in 1957, and is pastor of the Kokomo Bible Baptist Church.

**LANSING, MICH.** Three Sexton High School young people from the Grace Brethren Church are members of a tri-county Youth for Christ Quiz Team which to date are undefeated. They are: Karen Smith, Marcia Rosenberry and Dave Peabody. Another young lady in the church, Rosemary Foster, is on the Eastern High School team. Congratulations to these young people, and the Lord's best for them as they compete to appear in the state finals.

**WASHINGTON, PA.** There have been three first-time decisions and 13 rededications in the Grace

Brethren Church since Oct. 19. James Hoffmeyer is pastor.

**TROY, OHIO.** The Grace Brethren Church here has challenged the First Brethren Church of Covington, Ohio to a two-month Sunday-school contest during the next two months. Both pastors, Herman Hein and True Hunt, are already "fighting" to win.

**PALMYRA, PA.** The dates for the Northern Atlantic Fellowship has been changed to May 12-14. The conference will be held at the Grace Brethren Church. Please change Annual on page 81.

**WARSAW, IND.** The overnight district youth rally is being held at the Community Grace Brethren Church Feb. 6-7. Robert Cover will be the host pastor.

**CHEYENNE, WYO.** Seven candidates received Christian baptism on Feb. 1 at the First Brethren Church, Russell Williams, pastor.

**DRYHILL, KY.** Charles Redman and Dale Denlinger recently installed a large oil heater in the Brethren Chapel. This heater was donated by the Grace Brethren Church, of Englewood, Ohio, of which the two men are members. Miss Evelyn Fuqua is the missionary here.

**HARRISBURG, PA.** Eight followed the Lord in Christian baptism on Jan. 18 at the Melrose Gardens Grace Brethren Church. Alva Conner is pastor.

**WINCHESTER, VA.** The youth rally of the Southeast Fellowship will be held here at the First Brethren Church Feb. 28.

**WOOSTER, OHIO.** Kenneth Ashman has been called to serve his 14th year as the pastor of the First Brethren Church. Trustees of the church have been authorized to purchase the property (house and garage) north of the church. Approximately 200 attended the Northern Ohio District WMC rally held here Jan. 26.

**HATBORO, PA.** The cornerstone for the new edifice of the Suburban Brethren Church will be laid on Feb. 8. Lester Smitley is pastor.

## THE BRETHREN MISSIONARY HERALD

Executive Editor ..... Arnold R. Kriegbaum  
Winona Lake, Ind.

### DEPARTMENTAL EDITORS

Foreign Missions ..... R. D. Barnard  
Winona Lake, Ind.  
WMC ..... Mrs. Norman Uphouse  
R.R. 3, Warsaw, Ind.  
Home Missions ..... Luther L. Grubb  
Winona Lake, Ind.  
Grace Seminary ..... Paul R. Bauman  
Winona Lake, Ind.

**SPECIAL.** The California District WMC rally will be held Feb. 27. Place unknown.

**SPECIAL.** A cottage at Winona Lake will be for rent for the summer. If interested contact Rev. Ralph Carmany, W. 41st and Daisy Ave., Cleveland 9, Ohio.

**BELLFLOWER, CALIF.** Harry Sturz, pastor of the First Brethren Church, has been called to serve another year.

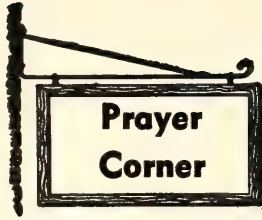
**SACRAMENTO, CALIF.** Rev. Conard Sandy is pioneering a new work here which will be known as the Grace Brethren Church. If you know of any people living in this area, please contact him: Box 6162, Country Club Centre, Sacramento, Calif.

**FREMONT, OHIO.** National Youth Week was observed at the Grace Brethren Church with young people in charge of the Sunday evening service. The guest speaker was Mr. Evan Bertsche, probation officer of Toledo, Ohio.

**WASHINGTON, PA.** Young people of the Grace Brethren Church had complete charge of the evening service on Jan. 11. A two-day Sunday-school workshop was held Jan. 17-18 with Rev. Harold Etling in charge. James Hoffmeyer is pastor.

**HARRAH, WASH.** The Northwest District WMC rally was held here at the Harrah Brethren Church Feb. 6.

**BEAUMONT, CALIF.** Wendell Kent was given a unanimous call for another year as pastor of the Cherry Valley Brethren Church. Thirty-eight percent of the church's total receipts in 1958 were for missions.



## BRETHREN DAY OF PRAYER FEBRUARY 15

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12).

### FOREIGN MISSIONS

Pray for Martin Garber, that the Lord will guide in his time of illness. If an operation is necessary, pray that the doctors will be directed of the Lord.

Pray for the Juliens as they study French in Switzerland. Pray that they will soon have a grasp of the language and be able to enter into the work in France.

Pray for the Jack Churchills, that they may have the peace of God in their time of sorrow. Pray also for guidance as to their future plans.

The Bible institute where our Mexican young people have been attending has been closed temporarily. Pray for these young people as to future plans.

Pray for our Brethren people in 1959, that we may fully realize our responsibility to our growing foreign mission program.

### GRACE SEMINARY, COLLEGE

Praise and thanksgiving for the completed buildings which are now in use.

Praise for the thousands of supporters who have given to the building fund, in addition to current expenses.

Pray that our total financial goal of \$65,000 during our offering period will be met.

Pray for the old and new students as they begin the second semester.

Pray that the students who go out on Christian work assignments

will be a blessing in their testimony.

### SUNDAY SCHOOL

Pray for the conventions and workshops being conducted by our national director among our churches on the West Coast.

Pray for teacher-training classes now being conducted in a number of our churches, and that others will catch the vision for trained teachers.

Pray for the final planning for the Loyalty Campaign which begins the Sunday after Easter.

Pray for a conservation of the new members that have come into our Brethren Sunday schools.

### HOME MISSIONS

Pray for the many new members of our home-mission church officers beginning their first year in new positions.

Pray for the workshops, being held for our home missionaries in February and March, may be used of the Lord to help produce self-supporting churches in a shorter period of time.

Pray that sufficient funds will be made available through the Brethren Investment Foundation for the new building program at San Bernardino, Calif.

Pray for the home-mission pastors who are working at secular jobs to maintain a livelihood that they may be able to devote their full time to the Lord's work during 1959.

Pray for the laymen serving the Lord full time in the various phases of home missions—construction crews, architectural department, Brethren Investment Foundation, and Brethren Home Missions Council.

Pray for the district mission boards as they will soon be meeting in their annual conferences to make plans for the year ahead.

### SMM

Pray for the officers of each district and for each project undertaken.

Pray that enough money will be raised for the SMM project for the support of Barbara Hulse.

Pray that all the SMM will carefully plan interesting programs for their monthly meetings.

### WMC

Pray that every local group will make a real effort toward getting more of our Brethren women interested in WMC work.

Pray that our women will be Sisterhood conscious, and help them in every way possible; especially in organizing new groups in churches where they do not have one.

Pray that the monthly programs will prove a blessing to all who attend the meetings.

Pray that 1959 will be the biggest and best year that WMC has experienced.

### BYC

Pray that our Christian youth will be victorious over the temptations surrounding them in their schools.

Pray that more of our professing Christian youth will be positive in their daily walk.

Pray for our youth leaders. They need wisdom in counseling and directing the youth work.

Pray for the national competition: Quiz teams, preacher contest, musical, and writing.

Pray for the Youth Council executive meeting to be held in the near future. These men will need wisdom as they establish policies.

### LAYMEN

Pray that the evangelistic meetings being held in the Brethren churches will produce revival.

Pray that the laymen will not only pray but also do personal work among the men of their communities.

Pray for Laymen's Sunday, February 22, and for the offering taken for the Board of Evangelism.

Continue to pray for the new Bible classes, that the laymen will take an active part in them.

### EVANGELISTIC CRUSADE

Praise the Lord for the many souls that have been won, the many open doors, and for supplying the financial need during past months.

Pray that the financial need may be supplied to continue and expand the team's ministry.



WMC ISSUE  
FEBRUARY 14, 1959

BRETHREN

# *Missionary Herald*



Photo by Ken Russell

## Winter Scene at Conference Grounds

# CHRIST MY LIFE



## Scribes

By Mrs. Scott Weaver, National Secretary.

He [Ezra] was a ready scribe in the law of Moses" (Ezra 7:6). There are some characteristics of the scribes that we WMC secretaries would do well to follow. Most of the scribes were earnest students of the Scriptures and zealously defended them. Any carelessness in copying, any additions or subtractions were considered terrible offenses against God. If the exact number of "alephs" or "beths" could not be found, the entire copy was thrown away, and the scribes would painstakingly begin again at the work of the Lord!

Secretaries may write WMC minutes as unto the Lord, even as the scribes. Mrs. Pifer, your national secretary of the past few years, seemed to have a special gift of efficiency from our Lord in recording every detail. When I typed Mrs. Pifer's notes as her assistant, the Lord revealed to me that a good secretary must be accurate, faithful, and efficient. Many times I marveled at her God-given ability and praised the Lord for giving us such quality in our WMC officer.

When the Lord said it was my place to record these important business matters only fear filled my heart: fear of failing in some important detail, and fear of inferior records. Then I remembered that God wants a willing heart. There could be no other answer but "yes" to the Lord, trusting Him and Him alone to help me as I serve Him through WMC as your national secretary.

Our four birthday missionaries have been written telling them we are happy to have them for our missionaries this year. The home and foreign boards, Grace Seminary, the Missionary Herald Co., the Sunday School Board, and our Youth Council have received letters telling them of our various offering goals we ladies in WMC have set for this coming year, and the projects we have chosen for each one so that under God they may count on our ladies to help them meet their many needs. Some letters of a "Thank You" nature, and many others have been written as your WMC representative. Our local presidents and their vice presidents' names and addresses each were listed and mailed. A list of our local prayer chairmen and their addresses were mailed to Mrs. Rose Foster. Then, too, the Missionary Herald needed our WMC material compiled for the

Brethren Annual so that we might have information throughout the year.

A word to local and district secretaries. Your president depends upon you to record everything. She cannot possibly remember all the business that transpires, and she needs to have it in writing for future reference. (The minutes of our National Conference and our executive board meetings are typed and mailed to the national officers and all the district presidents who attend the board meetings.)

Wouldn't it be wonderful if every district secretary would accurately and efficiently record every district board meeting, as well as the district rallies, and then follow by mailing a copy to the district president and other district officers? How grateful they would be to the Lord for a secretary who does her work well! Confusion, misunderstanding, and neglect to carry out the business that was transacted could be avoided if all district and local WMC secretaries would be "ready scribes." A local secretary who keeps accurate minutes could be of untold value to her president if she would make a copy for her a few days after the WMC meeting. Extra blessings from the Lord will come to the secretary during the copying as she recalls the meeting! Everytime this secretary has copied the National Conference and board sessions, God has not failed to give me a double portion as I remembered each session of our conference!

Since this is my first year as your national secretary, no doubt I will make many mistakes. And suggestions will be deeply appreciated. If the ladies know of anything I have forgotten to care for or might forget to do "on time," do write and "prompt" me.

Local and district secretaries would do well to remind their president of matters of business so that they may be more efficient in the performing of their duties. Oh, that every WMC secretary will be a "ready scribe" because of "Christ, My Life." He is the One who gives the gift of alertness, He is the One who guides our thinking and recalls things to our minds. He is the One who calls us to serve, even as secretaries, and He is the One who pours out the blessings as we serve Him! May God help us to be "ready scribes" for Him.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 7

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# Hearts Living, Giving, and Forgiving

February—the month for valentines! Cheap valentines, expensive ones, serious ones, comic ones, boxes of candy for sweethearts, flowers for ones adored—all these are expressions of our hearts at this time. On Valentine Day we desire to show love to those whose hearts are near and dear to us.

For most of us the heart has come to mean the very life of an individual. As the Scripture says: "Out of it [the heart] are the issues of life" (Prov. 4:23). Paul speaks of those whose "foolish heart was darkened" (Rom. 1:21), and again of the "lusts of their own hearts." In thus speaking of the sinful heart of man, Paul reiterates that which all of Scripture teaches—there is nothing good in man's unregenerate heart. Until the blood of Jesus Christ, God's Son, washes away the blackness of sin and the awful guilt, no one can claim cleanness of heart and life.

But the compelling love of God in giving His Son as the atoning Saviour of all who would trust in Him brings into the heart of every believing sinner who humbly confesses his sin a relationship with God the Father. It is this love which invites us to show our love to those who are our fellow Christians and to those who do not know Him as Friend and Saviour.

As we are identified with Christ, our "old man" has been crucified with Him, and we share His newness of life. The Holy Spirit and His almighty power indwells us, setting

By Mrs. Lloyd E. Fish

Mrs. Fish is an active laywoman and the wife of Dr. Lloyd Fish, a Clinical Psychologist of Murfreesboro, Tenn.



us free from the law of sin and death, leading us on to the surrender of our wills to God. Then as surrendered individuals we become ready, but God leads rather than compels us.

Our heart attitude is shown by the way we live. To be transformed or "transfigured" into the image of Christ is the blessed path and portion of the surrendered believer in the midst of this present evil world. "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). From this we know that even the manner of life for the one whose heart is attuned to His is one whose every aspect is exemplary.

Moreover, our heart attitude is shown by the way we give. In Romans 12:8 Paul says: "He that giveth, let him do it with simplicity." We share our substance with others without secret reluctance, for "God loveth a cheerful giver" (II Cor. 9:7); without false pretense, such as Ananias and Sapphira had, and always with an eye single to God and His glory.

Love is the filling from one's own Another's cup.

Love is the daily laying down And taking up;

A choosing of the stony path Through each new day

That other feet may tread with ease A smoother way.

Love is not blind, but looks abroad Through other eyes;

And asks not, "Must I give" but "May I sacrifice?"

Love hides its grief, that other hearts And lips may sing;

And burdened walks, that other lives May buoyant wing.

Hast thou a love like this

Within thy soul:

"'Twill crown thy life with bliss When thou dost reach the goal.

—Author unknown

A third way we can show our love is by the way we forgive. All Christians "love the brethren"—that is a sign of spiritual life (I John 3:14). But to be "Tenderly affectioned"—how few are! "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Beloved, are we willing to be made tender? It is God's will for all believers.

Hearts living for Him, giving for Him, and forgiving for Him—these heart attitudes He desires from those whose hearts have been brought to Him for cleansing and filling.

Gracious Spirit, dwell with me!  
I myself would gracious be;  
And with words that help and heal,  
Would thy life in mine reveal;  
And with actions bold and meek,  
Would for Christ my Saviour speak.

Truthful Spirit, dwell with me!  
I myself would truthful be;  
And with wisdom kind and clear,  
Let thy life in mine appear;  
And with actions brotherly,  
Speak my Lord's sincerity.

Tender Spirit, dwell with me!  
I myself would tender be;  
Shut my heart up like a flower  
In Temptation's darksome hour;  
Open it when shines the sun,  
And His love by fragrance own.

Holy Spirit, dwell with me!  
I myself would holy be;  
Separate from sin, I would  
Choose and cherish all things good;  
And whatever I can be  
Give to Him who gave me Thee.

—Thomas Toke Lynch

## WMC OFFICIARY

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First Vice President (Project)—Mrs. Harold Etling, Box 718, Winona Lake, Ind.  
Second Vice President (Program)—Mrs. Thores Hammers, 6242 30th St., Seattle 15, Wash.  
Recording Secretary—Mrs. Scott Weaver, R.R. 2, Osceola, Ind.  
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Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.  
Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.

# Ponderings from Philippians

BY A BOOKKEEPER\*

I thank the Lord for the way He has led in my life. I was born in Tennessee, saved at the age of twelve years. I loved to attend Sunday school and church but did not grow in the things of the Lord like I should have. When I was a junior in high school, my parents and I moved to Wooster, Ohio. It was there I started to attend The Brethren Church and learned many things about the precious Word of God. I praise the Lord for the messages that I have heard from the Book of Philippians, and the many blessings that this book has brought to me.

I dedicated my life to the Lord for full-time service and looked forward to the time when I could go out as a missionary, but the Lord had other plans for me. He first gave me the privilege of taking care of my parents until He called them home to be with Him. My mother was called home in 1946 and my father in 1948. While taking care of my parents, He supplied office work for me in two of the factories in Wooster. I was a payroll clerk in one office and bookkeeper in the production department at the other place. The Lord has always given me a liking for figures, and I just praise Him for the way He worked in my life so that I had the opportunity to work in these offices and be a witness for Him.

After my parents were taken home, I began to wonder, "Lord what now?" He let me stay where I was until November of 1952, when He opened a door at Winona Lake, Ind., in the Brethren Home Missions Council office. How thankful I am for Philippians 4:11, for whatever I did, the Lord gave me contentment. As I was about to leave my job in Wooster my employer called to my attention all the bene-

fits I was leaving, but the Lord called to my attention Philippians 4:19, and truly He has supplied all my need thus far.

I thank the Lord for all the experiences in this factory, and praise the Lord for the blessings He gave me while I was there. The Lord had opened the right door of service to me for which I had prayed for several years. I knew that there were many other young people that could fill my position much better than I, but He had called me to another place of service. After further

prayer, I accepted the call and made the move to Winona Lake. I have failed my Lord many times in my work in the home-missions office, but the Lord has never failed me. I thank Him that I have found the unity that Paul speaks of in Philippians—the unity of faith, love,



Miss Louise Blankenship

walk, and hope with the ones with whom I work day by day.

How I praise Him for the way He has answered prayer in behalf of

(Continued on page 102)

## MISSIONARY BIRTHDAYS FOR APRIL

<b>Africa—</b>	
Suzan Marie Goodman	April 1, 1952
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Chantal Steudler	April 4, 1949
Mission Evangelique, Yaloke via Bangui, French Equatorial Africa.	
Miss Edith Geske	April 6
Mission Evangelique, Yaloke via Bangui, French Equatorial Africa.	
Charles Stephen Taber	April 10, 1958
Mission Evangelique, Yaloke via Bangui, French Equatorial Africa.	
Mrs. Robert S. Williams	April 15
Batangafo via Bangui, French Equatorial Africa.	
Lester W. Kennedy, Jr.	April 18, 1955
MBaiki via Bangui, French Equatorial Africa.	
David George Goodman	April 21, 1947
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
<b>Argentina—</b>	
Solon W. Hoyt	April 2
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.	
Paula Ann Bishop	April 15, 1955
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, S. A.	
Peter Philip Marshall	April 23, 1953
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Robert Luis Dowdy	April 26, 1948
Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Argentina, S. A.	
Donald E. Bishop	April 29
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, S. A.	
<b>Brazil—</b>	
J. Keith Altig	April 9
Caixa Postal 861, Belem, Para, Brazil.	
John Robert Zielasko	April 10, 1948
1630 Sebastiao Freitas, Capanema, Para, Brazil.	
Miss Barbara Hulse	April 27
Caixa Postal 861, Belem, Para, Brazil.	
<b>Hawaii—</b>	
Leilani Lou Tresise	April 15, 1956
335 Manae St., Kailua, Hawaii.	
<b>Mexico—</b>	
Mrs. Sibley M. Edmiston	April 14
Apartado No. 36, Leon, Guanajuato, Mexico.	
<b>Puerto Rico—</b>	
Nancy Joyce Brenneman	April 24, 1954
c/o Mr. Emmit D. Adams, 178 Los Mirtos Ave., H.P. Rio Piedras, Puerto Rico	

\*Miss Blankenship is the bookkeeper for the Brethren Home Missions Council, Winona Lake, Ind.



1958-59

## Birthday Missionary



Mrs.  
J. Paul  
Dowdy, Sr.

"Go ye into all the world, and preach the gospel." This command from God's Word presented a definite challenge to Paul and Dortha Dowdy at the Brethren conference in 1936. The matter of going to the foreign field had come into their lives that previous spring as Paul was finishing seminary. Earlier both of them had dedicated their lives to serve the Lord but weren't sure about going to the foreign field. All that summer they debated the issue and prayed for wisdom. At conference time they made their decision: they would obey the Lord's command, which to them was a call to go to Argentina where workers were desperately needed.

Dortha hadn't intended to serve the Lord "full time." She wanted to be a teacher and at Ashland College had taken a teacher-training course. After receiving her certificate she taught for two years at Rittman, Ohio. Her battle had become even more difficult when at college she met Paul Dowdy who was preparing to serve the Lord. Their courtship, which began "among the whispering pines of the Ashland College campus," ended in June 1934 when Dortha became Mrs. J. Paul Dowdy. At Camp Buckeye Dortha had finally yielded herself to the Lord.

Born on a farm in Wayne County, Ohio, seven miles south of West Salem, on January 27, 1912, Dortha Mae Frank was the older of the two children of Mr. and Mrs. E. O. Frank. The parents, both Christians, were for many years members of the Fairhaven Brethren Church, and thus their daughter was raised under the influence and teachings of The Brethren Church. They moved to Wooster where at that time there was no Brethren church; they attended nearby Brethren churches whenever possible, but Dortha often went to Sunday school elsewhere.

At the age of twelve Dortha ac-

cepted the Lord as her Saviour, being led to the decision by her Sunday-school teacher. Later the family moved to Rittman, where, under the teachings of the Brethren during her teen-age years, there came into Dortha's life friendships and contacts which have remained through the years. While she was in high school a Sisterhood was begun at Rittman. Two things especially remain in her memory of that Sisterhood—the rolling of bandages, and the study of **Undaunted Hope** by Dr. Gribble. The patience and perseverance of the Gribbles has continued as a challenge to Dortha.

The Frank home was always open to pastors, evangelists, missionaries, and gospel teams from Ashland College. By their testimony that God's Word is all sufficient, these visitors to the church and home helped to strengthen Dortha, for at times during her high-school days she was tempted to doubt some of the teachings of the Word. And during those years of her teens, Dortha was having a battle with herself. She wanted to do as she pleased with her life, but the Lord was calling her to surrender her all to Him. But it took a few years for the surrender to come.

James Paul Dowdy, Jr., born in November of 1936, was just four months old when his parents sailed from New York to begin their missionary service in Argentina. They didn't even know any of the missionaries in Argentina. Dr. Clarence Sichel was to meet them in Buenos Aires; they had his picture but couldn't see anyone on the pier who looked like him. Dr. Sichel was confused, too. He expected to see a couple with a baby, but little Jimmy was asleep in the cabin when they arrived. They finally discovered each other, and from then on Dr. Sichel was a great help to the young couple in their getting established.

The Dowdys' first term was spent at Rio Cuarto. The Lord gave them another son, David Roger, born in August 1939. Robert Luis was also born in Argentina in April 1948, during their second term.

In June 1957 the Dowdys returned to Argentina from furlough to begin their fourth term of missionary service. Only Robert accompanied his parents on that trip; the two oldest sons remained in the United States to continue their education.

Mrs. Dowdy's work on the mission field has been varied. "In it all," she says: "I have realized my utter inability to be of any service without the help of my Lord and Saviour Jesus Christ" (Gal. 2:20 and Phil. 4:13). She also adds: "I appreciate what the ladies of the WMC do for us missionaries. We praise the Lord for the vision of the WMC."

Pray for the Dowdys as they labor now in establishing the new Brethren testimony in the Banda Norte section of the city of Rio Cuarto, Argentina, and thank the Lord for another who was willing to go to the "utmost part" for the Gospel's sake—our "Birthday Missionary" Dortha Dowdy.—Marcia Lowe.

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## Home Mission Offering Goal Reached

During the months of September, October, and November offerings are taken for the home-mission project—the purchase of land and the construction of a youth building for the Spanish-American work in Taos, N. Mex. This year the goal was \$3,200. The results of this year's offering just reached your editor, \$3,471.96. Praise the Lord for His faithfulness.

# Indiana District Gazette Emphasizes WMC Interests

It is always a joy and blessing to WMC ladies to be able to go to district and national conference. Unfortunately many WMC members cannot go to these conferences because of other responsibilities. There was a great need for some way to get conference information to ladies who could not attend and to help them understand what was happening on district and national levels. There was also a need for some kind of fellowship between councils in our district.

While attending the National Conference at Winona Lake in 1956, Mrs. Robert Boone, district president, and Mrs. Hanna, vice presi-

dent, spent some time in discussing this need. After much planning, plus much praying, Mrs. Hanna became the first editor of the Indiana District Gazette. This paper is distributed four times a year. First, at the local president's meeting in January, secondly, at district conference in April; then, at the president's meeting in July, and finally, at the fall rally in October.

Each council is contacted for news. Some councils have a reporter and in others the president sends in the news. We are especially interested in unusual programs, new ideas, and helps for meetings. Sometimes an issue will feature themes

such as "Missions," "Joy in Serving," et cetera, and the articles are centered around that emphasis. Someone is always contacted to write a short devotional article. The Gazette is geared to be inspirational, as well as helpful.

We try to emphasize WMC interests through our paper. Some of these include projects, offerings, prayer-warriors.

Our Indiana ladies really bring good food to our pot-luck fellowships and often there is a request for one of these recipes. It is a WMC paper and most of us are homemakers, so naturally we are interested in food for the body as well as food for the soul.

God has blessed the Indiana District Gazette. Many of the ladies say it is like a letter. The praise goes to the Lord and to the splendid cooperation of the councils who send in the material.

Mrs. Elery Garrison, editor  
Mishawaka, Ind.

## We, the Women

### Argentina Rally

Recently, there was a WMC rally at La Carlota. The most outstanding feature of the rally was that it was carried out by the Argentines themselves. Hazel Bishop and I helped with the planning only. The three themes were very well presented and a discussion period introduced by each of the Argentines who cared for them. Francisca Dinardo had the theme, "The Significance of Our Women's Work." Sara Siccardi presented the theme, "The Spiritual Growth of Our Children." Mildred Wagner the theme, "The Bible, the Word of God for Everyone." The hymns were directed by Argentines, the organ played by Argentines, and the meals served by them, too. Only four of our North American missionaries were present—Miss Bertha Abel, Mrs. James Marshall, Mrs. Donald Bishop, and myself. Our Argentine sisters in the Lord did an excellent work, and I feel that we can truly rejoice in what our WMC ladies are doing.

—Mrs. J. Paul Dowdy

### Mid-Atlantic District

The fall rally was held at Alex-

andria, Va. with 49 delegates, and a total of 64 present. Mrs. Earle Peer, Martinsburg, W. Va., had charge of awarding the Bible pins to those reading the Bible during the year. Stars were given to those reading through for the second time. The thirteen councils in the district were printed on a large chart and the Bible readers were listed under the councils and given stars.

There were two banner councils. Gay Street senior and Grace Brethren, both of Hagerstown tied for the banner, having thirty three and one-third percent present at the rally. Mrs. Paul Dick, national WMC president, was the speaker. Her theme was, "Christ My Life."

The project offering was \$134.38. This was divided two ways (1) Pins for WMC ladies in Africa; (2) To help with repairs on the building purchased for a school for Navajo children. This building had to be moved and properly fixed to meet health inspection.

The spring rally will be at Winchester, Va., and the project offering will be for the Navajo Indian work, not specifying any particular place for the offering.

Mrs. Paul B. Miller,  
district secretary

### PONDERINGS

Continued from page 100)

home missions! It thrills my heart each day to see how He supplies the needs of the work as I post the monies that come in and write the checks to pay the bills.

It is always a joy to learn each year the number of souls that have found the Lord in our homeland because each one of us have given our time and money to reach the lost in America. I am confident of this very thing that He who has begun this good work will perform it until the day of Jesus Christ.

### PEN POINTERS

The Pen Pointer, "Beyond Our Borders" is especially effective for use by WMC ladies during the foreign-mission period and the Easter Season. Why not distribute them freely in your church?



# SURRENDER

## MY MÖTTO

### SOWING MY MOMENTS

As teen-age girls, most of us associate the word moments with the word time. Time, for all practical purposes, is divided into three main sections: the past, the present, and the future. In other words our lives are made up of what we did yesterday, the things we are (or should be) doing today, and what we are planning and hope to do tomorrow.

Many times we become so absorbed in the memories of the past that we seem to be oblivious to the present and unaware of our future. The things we did last week, last month, or even last year may have been exciting and wonderful, but they can be a hindrance to the present and future if they occupy all of our thoughts. The same thing often happens with the present. We are so busy with today's activities and responsibilities that we overlook lessons that we could be learning from yesterday's problems or blessings. The future seems so far away that we concentrate on the many things which must be done today. We are too busy to stop and make plans that many times change the entire course of our lives. There are also many times when we go far away into dreamland. We crawl into a semiconscious state of being. We are vaguely aware of what is going on around us, but ninety-five percent of our attention is miles and miles away and even several years into the future.

Somewhere in between there must be a happy medium. We should be inspired by the victories and pleasant memories of yesterday, but they cannot replace today. We should accept the challenge of correction we

receive from our mistakes, but we must not let them frustrate us so that we spend our time bemoaning the fact that yesterday was not all we had anticipated. Remember: Today is the tomorrow you worried about yesterday.

Each morning we must meet the opportunities offered by another new day. The day which was tomorrow only a few hours before will be yesterday in a few more hours. To receive the full value of today as it is, not as yesterday or tomorrow (for over them we have no control), we must realize that today is



By Miss Janet Aebly

and can be today only while it is today.

The first verse of our Scripture lesson says: "To everything there is a season, and a time to every purpose under the heaven" (Eccl. 3:1). There is a plan and system to every detail and circumstance of our lives. We are aware of this instinctively, but we do not really understand or comprehend it. The following verses (Eccl. 3:2-10) tell of a few of the incidents that arise in a lifetime. God has planned the time that each one will be born and also the time

that he will die. There is never an untimely birth or death, for He has control. Those facts are not as difficult to accept as the years that lie between.

There are times or moments in all of our lives that are difficult to understand. Usually we are told that these are just part of growing up, or they're stages in the development of our personalities. Perhaps this is true, but there is also a deeper meaning. Solomon tells us in these verses that there will be complete contrasts in our lives, such as plant—to pluck up; kill—to heal; break down—to build up; weep—to laugh; mourn—to dance; casting away stones—to gathering stones; embrace—to refrain from embracing; get—to lose; keep—to cast away; rend—to sew; speak—to keep silence; love—to hate, and a time of war and a time of peace. Is it any wonder there are moments when we cannot even understand ourselves? At one time we may have problems and burdens that really weigh us down. We know these are all allowed for a definite purpose in our lives, but perhaps it would be comforting to note that "dawn follows the darkest night." The time of mourning and weeping is put before the laughter and dancing because we must first sow in tears and then reap in joy.

In our Christian life, there are also moments which we think of as mountaintop experiences. Some of these may be youth rallies, district camps, and national camps. These are moments that have been planned

(Continued on page 104)

# SOWING MY MOMENTS

By Mrs. J. P. Kliever



"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Sowing and reaping are always connected thoughts in the mind of man. No one would think of sowing a field just to get rid of seed; always the harvest is in prospect.

Bearing precious seed. Let us say that the seeds of which we are speaking are the moments of our days. Time, our moments, is one commodity of which each one of us has an equal share, even though it may seem oftentimes that some folk have much more time than others.

Do we see our moments as precious seed to be sown, and a harvest to be reaped? Are we doing a bit of praying and weeping, if need be, as we go forth to sow, or are we just thoughtlessly flinging our moments here and there, fall where they may? If so, doubtless our weeping will come at harvesttime because our sheaves, if any, will be scant. There will be no rejoicing.

Time is such an elusive thing. If not used the very moment you have it, it is gone, never to be recaptured, and the task for that moment is still undone. You may say: "But we have tomorrow." Are you sure?

This makes me think of a time when my daughter Anne was still a little girl. She came to me one day all troubled about time. She reproached me with these words: "Mama, you always say tomorrow, but tomorrow never comes, and today is tomorrow's yesterdays." How mixed up we can get if we live for tomorrow.

True, we must plan for tomorrow so that we can make the most of every moment of today; that is planting our moments carefully. If we do this, then we can look forward to reaping a whole eternity of moments with rejoicing.

Sowing our moments in the Bekoro district.

Never a dull moment! How true this is. There is never enough time to do all the things that should be done and need to be done, much less to do some of the things we would like to do just for the fun of

doing them. Routine, in the real sense of the word, is almost impossible with the varied phases of our work. We make schedules for bush work; that is, itinerating in sections where the people are as yet almost untouched by the Gospel, and visiting chapels and churches to see if there is anything we can do to help the leaders and the pastors. On these trips we also check on the work with the youth, school, Sisterhood, Eclaireurs—which is the boys' work—and Sunday school. Wherever there is a government French school, we have encouraged the pastors to make time to have Bible classes with the students. We try to outline and prepare courses for them to teach. We also check with the women on their O.T.N., which is the African WMC.

On these trips we spend many happy moments just visiting with the Christians after business is taken care of. This is never time wasted because we learn more about them personally and their problems than we do in any other way. This helps us to know how to counsel and deal with them.

We also have a station schedule. The Bekoro church is on the station, but we have very little to do with it except as we attend the services and help with its various organizations just as we do in the other churches in our district. Our help

consists mainly of getting things started and training people to take over as soon as they can. Our district Bible school is located here and is in session six months out of the year. Right now we have thirty men with their wives and families busy in schoolwork. Classes start at 7 a.m. and run to 11 a.m. for the men and women. The children have their school in the afternoon.

What kind of students do we have? We have some who know little and some who are more advanced, so we have bright and slow students! All we need to do when we get discouraged is to look at some who were not brilliant students when we started with them, and see what the Lord has been able to do with them. Then we realize moments sown in the teaching ministry are not wasted.

Quite a bit of our time is spent translating and preparing reading and teaching materials for our pastors and teachers. Just recently we were all working on Sunday-school lessons for the year 1959. Quarterlies were prepared both for adults and children in the Book of Luke.

(Continued on page 105)

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## SOWING MY MOMENTS

Continued from page 103)

to help us throughout the year in our daily living. Unfortunately these are moments in which Satan tries to interfere. Perhaps he uses an unspiritually-minded friend or companion to sidetrack us and occupy our thoughts. Or maybe he waits until we get back home and then uses weapons, such as discouragement and unnecessary activities to keep us too busy for spiritual growth. But once again, these moments are all allowed to test and prove us.

The last portion of our Scripture (vv. 11-14) shows that the hand of God has directed all of these

changes; therefore, we must always keep our eyes upon Him. We must wait patiently for the complete revealing which only our Lord can give. The things that seem so perplexing (all the little doubts and worries of each day) will someday be made clear to us. We must realize we cannot "... find out the work that God maketh from the beginning to the end," for we see only the middle, or the present moments, of God's works. But this middle portion, or today as we think of the present, is the part of our moments which we may sow. Ephesians 5:15-16 says: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."



# Sowing My Moments

By Mrs. Scott Weaver

Sowing means to throw seed around so that it will grow, such as to sow grass seed. Moments means a portion of time, or an instant.

Every instant and all the time we should be sowing God's Word so that it will fall on some fertile ground and grow. Have you ever sown a Bible verse? Have you ever planted John 3:16 into another girl's heart?

In the early spring we plant gardens. Much seed is sown, but some folk are better gardeners than others. They know exactly when to sow the seed, how deep to plant it, when to water it, and when to pull the weeds to get the best vegetables. It is the same way, girls, with sowing God's Word. The Bible speaks of sowing discord. Girls talk about each other and cause friends to become enemies. Let us never sow this kind of seed. Some girls really lead their friends to Jesus Christ. Others never actually see any real fruit—one no one even comes to Sunday school with them.

What is the secret of good gardening for our Lord?

**When to sow:** "There is a time for everything . . . a time to plant, and a time to pull up that which is planted" (Eccl. 3:2). If we plant lettuce seed too early and the snow falls, the seed will be frozen. If we plant it too late and there isn't enough rain—all sunshine—it will

be burned, and we will have no lettuce. A good gardener constantly shows wisdom in preparing the garden and caring for it. In the same manner the Holy Spirit prepares our hearts to be a witness for the Lord. Many times we quote a Bible verse and it means nothing at all.

**How deep to plant.** If the good ground has been broken up, the seed will grow. If it hasn't been sown very deep and on hard ground, the seed will be blown away and soon forgotten. "Sow to yourselves in righteousness, reap in mercy" (Hos. 10:12). Does the heart to which you are giving the Bible verse respond to righteousness, or good? Sow the seed in righteousness, on good ground prepared by the Holy Spirit, and the seed will grow.

**Water the Seed.** Every seed must have water or it will die. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing" (Ps. 126:5-6). Tears and weeping show love and compassion. When one trusts Jesus Christ, he is broken of heart when others do not likewise love him. A young mother knelt on the floor in front of the armchair where her white-haired daddy sat. With deep compassion for Christ, she said: "Daddy, I'm going to heaven because I am a Christian. I want you to go too. Won't you accept Jesus now?" The result of a faithful pastor, and the prayers of a Christian daughter, the father said: "All right, Honey." Tears ran

down his cheeks as he trusted Christ as His Saviour. Dear girls, when you quote John 3:16 to a friend, show her that you love her soul for Jesus' sake. Water the seed!

**Pull out the weeds.** Weeds choke the plant. If the plant is very tender, when the weed is pulled, it, too, could be pulled. It is better to let the plant grow strong; then pull the weed out gently. Sometimes we are so unkind to young Christians by saying: "You are a Christian, and you do that!" Let the Holy Spirit convict of sin and pull out the weeds lest the tender plant be uprooted.

We have learned how to sow the seed of the Word of God in a tender heart with love and tears. We are to gently pull out the weeds. When do we sow the seed? "In the morning sow thy seed, and in the evening withhold not thy hand" (Eccl. 11:6). That is truly "Sowing My Moments." Morning and evening, every instant, every moment of the day plant Bible verses in the hearts of your friends. God has promised real joy to the girl who can honestly say, "I'm Sowing My Moments."

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## PRAYER REQUESTS

Pray for Barbara Hulse in her new work in our Brazil mission field.

Pray that the needed offerings will come in quickly for Barbara Hulse's support this year.

Pray that each SMM girl will use her time wisely so she may adequately "sow her moments" each day.

Pray for your national officers as they work and study that they may be able to do everything for Christ's glory.

Pray for requests from your own group.

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## SOWING MY MOMENTS

(Continued from page 104)

This also involves time spent in the upkeep of our station and our homes, and as the old expression goes "keeping soul and body together." A well-kept station, a neat home, and a tidy missionary do much toward a Gospel testimony.

The most precious moments we sow are concerned with the moments which we spend alone with the Lord—reading His Word, praying, searching our own hearts—for we know if sin lurks in us, all our efforts are in vain. Let us put our Lord first in our lives and then go forth to sow our moments.

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## SUGGESTED PROGRAM FOR MARCH

THEME SONG—"Surrender, My Motto"

PRAYER

CHORUSES

SCRIPTURE—Ecclesiastes 3:1-14

DEVOTIONAL TOPICS—"Sowing My Moments"—Junior, Mrs. Weaver; Middler and Senior, Janet Aeby.

PRAYER CIRCLE

SPECIAL NUMBER—"Bringing in the Sheaves"

MISSIONARY TOPICS—Junior,

Mrs. Adams; Middler and Senior, Mrs. Kliever

DISCUSSION—Junior, chapter 7 **Little Shepherds of Navajo-land;** Middler and Senior, chapter 7, **Christian Girls' Problems**

CHORUS—"With Eternities' Values in View"

BUSINESS MEETING—Memory Verse—Colossians 4:5 (both groups)

SMM BENEDICTION — Psalm 145:1-2



# Sowing My Moments in Navajoland

By Mrs. Evan Adams

(Part One)

Esther lived with her mother, father, and brother James in a hogan among the pine and cedar trees of New Mexico. Her way of life was very simple because they were very poor in the way of material things. Her home was fashioned from logs in a half mound and then covered with mud. The floor of the hogan was of firmly packed mud. She did not have a bed to sleep on, so she slept on a nice soft sheep pelt instead. A hole was left in the top of the hogan to let in the needed air and light since they did not have windows. The stovepipe also could be seen sticking out of this hole from the outside. They did not have a stove but used an old oil drum turned upside down. This stood in the middle of the hogan. It also furnished the necessary heat for the family. Their meals consisted of fry bread, sheep, and goat meat—sometimes potatoes and beans if they could be bought.

Esther helped James care for the sheep that roamed nearby; she helped with the cooking, washing, and cleaning of the hogan. Her mother was also teaching her to weave a rug from wool they themselves spinned.

It was decided one spring that in the fall Esther would go to the mission school twenty miles away. Esther was ten years old, and her parents thought it was time she

was learning numbers and the white man's language.

Esther and her family did not know that there was only one true God. They believed in many gods—the coyote, sun, moon, stars, snakes, mountain, and many other things. Because their people had believed in these gods ages before them was the only reason why they did. Esther did not know what it means to be born again, or that Christ the Son of God died on the cross for her sins. She did not know that God had made the very things the Navajo people worshiped.

Esther and her family had gone to the Mission many times for clothing, and several times for help when one of them had been very sick. The medicine man would send them to the Mission if after many days of shaking his rattles and waving his feathers he would fail to heal them with his so-called magic powers. If the patient then died, he would blame the missionaries, calling them evil and warning his people about them. Esther and James had heard many of these stories and were afraid.

One time when Esther's mother had been very sick, they had taken her to the mission for help, and her mother had become well. Esther

remembered that they treated her kindly, feeding them after the long trip, giving them the clothing. The strangest part of all were stories that were told to them about someone called Jesus, the Good Shepherd who loved even her. On other occasions kindness was expressed in little ways by all, and Esther's heart was melted by the walk and talk of the missionaries and her people that had become Christians. She watched them ever so closely to see if what the medicine men said were true. The more she heard of Jesus and of His love—His being the way, the truth, and the life—the more she wanted to hear. Esther realized the great darkness she and her people were walking in. The darkness was as a prisonhouse holding them prisoners. How she wanted to be free!

Sisterhood girls, many times our daily walk and talk and the moments we sow are being read by others about us even before the message is heard. The moments you sow today, tomorrow are very important. "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

Read more about Esther, the little Navajo girl, next month, will you?

## OUR NATIONAL PROJECT

Dear SMM girls,

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Your national project to support me on the mission field in Brazil during the coming year is an indication of your love for the Lord and for His work. In this way He is using you right now to help reach the lost. I would like to take this opportunity to thank you for your interest in me and support in a financial way. The Lord will surely bless you in your efforts and faithfulness to Him.

Thank you again for your support, and may the Lord bless you this coming year as you serve Him.

Yours for Brazil,  
Barbara Hulse

### SMM OFFICARY

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Compiled by the Editor

**SUNNYSIDE, WASH.** Mr. and Mrs. C. H. Padgham, faithful members of the First Brethren Church, celebrated their 55th wedding anniversary on Dec. 23.

**MILLEDGEVILLE, ILL.** Mr. and Mrs. John Weed will observe their 50th wedding anniversary on Feb. 20.

**ALTOONA, PA.** The First Brethren Church has voted to retain Rev. Ralph Burns for another year with an increase in salary.

**LEON, IOWA.** Ronald Robinson has resigned as the pastor of the Leon Brethren Church. He and his family now reside at 210 Lafayette St., Jefferson City, Mo.

**ROANOKE, VA.** One hundred and thirty-three members attended the special meeting of the Sunday school on Jan. 15. The work has been completely departmentalized so as to take advantage of the new Sunday-school annex. K. L. Teague is pastor.

**MODESTO, CALIF.** The ladies of the WMC of the McHenry Avenue Grace Brethren Church have furnished the parsonage with a lovely five-piece livingroom set. Pastor Charles Koontz was given a vibrator chair for Christmas by the church family.

**MILWAUKEE, WIS.** Preliminary plans are being made to establish a Bible class in this area. Anyone interested is asked to contact Muriel Mickelson, 2107 N. 83rd St., Wauwatosa 13, Wis., or James Sweeton, 318 E. Franklin, Wheaton, Ill.

**COVINGTON, OHIO.** The overnight youth rally of the Southern Ohio District was held at the First Brethren Church Feb. 13-14. True Hunt was host pastor.

**ALTOONA, PA.** Ward Tressler has resigned as the pastor of the Grace Brethren Church (Juniata), and has accepted the call to become

the pastor of the Grace Brethren Church of Lansing, Mich.

**WINONA LAKE, IND.** Recent selections to the Marquis listings in "Who's Who . . ." includes two residents of Winona Lake. Miss Ava Schnittger, dean of women and professor of Grace Theological in Grace College, has been included in the first publication of "Who's Who of American Women."

Rev. Arnold R. Kriegbaum, editor of The Brethren Missionary Herald, has been included in Vol. VI of "Who's Who in the Midwest."

Dr. Alva J. McClain, president of Grace Theological Seminary, has been listed in "Who's Who in America" for many years.

**SUNNYSIDE, WASH.** The 38th annual meeting of the Northwest Fellowship of Brethren Churches will convene here at the First Brethren Church Mar. 31 through Apr. 2. H. Leslie Moore is pastor.

**HOPEWELL, PA.** Construction on the new church building of the Grace Brethren Church has been halted due to bad weather. As soon as weather permits the drainage system will be installed and the cement floors in the basement will be run. Construction is scheduled to be completed this next summer.

**MARTINSBURG, W. VA.** Twenty new members were received into the membership of the Rosemont Brethren Church during the last year. There were 39 first-time confessions of Christ. Earle Peer is pastor. Nine souls made first-time confessions of Christ as a result of the ministry of Dean Fetterhoff, Crusade evangelist.

**GLENDAL, CALIF.** On Mar. 22 the First Brethren Church will celebrate the 25th anniversary of the work. A special program has been planned. Gerald Polman is pastor.

## THE BRETHREN MISSIONARY HERALD

Executive Editor . . . . . Arnold R. Kriegbaum  
Winona Lake, Ind.

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Home Missions . . . . . Luther L. Grubb  
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Grace Seminary . . . . . Paul R. Bauman  
Winona Lake, Ind.

**ROANOKE, VA.** Randal Glyn Harris joined the Rev. Vernon Harris family on Jan. 4. He weighed 8 lbs, 7 oz. This makes four boys and two girls in the Harris family. Brother Harris is the pastor of the Washington Heights Brethren Church.

**KITTANNING, PA.** The First Brethren Church was opened as an emergency shelter during the recent flood in the Allegheny Valley. William Schaffer, pastor of the church, is disaster welfare chief for the West Kittanning area. The Kittanning church is several hundred feet higher than the river level. Several homes of members of the First Brethren Church were in the flooded area of Kittanning and Manorville.

**SUNNYSIDE, WASH.** The bank note for the remodeling of the east auditorium of the First Brethren Church was burned on Feb. 1. Rev. Leslie Moore has been called to serve the church for another year with an increase in salary.

**JOHNSTOWN, PA.** Charles Sumey, missionary on furlough from French Equatorial Africa, will be the supply pastor at the First Brethren Church during the month of February.

**SPECIAL.** This is the last call for the **statistical reports** from all Brethren churches. These should be mailed at once to C. S. Zimmerman, 2942 Dwight Ave., Dayton 20, Ohio.

### PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Waynesboro, Pa.	Feb. 15-Mar. 1	Wm. Gray . . . .	Lester Pifer
Kittanning, Pa. .	Mar. 8-22 . . .	Wm. Schaffer . .	Pat Henry
Inglewood, Calif.	Mar. 10-17 . . .	Glenn O'Neal . .	Dean Fetterhoff
Dayton, Ohio . .	Mar. 15-22 . . .	Wm. Steffler . .	Herman Hoyt
Englewood, Ohio	Mar. 22-29 . . .	Lon Karns . . . .	Harold Etling
Grandview, Wash.	Mar. 22-29 . . .	Robert Griffith .	A. R. Kriegbaum
Buena Vista, Va.	Apr. 6-19 . . . .	Edward Lewis . .	Richard Grant

## JEWELS

By Mrs. A. H. Witzky

Mansfield, Ohio

At lunch time one day, Grandma had asked the blessing. She had mentioned "salvation" among many things for which she was thankful. When she opened her eyes, across the table her granddaughter with her big blue eyes was looking at her in wonder.

"Grandma, what does salvation mean?"

Grandma explained that when you take Jesus as your Saviour, He saves you and keeps you from going to hell and will take you to heaven some day to be with Him. This is salvation.

"Grandma, when do you think Jesus will come?" Grandma replied she was sure it would be very, very soon.

"But, Grandma, why do you think it will be soon?" Grandma tried to explain that the Bible tells us we will know when His coming draws near by the things that are happening in the world, such as the Jews returning to their own land.

"You want to know something, Grandma?" Of course, Grandma is always glad to listen. "Well, last night when I went to bed some tears came in my eyes, and I prayed real hard to Jesus and asked Him if He wouldn't come real soon. I told Him I knew He had a time set to come, but I asked Him if He couldn't come a little sooner."

About this time Grandma felt two arms about her neck. Up until now her grandson had been eating and taking in all the conversation, but now he was concerned.

"Grandma, how will Jesus take us up to heaven? Will He carry us, or how can we go up?" Grandma sent him to find his little magnet, and promised she would show him how Jesus could take us up to heaven. So off both children scrambled to find the magnet. Soon it was found. Then, Grandma laid four bobby pins and a comb on a stool.

She told the children to pretend the magnet was Jesus and the bobby pins were Grandma, the two children, and Mommy; then to pretend the comb was someone who had not accepted Jesus as his Saviour. The bobby pins had something in them that the magnet has in it—let's call it "power." When we accept Jesus as our Saviour, He puts within us His Holy Spirit or some of His power. So taking the magnet, Grandma passed the magnet over the comb, but it didn't move; but when she came to the bobby pins, they leaped up to the magnet, and the magnet raised them in the air. Then both children were happy because they were thus assured that Jesus will be able to raise them at His coming.

That night when all was quiet and everyone in bed, Grandma was thinking back over the day and the sweet concern of her two grandchildren. She remembered one heart-breaking thing that seemed to be back of the desire of her little granddaughter for the Lord to hasten His coming: "She would give a million dollars if her daddy would only come back and live with her." Grandma thought of the many times when she had been troubled or worried over something, and she, too, had wished the Lord would come soon. As she was thinking of these precious little jewels who belong to Jesus, she thought of a wonderful portion of His Word that seemed to fit the days happenings to perfection: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16-17).

**Robert M. Lape**, 67, Listie, Pa., died Dec. 6 in the Somerset Community hospital after having been confined to his home for several years. Mr. Lape was a member of the Listie Brethren Church.

—Russell Konves, pastor

**Nevin F. Friedline**, 63, Listie, Pa., died Friday, Jan. 16 in the Somerset Community hospital of a stroke. He was born July 20, 1895 in Listie and was a member of the Listie Brethren Church.

—Russell Konves, pastor

**Sherdan Charles Deshong** a member and trustee of the Grace Brethren Church of Hopewell, Pa., went to be with the Lord, Jan. 3. Brother Deshong led the building program of the new building and served faithfully as treasurer of the building committee.

—Sheldon Snyder, pastor

**Mrs. Hattie Hawk**, a member of the Grace Brethren Church of Fremont, Ohio, died on Dec. 29, 1958.

—Gordon Bracker, pastor

**Mrs. Sarah McQuade**, 80, passed onto glory and her reward Jan. 7. For many years she was a faithful member of the First Brethren Church of Altoona, Pa. She at one time taught the Golden Rule class of the Sunday school.

—Ralph Burns, pastor

**Noah Fike**, a charter member, deacon, and faithful brother of the Grace Brethren Church of Waterloo, Iowa, departed to be with Christ Jan. 23. Brother Fike worked with his hands to help build the present building nearly twenty years ago, and has labored with his heart and prayer to help build up the church spiritually. He was nearly 82. He and his wife, Martha, celebrated their 61st wedding anniversary in the fall. In addition to faithful attendance and service locally they took a deep part in praying for and giving to our missionary and benevolent work.

—John M. Aeby, pastor

**John Gorsuch**, entered the presence of the Lord on Jan. 12, after years of illness and physical suffering. He came to Christ and into the church during the ministry of Pastor Lewis Hohenstein and has borne a faithful and joyful testimony to His Lord since those days.

—John M. Aeby, pastor





Compiled by Roy H. Lowery

## PSALM 62:5

Wait upon the Lord and be not impatient. The truth of waiting and not being impatient should operate in every believer's life. It applies to our problems, our needs, answers to prayer, manifestation of God's will, and the leadership and power of the Holy Spirit. It is of utmost importance that we learn this lesson. If we are to serve the Lord, then we need to wait for His leadership and power.

May we look at and profit by the mistakes of men of old. Impatience in the case of Jacob led to his deceiving his father (Gen. 27:18-19), but in deceiving his father he deceived himself into sowing and reaping a sad harvest (Job 4:8; Gal. 6:7). Pharaoh, who ordered all Hebrew babies drowned (Exod. 1:22), was himself drowned in the Red Sea (Exod. 14:28). Korah caused a rift in the congregation of Israel (Num. 16:2-3), and was swallowed in the cleft of the earth (Num. 16:32). Adoni-bezek cut off seventy kings' thumbs and big toes (Judg. 1:6-7), and his thumbs and big toes were also cut off. Ahab caused Naboth to be slain (I Kings 21:19). Later Ahab was slain, and the dogs licked his blood (I Kings 23:38). Asa caused Hanani the prophet to be put in stocks (II Chron. 16:10), and later received death of foot disease (I Kings 15:23). Haman died on the gallows he prepared for Mordecai (Esther 7:10). Saul watched the stoning of Stephen (Acts 7:58); later as Paul the Christian, he was also stoned (Acts 14:19). The impatient Jacob ran ahead of the Lord to deceive his father for the coveted blessing only to be deceived by his father-in-law in being given the wrong daughter for his wife (Gen. 29:25-26).

Jacob purchased Esau's birthright for a bowl of pottage (Gen. 25:31-34), and Laban changed Jacob's wages ten times (Gen. 31:41). Jacob deceived his father by covering his hands with goat skins (Gen. 27:16, 22-23), and later Jacob's sons deceived him by dipping Joseph's coat in goat's blood (Gen. 31:31).

Thus, Jacob's impatience caused deception which only developed trouble. He then sought to escape his difficulties by running away (Gen. 28:10-11), but the Bible says we must make things right with our brothers before we can have peace of heart and power with God (Prov. 28:13; Matt. 5:23-24). The time came when Jacob had to return home to face his past (Gen. 31:13). On the trip home he wrestled with God (Gen. 32:24). At first Jacob was complacent (Gen. 32:25), but when God put his leg out of joint, Jacob became desperate for a blessing (Gen. 32:26). Jacob had always been a contender with Esau or Laban, but in contending with God he is humbled and changed in heart (Gen. 32:27-28). As a cripple he must lean heavily on God. Saul learned this lesson on the Damascus road (Acts 9:3-9). With broken heart Peter wept over the weakness of the flesh (Matt. 26:75), but restored, he stood on the Day of Pentecost in the power of the Spirit.

When Jacob got right with God, he separated himself and his house from the world (Gen. 33:19-20; 35:4). To be fully surrendered unto God and His way, we have to come out from the world and come clean for God (II Cor. 6:17; Rev. 18:4). Having been separated from idols, Jacob was ready for sacrifice (Gen. 35:7) and the satisfaction of being in the sweet will of God (Rom. 12:1-2). It was very difficult for men in the past, and in the present, to fully trust in and wait upon the Lord. It is so natural and easy to

run ahead of God, but He has exhorted us to wait upon Him.

This brings before us the problem of the silence of God, such as the four hundred years from Malachi to John the Baptist.

Ofttimes the heavens seem closed to us. There is no answer, God is silent. Why this silence? Unconfessed sin (Ps. 66:18; Isa. 59:2; I John 1:9; 2:1). Satanic opposition (Eph. 6). The message of God was delayed three weeks in bringing God's answer to Daniel (Dan. 10). Christ's tarrying for two days in the case of Lazarus was for God's glory (John 11:4). In the latter experience Jesus taught a lesson concerning himself (vv. 25-26), and concerning prayer (vv. 41-42). He displayed His humanity (v. 35), and manifested His power (vv. 43-44).

How then are we to wait upon God? Patiently (Ps. 37:7), quietly (Lam. 3:26), confidently. I have presented the need, petition, and so forth to God; though He has not answered and is silent, yet He has heard me and will answer. I take Him at His word knowing that He will hear and answer His child who abides in Christ. I wait confidently—He will answer in His time.

The reason—my expectation is from Him! As His children we have a right to expect from Him. We ought to expect Him to work in our behalf. Look alone to Him; we are not to look to men, organizations, et cetera, profitable as they may be. The arm of the flesh will fail us. Many of us have learned this the hard way. Hudson Taylor and a host of others learned to look to Him alone, some are learning that lesson today. We are to look unto Him, our affections are to be on things above and our desire should be in the Lord Jesus Christ (Ps. 37:4; Heb. 12:2; Col. 3:1). May our desire, our enjoyment, our expectation be in Him.

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## SUGGESTED PROGRAM FOR FEBRUARY

Opening hymns—"Standing on the Promises of God"; "The Solid Rock."

Scripture—Psalm 62:5-12.

Prayer time—Remember our evangelistic teams and also our offering for them in February.

Hymn—"Rescue the Perishing."

Business session—Be sure to stress Evangelism Sunday and take offering for Evangelistic Crusade. Send all offerings to Mr. Ben Zimmerman, treas., R.R. 1, Warsaw, Ind.

Hymn—"Loyalty to Christ."

Bible Study—Psalm 62:5.

# *Forget Evangelism?*

# NEVER!

## **Ask the Man in Hades—**

If we could ask the rich man in Hades, who had come to a realization that no one could bring him fresh water and that Lazarus was being comforted, he would reply like this: "I pray thee, therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

## **Ask the Hard-seasoned Sinner—**

There have been many occasions when men in the twilight of life and headed for a Christless eternity have said, "Oh, that someone would have told me about Jesus when I was young, but now I am too old and too deep in sin to be saved," and thereby reject the Saviour for time and eternity.

## **Ask the Newborn Christian—**

A servant of the Lord recently led a soul to Jesus and almost immediately after acceptance of salvation, the convert said to the soul-winner: "Where have you been so long?" He wanted to know why someone had not presented the Gospel to him before.

## **Ask the Servant of God—**

The man who knows and loves the Lord is constantly reminded of passages, such as "He that winneth souls is wise" (Prov. 11:30). "Herein is my Father glorified that ye bear much fruit" (John 15:8). He remembers that in the Book of Romans Paul declares that whosoever calls upon the name of the Lord is saved. A man is saved by believing, and he can only believe after he has heard the message through the lips of the preacher—a God-sent preacher.

## **Ask Yourself—**

Now we come to the most important question. Should we forget evangelism or should we really support it? Surely, there is the need for evangelism. This is our opportunity to support this program of winning precious souls to the Saviour.

## **REMEMBER EVANGELISM SUNDAY—FEBRUARY 22**

*Sponsored by the*

### **National Fellowship of Brethren Laymen**

*Rollin Sandy, President*



Meeting the CHALLENGE of this  
SPACE AGE

thru  
YOUR GIFTS to

BOARD of  
*Evan*gelism



SUNDAY  
FEBRUARY 22

that more

**BRETHREN  
CHURCHES**

may share in the  
**CRUSADE  
TEAMS**



## "You May Lead a Horse"

You may lead a horse to water,  
But you cannot make him drink;  
You may send a boy to college,  
But you cannot make him think.

You may preach some men a sermon,  
But you'll never change their way,  
They will go right on tomorrow  
As they've started out today.

You may tell them to be banking,  
But they'll never save a cent;  
You may urge them to be building,  
But they'll keep on paying rent.

You may write a lot of verses  
That you'll never see in print;  
You may tell a bore you're busy,  
But he'll never take a hint.

You may lead some men to business,  
But they'll never make a start;  
You may show some men their duty,  
But they'll never do their part.

You may dress some folks in satin,  
But you'll never change their looks;  
You may give some folks a bookstore,  
But they'll never read the books.

You may lead a horse to water,  
But you'll find this true, I think:  
That unless the horse is thirsty,  
There's no way to make him drink.

—W. J. Burscher

**STOCKHOLM.** The father of a young Swedish woman missionary, who was murdered by bandits in Ethiopia last September, has cabled Emperor Haile Selassie asking mercy for one of the bandits who has been captured and sentenced to death. He begged that the bandit be given a chance to hear the Gospel of Christianity and to redeem himself. The 31-year-old missionary of the Swedish Evangelical Mission was attacked near Addis Ababa while traveling alone.

**WASHINGTON, D. C.** Lt. Col. Maurice R. Holts, national air chaplain of the Civil Air Patrol, has announced that chaplains are needed at the following CAP centers: Roseburg, Oreg., Portland, Oreg., Hawthorne, Calif., Seattle, Wash., Bellevue, Wash., Los Angeles, Calif., North Hollywood, Calif., San Bernardino, Calif., and Chinchilla, Pa. Any interested minister should write to Chaplain Maurice Holts, Civil Air Patrol, Bolling Air Force Base 25, D. C.

**CHICAGO, ILL.** The Moody Correspondence School has launched a new course on family living. "Keys to Better Living for Parents" deals with problems of personality, the marriage relationship, and parenthood. Author of the course is Dr. Henry Brandt, a Christian marriage counselor on the staff of Missionary Internship. A personnel consultant to mission boards, has taught at Houghton college, North American Baptist Seminary, and General Motors Institute. Exams in "Keys to Better Living for Parents" are designed to help the student retain and practice what is taught by having him analyze and solve real-life situations. Students will be given personal counsel and help whenever possible. Moody Correspondence School now offers 28 courses, which cover a wide range of Bible study and related subjects.

**WASHINGTON, D. C.** A survey of the new Congress by the Washington office of the Southern Baptist Convention revealed that 90 members are Methodists; 79 Roman Catholic; 62 Baptist; 56 Presbyterian, and 51 Episcopalian. Two senators are of the Jewish faith. Seventy-nine congressmen listed no religious affiliation. Altogether 23 different Protestant denominations are represented in the new Congress.



THE MISSION ISSUE

FEBRUARY 21, 1959

RETHREN

# Missionary Herald



*Fort Lauderdale Reaches Maturity*

# EDITORIALS

By L. L. Grubb

## *What About the Preacher's Salary?*

In talking with a businessman member of a church in Aurora, Ill., recently, our home-mission discussion led to a consideration of the salaries paid to our pastors and other Christian workers. He stated that including benefits, such as rent, car allowance, telephone, insurance items, and so forth, their pastor was receiving the equivalent of about \$7,100 annually. He seemed rather satisfied with that figure but said that the church was planning another increase in the pastor's salary this coming year.

We could not help but compare this with the average salary received by Christian workers in our own Fellowship. Our average salary falls very far below this figure, even including fringe benefits. Brethren preachers are among the lowest paid of all American clergymen.

In the last home-mission issue of the Missionary Herald we discussed the matter of inflation in this editorial column. The facts stated there should be related to the salaries we pay our preachers because they too are caught in the inescapable vise of inflation. Yet many churches are ignoring this fact.

Consider this matter with us from a practical viewpoint.

Actually the average minister works about twice as many hours per week as the average member of his congregation. He does not punch a time clock and is **never** able to walk away from his job entirely. Even while on vacation it may be necessary for him to return to bury the dead or attend to some church problem. He spends late hours, sometimes the whole night in dealing with people who have marital, spiritual, and physical problems. If he is doing the job God called him to do, his tasks can and do often claim twenty hours of the day. He is entitled to one day a week off. Many of his parishoners get two days off a week. However, very seldom is he able to take this time.

The pastor is expected to preach excellent sermons, to attend meticulously to all his pastoral duties, to help in the administration of the church, to care properly for his family, and to maintain the stature expected of a clergyman traditionally in his community.

To prepare adequately for his calling, he needs more education than the average member of the community in which he lives. Usually this involves four years of college, three years of seminary training, perhaps a master's and a doctor's degree which mean more years of intensive study. He is expected to be a very well-educated man.

Any pastor needs far more books than any member of his church. He must have a series of magazines coming to his study constantly in order to keep up with trends and the times. This is a continuing expenditure.

The pastor who drives an old broken down, old model car around town with the fenders sagging and rusted through and a miss in the engine must drive

about one to two thousand miles per month in the performance of his duties.

The pastor's need of clothing himself and his family properly is made much more acute by the position which they hold in the community. They are always in the public eye.

The pastor and Christian worker are forced by the very nature of their position here in America to live **a very expensive life.**

Yet, for these long hours and in view of the extraordinary demands made upon him, he receives on the average less than sixty percent of the median income of the people in his community.

Recently several polls have been taken among hundreds of pastors which indicate that many preachers are heavily in debt, not for the luxuries of life, but for things which the average individual needs for our modern way of life. Many are unable to provide medical and dental care for themselves and their families.

The minister is supposed to keep up his spiritual alertness and enthusiasm and never get discouraged in competition with unpaid bills, children who need medical care, and higher education, and then see his wife leave her duties in the home and her privileges as a pastor's wife to go out into the world to augment their meager salary. In other words he must be a sort of a supermiracle man because if he gets discouraged, he does not know how to trust the Lord.

The service of our ministers is as important as any rendered by members of the learned professions. Our nation and civilization are actually built on spiritual foundation. If our Christian workers cannot maintain themselves in this highly material and complex civilization and are forced to go into some other type of work to earn their daily bread, that civilization will come tumbling down like a house of cards.

Most churches could and would pay their pastors more if they fully appreciated the importance of their ministry. But, it is very easy to underestimate the value of this spiritual help. When we are suddenly deprived of it, we see more clearly.

Churches seldom consider that their capable pastor could be in business using his ability and education to command a higher than average salary. However, he has laid aside all such aspirations to lend himself to the Lord of life. Certainly he should not be penalized for this Christian dedication, to say the least.

How about the pastor of your church? How about the workers with our various organizations in the church? Are we being fair with them? Are we at times making their otherwise heavy burdens almost intolerable? Are we expecting more from them than we would be willing to give?

Remember—inflation is making life in general and the ministry of the Word of God very difficult for many Christian workers!

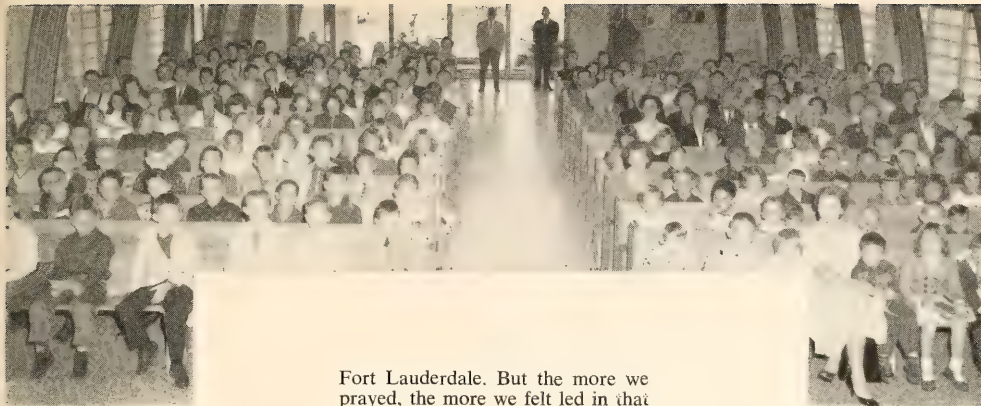
THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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VOLUME 21, NUMBER 8





Fort Lauderdale. But the more we prayed, the more we felt led in that direction.

So on January 7, 1955, we arrived in the city, just in time for a hasty snack, and a meeting with the faithful prayer group. Two days later we began our first regular services in a small recreation building in a city park about two miles from our church lots. The building had a piano (of sorts) and a few folding chairs. We had twenty-nine in Sunday school, with three classes, meeting that first day. Several of these were visitors from the north. The same number were in church in the morning, and the evening service had just three less.

On our fourth anniversary, January 11, 1959, there were 267 in Sunday school, 143 in the morning service, and one hundred in the evening. How God has blessed!

The recreation building was our home for Sunday services for just one year. Prayer meetings, communion services, and business meetings were held in the home we purchased just a couple of blocks from our church lots. We had as many as thirty-seven in prayer meeting, and thirty-one around tables at a communion service in our living room.

On October 23, 1955, we held ground-breaking services for our new building, and the sandbars and weeds on our building site reminded us of the curse of sin, and the need for the ministry of the Gospel! By now, our charter membership was about to close, and it included only twenty-two people. One of our cap-

able construction crews moved in, and how we appreciated them and their workmanship, fellowship, and encouragement the five months they were with us! Almost every morning we met together at 7 a.m. for a brief Bible reading and prayer, before the day's work began. God honored those prayer meetings by giving us favorable weather and excellent cooperation from suppliers and sub-contractors.

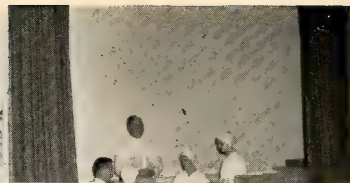
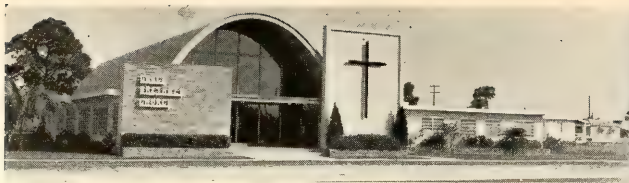
Two months before our own building could possibly be ready for occupancy, we had to move out of our temporary quarters in the park, for the building was to be torn down and a new one erected on the spot. A grammar school just behind the park was made available to us on a temporary basis, and for eight Sundays we met in one of its buildings—much nicer than the quarters we had. In all these fourteen months, our rent never varied—\$5 per week! God was good to us in so many ways.

There were a few souls saved and spiritual victories won all through these early days of the work. But there were problems and discouragements, too, which caused us to rely more completely on the Lord. But we could see His hand upon us in so many ways that we could never doubt that He had led

(Continued on page 117)

## Fort Lauderdale Comes "of Age"

By Ralph J. Colburn



Above: Front view of the Fort Lauderdale church and Pastor Ralph Colburn baptizing the entire Wm. Henderson family.



Left: Junior choir and pre-schoolers.



Adult department



Left to Right: Julia, Ralph, Timothy, and Mark Colburn



## FORT LAUDERDALE COMES "OF AGE"

(Continued from page 115)

us here. Julia and I were both Californians, but in many ways, our roots are deep in Florida sand, and deeper in the hearts and lives of Floridians. Here we purchased and furnished our first home. Here we celebrated our first wedding anniversary. Here our two sons were born. And here we've had the joy of seeing scores come to know the Lord Jesus Christ as Saviour. To have a little share, under God, in these spiritual victories and accomplishments is "joy unspeakable and full of glory."

But back to the history. On March 2, 1956, we moved into the Sunday-school wing of our own new building. The first service, appropriately, was a communion. Then for two Sundays a 20 foot by 26 foot area in that building was an overcrowded church auditorium. Attendance climbed well up in the eighties. On March 18 the auditorium was sufficiently finished for occupancy, and on that Sunday, Dr. Alva J. McClain, vacationing in Florida, preached the first sermon in the spacious quarters. We could have dedicated on Easter, April 1, but waited until the Sunday after for that big day. Landscaping, lawn, painting, everything was complete for that day, except our pews—they were installed six weeks later.

Community response to the unusual but beautiful building was good, and many visitors dropped in, some just to see how we were doing. Our first vacation Bible school was held that summer, and it gave our Sunday school a substantial boost. Then that fall we decided to enter the Christian Life Sunday School Contest, along with the Brethren contest. Never have I seen better cooperation or harder work on the part of a small congregation. We personally contacted nearly 2,000 homes a week for six weeks, and by the end of the contest our Sunday-school attendance reached 276, a record that we have yet to break! Believe me, by the end of that contest, people knew our church was in business! Best result of that contest was on Decision Day, when more than fifty received Christ as Saviour.

Time and space limitations forbid the telling of many of the highlights of our history. There were so

many blessings through our special meetings, and God has been good in allowing us some of his choicest servants for these meetings: Dr. Paul Bauman, Bill Smith, R. I. Hum-berd, L. L. Grubb, Harry Trover, Dr. Herbert Pugmire, the Macaulay Musical Messengers. All have been used to win souls and strengthen saints here. And every one has a warm welcome to return to Fort Lauderdale. Some are coming again this year.

Our membership just passed the one hundred mark on our fourth anniversary, when two complete families were baptized and received into the church. One of the great blessings we've received from the Lord is that so many complete families have come to Christ here. Our Sunday school is currently averaging nearly 250. Morning and evening

services average about 140 and ninety, and prayer meeting—ah, there's the key—averages about sixty.

Now, after a short four years of history, starting literally from scratch, we are self-supporting. Sure, we're deeply in debt—but meeting our obligations. And we're facing our third building program this year—Sunday-school facilities are too small again! But when you stop growing, you start dying. God has abundantly blessed us financially. We've never operated any fund in the red. I wish we could say that no fund has ever been in the red, but that wouldn't be true. But no fund has been in deficit more than a couple weeks or so. What's the secret? Missionary giving. Since we began, nearly one-third of our total

(Continued on page 120)



Top Down: Junior boys, junior high boys-girls and junior girls, primary, and high school-college groups.

# The Proof of the Pudding . . .

By Ralph J. Colburn

The history of any church is best told in the lives of its people. God has given us a wonderful group of saints here at Fort Lauderdale, and we praise Him for every one of them. I wish we could include at least fifty personal testimonies, but here are a few representative ones:

## One of the Original Families

"Moving to Fort Lauderdale a little over five years ago, Dad and I were lost without a Brethren church, never dreaming that there was a day coming when we should be used of God to help start one. Now we have a wonderful testimony in Fort Lauderdale, the first Brethren church in Florida. God is good, and we're happy in our work here, seeing precious souls find Christ as Saviour. May we be found faithful till He comes. Praise His name!"—Mr. and Mrs. Arthur Ervin. (The Ervins are from Fort Wayne, Ind., and are known affectionately as "Mom and Pop" to all of us here. "Pop" is head usher, and "Mom" is a Sunday-school teacher.)

## Architectural Firm Led to Christ

One of the fascinating stories of God's workings here concerns the salvation of all three partners in a small architectural firm, and their families, and most of their employees. (See picture for this architectural firm.) It all started in our 1956 Sunday-school contest, when the children of two of these families first came to Sunday school. A year later, decisions began to be made by the adult members of these families. Two other employees have been saved and come to our church some.

"Our story is a story of resistance. I resisted the Lord and The Brethren Church because we were used to a somber, ritualistic church. Also, I thought Sunday was my day to do as I saw fit. But through the efforts of a fine pastor and working church members, we visited the church. Much to my surprise, I enjoyed it!

"After several weeks I became convinced that I had to do something about my soul, but I continued to resist. But after vacation, my wife Kay, my oldest boy Bob, and myself made our public decisions. The youngest boy, Ricky, still resisted for a short while, but now the whole family is Christian and working for the Lord."—Joe Taylor.

And here's one of the employees:

"Words cannot express the peace and joy that has come into my heart since I've come to know the Lord as my personal Saviour, just one year ago. My wife accepted the Lord four weeks later, and what a joy that was!

"We have always gone to church, off and on, but the very first night I stepped inside The Brethren Church and heard the Word from the lips of Harry Trover, I accepted Christ. I'm glad we accepted Him at an early age, and I'm thankful to work in an office where my employers are all in Christ."—Phillip and Fontella Reeves. (Phil and Fonnies were just newlyweds when they were led to Christ, are just 21 years of age, and growing wonderfully in the Lord.)



Left to right: Joe Taylor, Marie Leonard, Phil Reeves, Art Rude and Herman Hostettler.

## A Family Who Came To Help—

"After retiring (from government service and private business in Washington, D. C.) we decided to spend some time in Florida. We knew that a mission church had been started in Fort Lauderdale, and we knew its pastor, Brother Ralph Colburn. Naturally, that made Fort Lauderdale our first choice of locations in the state. We came three months after the first service had been held, and it has been a great privilege to be here and see this work grow under the very capable leadership of Pastor Colburn. Grace Brethren has earned the reputation of being a fundamental, Bible-teaching church with a strong missionary program. Also, the active program for young people is being blessed of the Lord. Brethren people should consider these things when planning a trip or moving to Florida. There is opportunity and need for more Brethren churches in this state."—Mr. and Mrs. Austin Munch. (Brother Munch is our very capable and able financial secretary, and Mrs. Munch a substitute teacher.)

## "How Wonderful To Be Back!"

After growing up in The Brethren Church (Philadelphia Third) and working along with the members for many years, when circumstances make it so you can no longer attend, you find you really miss it. Other churches and pastors do not seem quite the same.

When we moved to Fort Lauderdale, it was a wonderful surprise to find a Brethren church starting here. It has been a real blessing for our family to attend and be a part of the growing work here. We're glad we can raise our family in The Brethren Church."—Stan and Lorraine Scheuch, Rich, Bob, and Ginny.

God has given us Christian people from other churches, and church people who may or may not have personally trusted Christ before, but to whom He has become real and wonderful in our church.

## We Learned To Love the Bible

"Our family has found and accepted the Lord Jesus Christ as personal Saviour through the ministry of the Grace Brethren Church and its pastor, Ralph Colburn. Great is the peace and joy we have found, along with the salvation of our souls."—James and Dee Deuser, Pamela, and Diane.



# Fact Findings in Fort Lauderdale Story

\*Four-year ministry of Ralph J. Colburn

\*\$5,357.68 given to Brethren Foreign Missionary Society

\*\$442.00 given to Brethren Missionary Herald

\*166 professions of faith in Christ as Saviour

\*\$3,868.34 given to Brethren Home Missions Council

\*\$695.00 given to Southeast district missions

\*Seventy-three baptized and received into the church

\*\$2,191.21 given to Grace Seminary and College

\*\$384.00 given to other Brethren national agencies

\*\$12,938.23 given to Brethren missionary agencies alone

\*\$12,453.75 invested by Brethren Home Missions Council

**AN OUTSTANDING FACT IS THAT YOUR INVESTMENT IN BRETHREN HOME MISSIONS RETURNED MORE THAN ONE HUNDRED PERCENT IN FOUR YEARS TOWARD THE TOTAL MISSIONARY PROGRAM OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES.**

Another fact remains that without the investments in the Brethren Investment Foundation none of the others would appear above, for there would be no Fort Lauderdale church.

## Investing for Christ

Through

## The Brethren Investment Foundation

### **WILL PAY YOU RICH DIVIDENDS IN 2 WAYS**

**1. IT WILL PUT YOUR MONEY TO WORK WHERE IT WILL EARN A GOOD RETURN AND PROVIDE SECURITY FOR YOU AND YOUR FAMILY.** Savings up to \$499 earn 3%. Investments of \$500 and up earn 5%.

**2. YOUR MONEY WILL ALSO HELP TO WIN THE LOST THROUGH THE ESTABLISHMENT OF NEW TESTIMONIES FOR CHRIST.** Think of the wonderful joy and satisfaction you will experience in knowing your money is being used in building Brethren Churches.

Open YOUR savings account or make YOUR investment in the Foundation NOW.

*For further information write to:*

**BRETHREN INVESTMENT FOUNDATION, INC.**

Box 587, Winona Lake, Ind.

# Home Mission Field Reports

ily are planning now to serve in the Puerto Rico field. And here we have another foreign missionary that began in home-mission work.

**Cuba, N. Mex.** Prayer has been answered on behalf of Mrs. Ann Swails who was able to return to the Navajo Mission at the beginning of 1959. Mrs. Swails helps with the food preparation for some forty to fifty hungry Navajo boys and girls in the boarding school.

**Long Beach, Calif.** The First Brethren Church with Dr. C. W. Mayes will be host for the Western Workshop to be held March 10 to 12. The church here will likewise be providing entertainment for the workshop attendants. This is the first time for the workshop to be

the guest of the First Brethren Church.

**Winona Lake, Ind.** The Indiana District is considering Marion, Ind. as a target for the next mission project. If you know of Brethren living in, or moving to Marion advise at once. Write Frank J. Poland, secretary, Winona Lake, Ind.

**Lansing, Mich.** J. Ward Tressler, Altoona, Pa., has accepted the call to the Grace Brethren Church of Lansing. In accepting the call Brother Tressler has accepted his third home-mission challenge. Upon graduation from Grace Seminary he began in home missions at Chico, Calif. Five years later he was called to Altoona, Pa., and now another five years later to Lansing, Mich.

**Cuba, N. Mex.** Howard Vulgamore, Navajo Mission School principal, is recovering nicely from a recent leg operation. He will be in the Veterans Hospital, Albuquerque, N. Mex., for a few more days and then return to the Mission. Brother Vulgamore is gradually gaining more use of the injured limb.

**Fort Wayne, Ind.** The Eastern Workshop was conducted here February 10 to 12 with the First Brethren Church as host. The ladies of the church provided the noon lunch for the missionaries and workshop speakers. The church also provided for the housing. Mark Malles was the host pastor.

**Oxnard, Calif.** Max Brenneman, while pastor at Fillmore, started a Bible Class at Oxnard. The class has had attendances in the thirties. Brother Brenneman with his fam-

**Berrien Springs, Mich.** The building is progressing not according to our schedule, says Pastor Gilbert Hawkins, but we trust according to His schedule. The plumbing, heating, and electrical work is as far as they can go for the present time. The floor is in and the walls about three-fourths finished. A local contractor is building this new Grace Brethren Church on a new location. The congregation is now meeting in a used quonset building that has served its purpose for these early years of development.

**Los Angeles, Calif.** The Wednesday night Bible class now averages about fifteen and the Friday night class about eight at the Brethren Messianic Testimony. Two from the classes were baptized at the First Brethren Church of Inglewood on Sunday, February 8. Missionary Bruce L. Button assisted Dr. Glenn O'Neal, the pastor, in the baptismal service.

**Goshen, Ind.** Pastor R. Paul Miller writes: "Praise God for almost doubling our Sunday school in 1958. There are many new families, and individuals are accepting responsible positions of leadership in the church." The Grace Brethren Church will be the host church for the Indiana District Conference April 6-9.

**Winona Lake, Ind.** The Brethren Home Missions Council Executive Committee with the area directors met here on February 17, 18, and 19, 1959. The meeting took the place of the annual spring board meeting.

## FORT LAUDERDALE COMES "OF AGE"

(Continued from page 117)

giving for all purposes has been missionary giving. We operate on the proved theory that God blesses those who put His missionary program first. Most (I wish I could say all!) of our families are tithers. Many do not stop with the tithe. They've found that God blesses those who honor Him with the firstfruits, too.

I heard a great man of God once say: "The wisdom of this age is to find out which way God is moving, and move with Him." That's our desire—to keep moving forward, with Him. Not running ahead, not lagging behind—just moving with Him. What could be more blessed, or fruitful?

Could I close without saying thanks to all of you whose prayers and gifts have helped make this church possible? No, of course not! And I would be most ungrateful if I did not express my personal appreciation, and that of my church, for the faithful counsel and aid of the directors and secretaries of the Brethren Home Missions Council. These men have been wonderful. Thank God for them.

Now, will you keep on praying for us, that we may continue to grow and go and glow for Christ, and be instrumental in starting other testimonies for the Lord in one of the fastest growing states in the U. S. "There remaineth very much more land to be possessed." You can help in this.



Oxnard, Calif. Bible Class with Rev. and Mrs. Max Brenneman standing at the rear.



# ISRAEL CALLS!

DO YOU CARE?

By Leanne M. Button

As I sit down to write this article, the first I will write in 1959, I wonder what the Lord would have me say. In the corner of the study are two large drawers of 3 by 5 cards, each containing a history of calls made at particular homes. Should I write of one of these?

I think of the little old man with his crisp, gray hair and his clipped, triangular beard. Several times I had the opportunity to talk with him in his home, opening up the Bible. He is gone now. His last words still ring in my ears. "No; I'm afraid I shall never believe in your Jesus." Now he **knows**, but it is too late for him. Now he **must** bow his knee to the One he could not believe in.

I think of the houses where I have called. I think of the rejections of literature, of the passive acceptance with others, of those who listen because they know eventually we will have to leave, and of the few who listen because there is a need in their hearts, although they may not even be aware of it.

A Hebrew Christian friend put it aptly the other day. He said: "Sometimes I wonder why I even bother with my people. They want to go to hell. Sometimes I think—all right, then, go to hell. I won't stop you." How often I have had the same thoughts! Then I remember they don't understand, and neither did I, until God opened my eyes. Though I am not Jewish by birth, they are my people because I love them, and because God put that love in my heart for a purpose.

Several weeks ago I was invited to a luncheon by one of my Jewish friends. As I had a houseguest at the time, she was also invited. We had a lovely time and my guest was a complete success. My two Jewish friends loved her. We went several places together. When she left, she wrote them each a little note, telling how much she enjoyed being with them and thanking them for their hospitality. At the end, she said briefly she hoped they would come to know the Messiah she loved and

served and also that she would be praying to that end.

I received a telephone call from my friend who had asked us to luncheon. She was so angry she was sputtering. Why didn't I instruct my guests to leave things like that out of letters? My guest had taken advantage of her hospitality. What did my guest think she was anyway, an Auca Indian, that she needed to be prayed for? Her conversation became quite vivid as she described my guests's husband. She hadn't met him, of course, but he was a Hebrew-Christian and that was enough for her. He belonged to the "lunatic fringe." Most of her words were certainly unbecoming for a college graduate.

I tried to be kind. I explained that when we cared for others, we always wanted to tell them about Jesus, which was the reason my guest wrote what she did on her note. I explained to her that when I extended hospitality to others, it was not conditional on what they wrote or said or what they believed. Had this been the case, she would have been barred from my home long ago for things she said about people who did believe in Jesus (such as my guest's husband). I told her she should find the meaning of true hospitality.

I told her everything we did had one goal in view—to win a soul to Christ. Since it was Christmastime, she told me she didn't want any of that (bad word) on any card I might send her, and why did I always have such (bad word) on my cards when none of her other gentle friends did? I told her if I were as bitter about Jesus as she was, I would under no circumstance celebrate **His** birthday, or have anything to do with Christmas. Since I never left Christ out of my living, I didn't intend to do so on His birthday; therefore, she would receive no card from me.

About this time, my other friend came in the side door and took in the situation. "Give me that phone," she ordered. "I'll handle this or we

will never get away today." (We were going out together.)

Later, this other friend talked to me about her note. She felt, also, that it should not have been written. I think she was more upset because her teen-age daughter had come to us Thanksgiving evening and talked several hours about the Word of God. At last she said: "Now you know we will never accept Jesus. Knowing this, do you still love me? Am I still your friend?"

Do you know what I did? Of course you do! I put my arms around her and told her no matter what she believed, I would always be her friend. "But because I love you," I told her, "I will continue to pray for you. I wouldn't be much of a friend if I didn't care for your soul. Nothing I can say will change you, but God can."

Stubbornly, over and over, these two women have said: "A Jew does not believe in Jesus." It is their only defense against the Word of God. "A Jew does not believe in Jesus." Ah yes; I understand them, perhaps even better than they understand themselves because once I didn't believe in Jesus, either. Once I was insulted to think people were praying for me. But later, how glad I was to know they cared enough to pray for me! Perhaps, in the future, many of our Jewish people will be glad there were those of us who cared enough to pray for them, too!

## Lay Cornerstone

The Suburban Brethren Church, Hatboro, Pa., held the cornerstone laying service on Sunday, February 8, 1959. Lester Smitley, pastor.

# NEWS

**FORT SLOCUM, N. Y.** Lee Burris, formerly pastor of the Grace Brethren Church, Albany, Oreg., was appointed as First Lieutenant in the Chaplains Branch, Army Reserve, on Dec. 29, 1958. He has been ordered to active duty with the 4th Infantry Division, and will complete a course of instruction here at the Army Chaplain School on Mar. 11.

**WINCHESTER, VA.** The Mid-Atlantic district youth rally will be held at the First Brethren Church on Feb. 28. Paul Dick will be the host pastor.

**RIO CUARTO, ARGENTINA.** James Andrew, son number 4, arrived in the home of Rev. and Mrs. James Marshall on Jan. 3.

**LANSING, MICH.** Richard Sellers concluded his pastoral duties at the Grace Brethren Church on Feb. 8, and Rev. Ward Tressler will become the new pastor about May 1.

**GARWIN, IOWA.** Mrs. R. H. Kettell, wife of Rev. Raymond Kettell, entered Evangelistic Deaconess Hospital in Marshalltown on Feb. 6.

**NOTICE:** All mail for the Board of Ministerial Relief should be mailed to Russell Weber, Box 62, Lansdale, Pa.

**COMPTON, CALIF.** The largest communion service in 15 years was conducted Jan. 28 at the First Brethren Church with 74 present. There have been five first-time decisions in the last month. Bill Smith is pastor.

**MANSFIELD, OHIO.** Joel Painter has resigned as youth director at the Grace Brethren Church, and will conclude his work the last of February.

**PHILADELPHIA, PA.** Rev. Robert Crees was asked to reconsider his resignation as pastor of the Third Brethren Church, and has been extended a call for another year with an increase in salary.

**LINCOLN, NEBR.** Forrest Jackson, pastor of the First Brethren Church of Dallas Center, Iowa,



Mel Larson, president of Evangelical Press Association (2d from left) and Larry Ward, executive secretary of EPA (2d from right), congratulate Editor Arnold R. Kriegbaum and his staff for winning the denominational award for 1958. Others from our national offices who attended the Chicago convention were (left to right): Frank Poland (home missions); Al Steffler (Grace College); Kenneth Herman, Mr. Kriegbaum's assistant; Mrs. Goldie Bulkema, editorial secretary; and hidden, Miss Marcia Lowe (foreign missions).

**CHICAGO, ILL.** The Brethren **Missionary Herald** was awarded first place as the denominational magazine for 1958, by the Evangelical Press Association which assembled here for the 11th annual convention Jan. 27-28. The association represents nearly 150 religious magazines with a total circulation of over 3,750,000. An annual feature of the convention is the announcement by the awards committee which identifies the outstanding religious magazines being published in the United States. Judges selected by the association were: Wesley Hartzell, city editor of The Chicago

American; Mrs. Joan Jesurun, formerly head of the editing and styling department of McGraw-Hill Book Company of New York; and Harry Verploegh, president, Frederic Ryder Company, Chicago typographers. The magazines were grouped into six classifications. The Brethren **Missionary Herald** was awarded first place as the denominational magazine of 1958. Other awards went to the following: **His**, "Periodical of the Year"; **Eternity**, general; **POWER**, Sunday school; **Youth for Christ**, youth; and **Junior Call**, missionary.

made several appearances here Jan. 29-31. He was the guest speaker at several high-school assemblies, two Youth for Christ rallies, and was interviewed on radio and TV. He was also the featured speaker at the Greater Des Moines Youth for Christ on Jan. 17.

**WATERLOO, IOWA.** The laymen of the Iowa District met here for their Winter Retreat at the Grace Brethren Church. John M. Aeby was host pastor.

**CORRECTION:** The Southern California WMC winter conference will be held at the Temple City Brethren Church, Feb. 23, at 7:30.

**BELL, CALIF.** Carl Sundin, 1958 graduate of Grace Theological Seminary, has been drafted into the armed services. The Bell Brethren Church gave a "going away dinner" for him on Feb. 20.

**WINCHESTER, VA.** The Mid-Atlantic Fellowship of Brethren Churches will convene for the annual conference on May 15-16 at the First Brethren Church.

**SOUTH GATE, CALIF.** The California District Sisterhood of Mary and Martha rally will be held at the First Brethren Church on Mar. 1, at 2:30 p.m.

**DALLAS CENTER, IOWA.** The basketball team of the First Brethren Church has won five consecutive games in the East Des Moines church league, giving them first place in the present standing.

**COMPTON, CALIF.** Mrs. Rachel Boals celebrated her 94th birthday on Feb. 2. She is the oldest member of the First Brethren Church here.

Newsbriefs continued on last page.

*The Brethren Missionary Herald*



# The Man in the Tower

THE OUMBRAS

(Chapter I)

By Andre Adoul

This is the first chapter of MAN IN THE TOWER, originally written in French by Andre Adoul. The translation has been made by Miss Mary Emmert, missionary to Africa, and the story (fiction) will run in consecutive issues until the material is covered.

"There they are!"

Old grandfather Adolphe, who for an hour had been searching the valley with his eyes, had indeed caught sight of an auto advancing slowly. How difficult it was for it to climb the little winding road leading to the Oumbras!

The busy Francine stopped and lent an ear. "True! I hear the motor . . . I shall just have time to finish."

Since yesterday there had been a great bustle at the farm. Francine washed, swept, and waxed without taking time to breathe a second. Just think! They had rented rooms to some people from Paris for the whole summer, and the thought of it rather flustered these two country people accustomed to living alone. Besides, it was the first time they had rented to strangers. Grandfather was getting old and life was hard on the farm, so it was necessary to make a little money when the opportunity arose.

The young girl had prepared two rooms on the second floor—two rooms facing the south, the prettiest in the house. They were not luxurious to be sure. The joined floorboards were old and irregular, the furniture spoke of the past century; but everything was clean and inviting, for Francine had done everything to do honor to her company. The shelf paper was new in the

wardrobe, the brass pieces glittered, the windowpanes shone, and the furniture, which had an unaccustomed gleam, smelled of good fresh wax. Floods of light gave an engaging air of festivity to the whole of this old style interior.

Seated on the old stone bench, Grandfather did not cease to follow the auto with his eyes. And when it disappeared behind the rocks or pines, he awaited to catch a glimpse of it a little farther along the road. He watched it, almost stared at it.

The old man would have liked to know in advance something of the people whom he was soon to receive. In truth, neither Grandfather nor Francine knew these people from Paris. The renting had been arranged by letter with the help of a cousin who had lived in the capital for a long time and whom they rarely saw in the country. The noise of the motor intensified; it now seemed to fill the valley.

"They are already at the big bend," observed the old country man at his post.

The farm of father Adolphe was built on the summit of the hill in the midst of the Cevennes (France). It was an old chateau with few comforts, flanked by a tower still in good condition. It was hidden behind two enormous trees which furnished an abundant sweet smelling shade. It was in these surroundings that Francine and her grandfather lived. Orphaned at an early age, this country lass of twenty-

three years, solid as a man and broken in to work, seconded her "Gramp" even to the most tiring tasks.

At last, there they were! The car, covered with dust, made a big turn on the terrace, then stopped abruptly, making the gravel grind. Apprehensively, Grandfather arose. Doubled over, he leaned upon his inseparable chestnut stick. Francine approached also, deeply moved. She squeezed out an awkward smile—it was her way of receiving guests. The Parisians got out of the car, and freely as if they had to do with old acquaintances, they resolutely held out their hands to the country people and said in unison, "We have arrived!"

Forgotten in the back of the car, a young boy was struggling to open the door. "It is the youngster," chorused the parents. "We call him Popol!"

Without waiting, as if to cut short these presentations which embarrassed her, the young girl invited her visitors into the large kitchen which looked out upon the terrace. It was a large arched room, the back of which was filled with an immense fireplace.

"Take chairs and rest yourselves," she said pointing to seats.

And while our Parisians got out their handkerchiefs and sponged their brows, Francine, not without pride, placed on the table three pretty blue cups, those she never got out except on great occasions and which she kept religiously on the highest shelf of the buffet.

While they were recovering from their ride, Grandfather with a look drew his granddaughter into the neighboring room and whispered in her ear: "They have the right look about them, these Parisians! Cousin Bertha did not deceive us."

Francine agreed, but reappeared quickly into the kitchen with a busy air so that they might not notice anything. The old country man reassured and content, came and sat down facing the newcomers. These latter drank in silence the good steaming coffee and milk, all the while taking in the smallest detail of the large kitchen.

Popol enjoyed an enormous slice of butter bread while his legs like two pendulums alternately hit the chair rung. The great clock quivered and struck four o'clock; in the fireplace the wood fire died down.

(Continued in next issue)

# Mountaintops and Valleys

By Donald L. Duckles, M.D.

Akron, Ohio

This is a story without an ending. It had its beginning in the summer of 1943 at Winona Lake, Ind., at the Bethany Camp chapel. It will be continued throughout all the ages to come because of the riches of His grace, for I have everlasting life.

I can still remember the first time I heard John 3:16. It was quoted by a neighbor's child and the two phrases "shall not perish" and "everlasting life" became fixed in my mind. I recall that I wondered if it were possible for a person never to die. It wasn't until the summer of 1943, however, that I was faced with these two facts—I was a sinner (though a religious one) and deserved eternal death; and Christ in His great love had died for me to make me fit for heaven and eternal life. It was then I accepted Him as my Saviour.

Since that time there have been **mountaintops** of joy and **valleys** of despair and discouragement. It was several years before He was able to make me realize what should be the most important goal in life. I was working in a backwoods area of Missouri. During my devotions one evening I came across Psalm 27: 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." This verse never left my mind for almost a week. I could see it when I closed my eyes at night. It was the first thought that came to me in the morning. I thought about, prayed about, wept over, and rejoiced over it, and finally said: "Lord, this above all else is what I want." I still do. I must admit that often I have felt like a stranger in the house and have had to cry out with Paul: "O, wretched man that I am! who shall deliver me from the body of this death?" But the promise comes "greater is he that is in you, than he that is in the world," and I return to the shadow of the cross to find that He is faithful and just to forgive.

These are the things you and I need. We need the blessed hope of life everlasting, we need forgiveness for our sin and freedom from its guilt, we need a purpose in life. I have seen young and old die suddenly or slowly and almost invariably they cling tenaciously to life and light and the familiar to avoid death and darkness and the unknown. Then, too, we need an answer to our sin problem, for there are scores laboring under the

guilt of sin and fear of its consequences. And we need a purpose in life, for how many have we seen, young and old, who have no purpose in life, no goal to seek, no God to serve. The fruits of their lives are the headlines of our newspapers.

In Him we have life—a full life here, an eternal life to come. The certainty of this I would not trade for all the riches in the world or the acclaim of all mankind.



## In Memoriam

**Charles H. Steckman**, age 78, a member of the Everett Grace Brethren Church of Everett, Pa., went to be with the Lord on Jan. 19. Brother Steckman was just made a member of the Deacon Board at the beginning of this year. He has also served as a faithful usher in the church for the past year.

Brother Steckman's last Sunday in church will long be remembered by our people. During the opening exercise of our Sunday school, the last Sunday he was able to be in the services, he presented a beautiful New Testament (200 in all) to each member of the Sunday school.

Our Sunday-school board has decided to continue giving out these New Testaments to new people coming to our school. They will be given in memory of Charles H. Steckman.

—Homer Lingenfelter, pastor  
**Fred H. Meader**, 86, departed from this life on Dec. 20, 1958. He became a Christian at an early age

and was for many years associated with the Immanuel Presbyterian Church of Los Angeles. Mr. Meader became a member of the First Brethren Church of Long Beach, Calif., on June 15, 1958. Even though a member for a comparatively short time, he endeared himself to a great number of friends who came to appreciate his devotion to our Lord.

—C. W. Mayes, pastor

**Thomas W. Hage**, 68, a well-known Christian layman in Muskegon, Mich., went to be with the Lord the last of December. For twenty-seven years he operated the Hage's Christian Supply store in Muskegon, but had retired one month prior to his death. He was the father of Mrs. Vernon Harris, wife of our pastor in Roanoke, Va.

—Rev. Vernon Harris

**Dr. W. E. Pietsch**, nationally known Bible teacher, went to be with the Lord in Long Beach, Calif., on Feb. 2.



# A NEW MAN AT WORK

BY JAMES S. COOK

Assistant Pastor, Grace Brethren Church  
Mansfield, Ohio

It is not my purpose to criticize, but to warn those who believe that "salvation" is a matter of "works," for I can recall when I was of that opinion myself. And I think Paul must have had an idea like that when he was persecuting the early church. He, too, was in dead earnest, and you recall he said: "I verily thought with myself that I ought to do many things"; and he goes on to enumerate them, which he found were contrary to the will of God. So it is not what we think, but what God has said about it.

Now let us turn to Philippians 2:12, from which our subject is taken. At first glance it may seem to carry out the thought of our subject. But let us read it carefully: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence, 'work out your own salvation with fear and trembling!'"

But please, don't stop right in the middle of this glorious truth, read on: "For it is God which worketh in you both to will and to do of his good pleasure." Cannot you see it is not your working and doing, but God working in and through you?

How well I recall when a very small boy that I was always wanting to drive my father's horses, and they were quite lively. So my father would often give me the tail end of the lines. But I was not satisfied with that, I could see I was not getting all the honor, so I would slip my hands out in front of his. Things went along quite well as long as he managed from behind. But when I got them into my hands alone, you can imagine what happened very soon. No; it is God working in us. It is His unseen hand that is keeping things in line. I may be, and no doubt am, in the foreground, taking the credit to myself, doing a lot of boasting,

but it only shows the self-conceit in me.

When but a boy at home, my father bought a cow from a neighbor one time. The neighbor was kind enough to let my father have the cow to milk, while he worked out. Now that is a very good idea of what I used to think salvation was—something you had to work out and which took a lifetime to do. If you failed you would lose it all. Let us thank God that is not the case. Oh, my brother, when "God so loved the world that he gave His only begotten Son," He made a gift out of it. The moment you give or do something for it, it is no longer a gift. Here is the way Paul puts it in Romans 11:6: "And if by grace, then it is no more works: otherwise grace is no more grace." And in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

And after all there is no salvation unless it is accompanied with a new birth. Jesus told Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). And again, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). And in John 1:12-13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood . . . nor of the will of man, but of God." You must be born again, and from above, and become a new creature in Christ Jesus. It is not even the old nature made over, but a new man.

Is there not some place for works? Most assuredly. We do not grow into grace; but once we have been planted there, we ought to grow, and bring forth fruit. That is what vineyards and fruit trees are for. And, my brother, when I hear a lot of boasting and can see or find no sign of fruit, I have a right to place a question mark in front of that life. Perhaps God would not; but He tells me, that "by their fruit ye shall know them." These are days when the world should be seeing some of the fruits of the Spirit, of the professing church. And after all, when we can see and experience what God has done for us poor lost sinners, we ought to work our fingernails off for Him, and for this He has promised rewards.

# The Mode of CHRISTIAN BAPTISM

## *The Testimony of the Church's Great Scholars and Historians*



BY CHAPLAIN FLOYD W. SHIER  
U. S. ARMY

The mode of Christian water baptism is trine immersion. This is the plain teaching of God's Word and the testimony of the church's great scholars and historians. Since The Brethren Church is a whole-Bible church, it is to be expected that the uniform belief and practice of the church will be in absolute conformity to the teachings of God's holy Word.

Thus it is proper for our statement of faith, **The Message of the Brethren Ministry**, to contain this assertion: "The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) Baptism of believers by trine immersion; et cetera. From a study of the words regarding the rite, from the testimony of Greek linguists, and church historians, and from the Great Commission of Matthew 28:19-20, we gather facts to substantiate our position.

There are five words connected with baptism in the New Testament. They are as follows: baptism, baptize, baptized, and baptizing. These five words are translations of (or rather transliterations of) four Greek words. They are:

**Baptisma**—1. A noun derived from the word "baptizo." 2. It is always translated baptism. 3. It occurs twenty-two times in the New Testament. 4. It is used: (a) Of being overwhelmed by sorrow or affliction as in Matthew 20:22; (b) Of John's baptism as in Luke 20:4; (c) Of Christian water baptism as in Romans 6:4; (d) Of the Holy Spirit's baptism as in Ephesians 4:5.

**Baptismos**—1. A noun derived from the word "baptizo." 2. It occurs four times in the New Testament. 3. It is translated baptism once and washing three times. 4. Its usage is entirely in reference to Jewish ceremonial rites; i.e., the washing of things, as well as persons.

**Baptistes**—1. A noun derived from the word "baptizo." 2. It occurs fourteen times in the New Testament. 3. It is used entirely as a surname for John the forerunner of Christ, and indicates that he was a baptizer.

**Baptizo**—1. A verb derived from the root baptō. 2. It occurs seventy-four times in the New Testament. 3. It is translated to baptize, baptized, baptizing, wash, and Baptist. 4. It is used in the same four



ways as the noun baptism, of Jewish ceremonial rites and as a designation of John the Baptist.

All these words have as their root the word "bapto," which means to dip, submerge, or immerse. In Classical Greek this word is often applied to the act of dying. It is used but three times in the New Testament, and in each case it is translated dip. "That he may dip the tip of his finger in water" (Luke 16:24); "And when he dipped the sop" (John 13:26); and, "And he was clothed with a vesture dipped in blood" (Rev. 19:13). Then the word also occurs three times in the New Testament with the preposition (thus em-bapto) and in each case it is translated to dip in. "He that dip-peth his hand with me in the dish" (Matt. 26:23); "It is one of the twelve, that dip-peth with me in the dish" (Mark 14:20); and "When I have dipped it" (John 13:26).

Please note that the root of the word for Christian water baptism is universally accepted as meaning to dip or immerse. It is always so translated in the New Testament. It is never used interchangeably with words meaning to sprinkle or pour. Each of these words in the Greek has its distinctive meaning just the same as in the English language. Added to these facts are the records in Matthew 3:13-17, regarding the baptism of our Lord Jesus Christ, and in Acts 8:36-40 regarding the baptism of the Ethiopian, where baptism cannot be construed to mean other than a definite immersion in water.

Moreover, Christian water baptism is more than a mere dip or immersion in water. This is indicated by the form of the verb "baptizo," which means to dip or immerse repeatedly. According to scholars of the Greek language, verbs having

the -izo ending are frequentatives or iteratives. Such words denote repeated action. **Moulton**—"Iteratives describe action repeated by the same agent." **A. T. Robertson**—"Iterative action is like the repetition of a moving picture." Of course, Dr. Robertson, being a Baptist, denies that the verb "baptizo" requires repeated action, but he is frank to declare it is a frequentative in form. However, a vast host of grammarians state that frequentative verbs demand repeated action. The mention of a few outstanding names will suffice to show that the Brethren position has the voice of scholarship on its side. Here we may name Burton, Robinson, Moulton, Butman, Green, Bullion, Wilke, and Donegan. And when we turn to the lexicographers, we find that they too, fully support our position. Thus we find Thayer giving as the first definition of baptizo: "To dip repeatedly." Likewise, Liddell and Scott define it: "To dip, to dip repeatedly, to baptize." And Hastings Bible Dictionary: "Baptizo is the intensive or frequentative form of bapto, to dip, and denotes immersion."

The Great Commission of Matthew 28:19-20 very specifically teaches that immersion should be a threefold action. The command to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost" cannot be carried out without a threefold action as expressed by the verb for each of their objects. This is a very elementary rule in grammar, and one that is recognized by all peoples.

Trine immersion is supported by the facts of church history. Whether we study the writings of the fathers, or turn to the great students of church history, we will find the same testimony. From Eusebius to Schaff

it is conceded by all to have been the practice of the early church. Furthermore, the innovation of all other forms of baptism is known, together with the reasons for their adoption and the approximate time they began to be used. But the Greek Orthodox Church has always practiced trine immersion. We should give them credit for knowing the meaning of the New Testament in Greek since they have retained the language in their services just as the Roman Catholic Church has retained the Latin language. Hence their continuous practice throughout the centuries is a decided support for the Brethren position of trine immersion.

Since the great mass of Christendom throughout the centuries has taken Matthew 28:19-20 as containing the proper baptismal formula, and since no scholar of any repute would venture to say that the word "baptizo" does not mean to immerse repeatedly, our position is certainly well established. We cannot afford to present to the world a half-right doctrine when the Scriptures are so clear regarding the truth of the matter.

Therefore, trine immersion being the plain teaching of the Word of God, Brethren who take as their motto "The Bible, the whole Bible, and Nothing but the Bible," can do no less than scrupulously follow the teachings of the Word. A careful study of the significance and the importance of Christian water baptism will render further support to the Brethren position, as well as provide one with a deepening of his spiritual life, and a greater appreciation of the service. It might well be said of baptism, as it is said by the Lord Jesus concerning feet-washing, "If ye know these things, happy are ye if ye do them."

## The Bible Speaks on "Juvenile Delinquency"



COLOSSIANS 3:20

Children, obey *your* parents in all things: for this is well pleasing unto the Lord.



EPHESIANS 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.



II TIM. 2:24

Be gentle unto all . . . apt to teach, patient.



Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. ECC. 12:1

## **SPIRITUAL BLESSINGS IN HEAVENLY PLACES**

(Eph. 1:3)

We might wish that were written across the sky, that all men might read it, and by God's grace believe it. The Holy Spirit is not revealing a purpose to be fulfilled, but a fact already accomplished.

"He hath blessed us." What a wonderful revelation of the mystery of God's will according to His eternal purpose! Who believes it? Do you? And, if not, what are you doing with the Word of God? **Who** is this of whom the Spirit speaks? "The God and Father of our Lord Jesus Christ." And **what** is the revelation? That "he hath blessed us with all spiritual blessings." **Whom?** Those who trust in Him. To trust is to take Him at His word, to believe in what He has done, and to rest your soul on Him who is made of God "unto us wisdom, righteousness, sanctification, and redemption." For all who have put their trust in Him "shall be to the praise of his glory." "He hath blessed" them. How much? "With all spiritual blessings." **Where?** "In heavenly places." Where no thief approacheth nor moth corrupteth, and far above all the changes and chances of this life. And in whom is this store laid up? "In Christ Jesus" . . . All spiritual blessings are given to every believer. Trust in Christ and all is yours, as securely as Christ is on the throne of God.—Marcus Rainsford.

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Box 544

Winona Lake, Ind.

**LONG BEACH, CALIF.** There were 115 baptized during 1958 in the North Long Beach Brethren Church, Dr. George Peek, pastor. It is expected that the membership of the church will exceed 1,000 during 1959. Souls have made first-time decisions every Sunday since June 15, 1958, or 32 consecutive weeks. A new program of training converts has been instituted under the direction of Curtis Mitchell, assistant pastor. The main purpose of this class is to indoctrinate new members in the practices and beliefs of The Brethren Church. A free subscription to the Brethren Missionary Herald is incorporated with the instruction. The North Long Beach church won first place in division A of the Christian Life magazine Sunday-school contest.

**DAYTON, OHIO.** Nate Casement, pastor of the Patterson Park Brethren Church, has been unanimously called to serve the church for another year.

**RITTMAN, OHIO.** The 22d annual conference of the Northern Ohio District Fellowship of Brethren Churches will be held at the First Brethren Church Apr. 23-24. The guest speaker will be Rev. John Balyo, of Cleveland, Ohio.

**HAGERSTOWN, MD.** Seven and a half years ago Bill Howard, Jr., went to be with the Lord, and he left some birthday money that he never spent. His parents, Rev. and Mrs. William Howard, gave this money to the Navajo Indians through the Boys Club of the Clearbrook (Roanoke, Va.) church, where Brother Howard was then pastor. Since then he has become pastor of the Hagerstown (Gay Street) church, and on Jan. 30, 18 boys and four counselors met and organized a boys club in the church here. The boys have taken as their project the Navajo work.

**MILLEDGEVILLE, ILL.** Dr. W. S. Bell, 82, died Feb. 4. Dr. Bell served as pastor of the First Brethren Church of Dayton, Ohio from 1913 to 1918, and from 1921 to 1926. He served as endowment secretary of Ashland (Ohio) College for several years, and was a member of the board of trustees for several terms.





PLOUGHSHARES  
and  
PRUNINGHOOKS

Page 132

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HIDDEN HITTITES

Page 136

•

*Where There Is No  
Vision*

Page 131

brethren

# MISSIONARY HERALD

EDUCATIONAL ISSUE

FEBRUARY 28, 1959

# EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

## *Visiting the Churches*

On the last day of November Dr. W. A. Ogden and I left the Grace campus to do itineration work among the churches of Pennsylvania, Maryland, Virginia, and West Virginia. During the first three weeks, we visited nearly every Brethren church in these areas, speaking every night in the week and from two to three times on Sundays. Our trip had a double purpose. It was our desire, as we approached the completion of our building program at Grace, to thank our Brethren people for their interest, prayers, and financial support, and to tell the churches and their young people about the life and work of the school, emphasizing particularly the present financial needs. Both of us agreed after three very strenuous weeks of travel, in spite of weather conditions which were far from ideal, that we have never been more graciously received than we were on this trip.

## *Grace Faculty Also Assists*

To assist in the task of itineration, and to reach all the churches during December and January, members of the school's faculty joined in the work and on weekends visited the churches in Ohio, Michigan, Indiana, Illinois, and Iowa. The experience of becoming better acquainted with our churches is always welcomed by the Grace faculty.

## *On to California*

On January 2 I flew to California, where it was my privilege to visit all but three of our churches in the southern part of the State. Here again the hospitality was most gracious. The Lord always has those who provide a "prophet's chamber" or a car when these are needed.

In addition to visiting the churches, it was my pleasure to speak seven times at the Brethren High School in Paramount, three times to the student body at chapel services, and four times to the senior class. The last four were studies on "How To Know God's Will and His Plan for Your Life." Never at a Bible conference have people given better attention or displayed better interest than was shown by these young people. I talked with many of them and found them genuinely serious in their desire to live for the Lord. A large number of these high-school young people, along with others in many of the churches, expressed real interest in the possibility of attending Grace Seminary or College.

At the invitation of the youth director, I spoke and showed pictures of the school to about seventy-five young people at the San Gabriel Union Church. A similar invitation was extended by the North Long Beach Brethren Church where I spoke to nearly eighty of their young people at the Bible-school hour on a Sunday morning. Several remained after the services in

these churches to ask questions, and some indicated their interest in the school.

During the last week of the month, I was a speaker for the Torrey Memorial Bible Conference. At the close of almost every service young people came forward to talk with me about Grace. Some of these are planning to enroll next year.

## *Encouragement and Discouragement*

After speaking sixty-six times in twenty-nine days, I returned to Winona Lake tired of body but encouraged in heart. There had been decisions for Christ in many of these services. In one of our Brethren churches nine people renewed their vows with the Lord; in another four stepped forward to accept Christ as Saviour. In other services two Roman Catholics made decisions.

There is plenty in the world today to discourage any Christian, and even more disheartening are the trends toward compromise sometimes seen within the church. But, as one travels from place to place, it is thrilling to see that the Gospel is still "the power of God unto salvation." It is encouraging to find, even in these days of apostasy, that God has left seven thousand which have not bowed the knees unto Baal.

Brethren, let us never come to the place where our attention is so fixed upon the dark clouds hanging low all about us that we, like Peter, begin to sink and cry, "Lord save me, or I perish." Let us with the eye of faith keep looking above the storms to that place where the sun is shining—"the Son of righteousness," who one of these days will rise over a blood-bespattered, sin-cursed world "with healing in His wings." In that day we will more fully realize the value of having been faithful in our God-appointed places and tasks. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

## *Grace Seminary and College Needs*

Elsewhere in the magazine this week is a report of gifts sent in to the school during the months of December and January. The total amount of these gifts for the two months period was \$25,954.68. Of this amount \$16,633.98 was for the General Fund; \$7,996.33 was for the Building Fund; and \$1,324.37 was designated for special purposes.

During the first ten days of this month, \$3,576.88 was sent in for the General Fund, and \$1,663.05 was designated for the Building Fund.

The amount still needed to care for all obligations when the closing bills are finally submitted for the new buildings now stands at about \$29,929.31. Will you pray with us that the Lord will provide?

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# WHERE THERE IS NO VISION

BY NORMAN UPHOUSE Ed.D.

Professor of Education  
President of Child Evangelism,  
Kosciusko County, Ind.



The boy with an inheritance

Proverbs 29:18 indicates that without vision the people perish. Some Bible scholars translate the verse to read: "Where there is no prophecy, the people are ungoverned and run wild." There is much to commend this emphasis because we know there is a need for the preaching concerning man's responsibility to God and that one day he will stand in judgment before the righteous Judge. The unsaved need to be warned of the issues at stake. The saved need to be reminded of the seriousness of the time when they will give an account of the deeds done in the flesh. It may well be assumed people will respond favorably toward improvement in behavior once they are convinced there is judgment ahead.

Another attempt at the translation of the verse suggests "without a revelation the people are unrestrained." This refers to God's Word or Spirit as supplying information needed for successful living. With this in mind, it is easy to see the vision is not merely man's wishful thinking but is according to God's revelation. Thus it is entirely fitting to maintain that God leads in a movement or plan. It is correct to say one determines God's will in a matter.

A study of the chapter in Proverbs before us suggests certain areas in which we need God's wisdom and help for successful endeavor.

## Child Care

This chapter has much to say

about child rearing. It ties into our idea of vision because the future rests largely with our children. Churches that have given serious attention to the evangelism of children and to the instruction for service have built with an eye to the future. It is a process that begins in the homes. There must be love and affection along with discipline and correction first in the home and then supported and expanded by the program of the church.

When we win a child to the Lord, we witness the salvation of a life, as well as the salvation of the soul. That means the earthly life of a child is more likely to be spent in effective service following an early conversion than one that has wasted precious years in rebellion to God's will.

## The Need for Imaginative Thinking

Christians live by faith. We think great thoughts. Our faith is made up of great ideas. Actually these appear too great for human attainment without divine help. However, it is God who makes the impossibilities possible.

It is wise for us to reflect upon some of the great plans of the past which, with divine sanction, became realities.

Luther envisioned a church founded upon the claim that the just shall live by faith. The prevailing error and power of entrenched Christendom was against him. Nevertheless, he fought on with

others and by the help of God witnessed a Reformation. Truth crushed to earth rose again.

There was James Gribble who had a vision of a large portion of Africa opened to the Gospel. Yet the closed doors and difficult problems seemed humanly impossible for solution. After much prayer and waiting, finally the opening came, and today we witness what has been accomplished in conversions largely because a man had a great dream he believed could be realized. Some day James Gribble will see the redeemed of Africa come marching into heaven.

Paul, the apostle, will ever stand out as a great dreamer. He saw Europe responding to the Gospel. He accepted what seemed to be a thankless and fruitless task of missionary work among gentiles. But before he died he saw victory for Christ as the Gospel penetrated even as far as Caesar's household.

Let these illustrations challenge us to greater goals than ever before. There is plenty of room for optimism if God is in our thinking and undertaking.

## The Need for a Revelation of God's Will

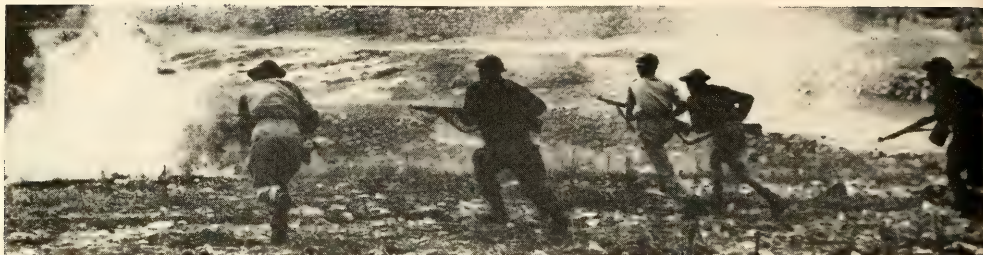
Visions have constituted the special mark of the prophets. They were men who were able to perceive God's will and His ways. To give some direction in spiritual matters, we may well think of men of God even

(Continued on page 135)

# Ploughshares and Pruninghooks

By John C. Whitcomb, Jr., Th.D.

Professor of Old Testament



*"... neither shall they learn war any more"*

Seven hundred years before Christ, two famous prophets of God rejoiced together in the amazing truth that some day this world will have seen its last war. They received this revelation from God at a time when cruel Assyrian armies had just swept away the northern ten tribes of Israel into captivity and were threatening the destruction of little Judah and its capital city of Jerusalem. These prophets lived during the momentous days of wicked King Ahaz and godly King Hezekiah, and their names were Isaiah and Micah.

In spite of the fact that Micah was not as famous a prophet as Isaiah, it was to him that God first gave this marvelous vision. He prefaced the prophecy with a blistering denunciation of contemporary Jewish rulers, priests, and prophets who had built up "Zion with blood and Jerusalem with iniquity" and for whose sakes Zion shall "be plowed as a field, and Jerusalem shall become heaps" (Mic. 3:10, 12).

Then, in startling contrast to this dismal outlook, Micah foresaw that "in the last days it shall come to pass, that . . . the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and his fig tree; and none shall make them afraid: for the mouth

of the Lord of hosts hath spoken it" (Mic. 4:1 to 4).

So wonderful was this prophecy, that the Spirit of God led Isaiah to quote part of it as the introduction to one of his greatest sermons (Isa. 2:2-4). Furthermore, King Hezekiah was deeply convicted of sin when he heard Micah proclaim this message; and thus, instead of having him executed after the manner of some kings, Hezekiah successfully entreated Jehovah to spare the land from doom and destruction. The true significance of this was not lost to the elders of Judah one hundred years later when they rescued Jeremiah from sure death at the hands of the priests and prophets by appealing to the example of Micah's preaching in the days of King Hezekiah (Jer. 26:16-19).

When we examine the prophecy itself, we can begin to understand something of its great importance for Micah's day and our own. In the first place, we learn that **the final world government** will be centered not in Moscow, London, or even New York, but **in Jerusalem!** And Jerusalem itself will have to experience a supernatural cleansing before it will be able to fulfill its God-appointed function as world capital during the Millennial Age (see Isa. 1:24-28). Such prophetic truth might well be pondered by leaders in the United Nations today!

Secondly, the prophecy teaches us that **perfect religious instruction** will be provided for all men and nations at the Temple in the Holy Land ("the house of the God of

Jacob"), and that God himself will be the teacher (Mic. 4:1-2). This is the complete explanation for Isaiah's prophecy that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9, cf. Jer. 31:34). The world can never enjoy a Millennium until its citizens are perfectly enlightened.

Thirdly, **universal peace** will be made a reality through the personal rule of an omniscient (all-knowing) and omnipotent (all-powerful) **King**—God himself in the person of our Lord Jesus Christ (cf. Isa. 9:6-7 and 11:1-5). Certainly no one with lesser attributes could "judge among many people, and rebuke strong nations afar off" (Mic. 4:3) with perfect and permanent success. Realizing the character of their Millennial king, men will immediately "beat their swords into plowshares, and their spears into pruninghooks" (thus reversing the Armageddon challenge of Joel 3:10), for men shall never again engage in military combat nor have occasion to study military science. It is difficult to imagine what might be accomplished in our own country in five years (to say nothing of a thousand) if **all** military expenditures were channeled into peacetime projects. But it is also difficult to imagine how terrible would be our fate as a nation if we tried to divert these expenditures before Christ takes His position as the Millennial king! Pacifism in this kind of a world is simply an in-

(Continued on page 136)



# MOVING DAY AT GRACE

Thursday, January 22, was moving day for Grace College. Former students who were here for the Alumni Conference helped students and teachers in the moving procession. By the very next day classes commenced in the new, modern classroom building. It has been a thrilling experience for each member of the Grace family to see a definite prayer for more room being answered through your help. We appreciate the part so many of you have played in a job almost



complete. May we remind you that we are still counting on you.

Almost every week since the building has been in use some new equipment has been added to care for necessary furnishings. We are looking forward to the day when the building being fully equipped, will be in use at maximum efficiency. By the way, the students are showing their appreciation for what you have done in the comments they are making. Why not read what they are saying?

## *What the Students Are Saying*

"It seems more like college now that we have our own classroom building and gymnasium."—Terry Kirkpatrick, junior.

"I can really feel proud of our college now . . . it's wonderful to have a building of our own."—Virginia Wilt, freshman.

"It's really neat . . . seems better organized . . . seems more like a college. All we need now is a dormitory."—Phil Landrum, junior.

"The gymnasium is one of the nicest I've ever seen. It's amazing to see how even opposing teams are so impressed by the gymnasium."—Doug Custer, freshman.

"It's been a big boom for school spirit. There seems to be more opportunity here at Grace now."—Eileen Avery, freshman.

"The very atmosphere of the new college building is conducive to help us meet the academic challenges of college."—Danny Grabill, senior.

# HIGH SCHOOL DAY

## APRIL 10

*Special Features, Counseling, and  
A Play--"You Can't Take It With You"*

### GIFTS TO GRACE THEOLOGICAL SEMINARY

December 1958 and January 1959

	General Fund	Building Fund		General Fund	Building Fund		General Fund	Building Fund
Allegheny			Iowa			Mansfield (Grace) ..	1,480.90	447.00
Aleppo .....	\$31.45	\$35.50	Cedar Rapids .....	37.85	133.50	Mansfield (Woodville Grace)	51.00	
Jenners .....	133.00	59.73	Dallas Center .....	72.25		Rittman .....	105.00	8.00
Listie .....	119.30		Leon .....	20.66	2.50	Sterling .....	83.50	24.50
Meyersdale .....	53.69	55.00	North English .....	32.00		Wooster .....	306.75	96.50
Meyersdale (Summit Mills) ..	23.00	10.00	Waterloo .....	150.00	93.00			
Washington .....		16.54	Winona .....	6.00				
California			Michigan			Northwest		
Artesia .....	13.60		Alto .....	32.00	3.00	Albany .....	34.36	
Bellflower .....	38.00		Lake Odessa .....	27.10	31.00	Grandview .....	26.42	
Inglewood .....	66.50	159.50	Lansing .....	68.25		Harrah .....	87.01	4.00
La Verne .....	61.00	4.00	New Troy .....	236.00	3.00	Portland .....	19.13	
Long Beach (First) ..	992.05	368.00	Mid-Atlantic			Seattle .....	331.08	
Long Beach (North) ..	1,972.29		Alexandria .....	32.70		Spokane .....	28.53	
Los Angeles .....	1.00	53.63	Chambersburg .....	3.75		Sunnyside .....	237.09	118.25
Montclair .....	74.51		Hagerstown (Calvary) ..	48.00	3.00	Toppensish .....	6.00	
Norwalk .....	57.50	7.00	Hagerstown (Grace) ..	328.50	231.50	Yakima .....	16.00	
San Diego .....	12.00		Seven Fountains .....	6.00	12.00			
South Gate .....	10.00		Waynesboro .....	187.50	39.00	Southeast		
South Pasadena .....		64.15	Winchester .....	57.00	96.32	Covington .....	80.00	
Temple City .....	21.75		Midwest			Hollins .....	8.00	2.00
West Covina .....	25.02		Beaver City .....	40.00		Limestone .....	67.00	10.00
Whittier .....			Cheyenne .....	17.50		Reno (Washington Hgts.) ..	22.10	1.75
Whittier (Community) ..	162.50		Cuba .....	77.57				
Whittier (First) .....	84.00	25.00	Denver .....	59.67		Southern Ohio		
East			Portis .....	40.69	177.00	Camden .....	23.00	6.00
Altoona (First) .....	17.00	8.00	Taos (Canon) .....	76.15		Chlor .....	84.00	38.00
Altoona (Grace) .....		17.00				Dayton (First) .....	132.60	643.39
Conemaugh (Pike) ..		99.00	Northern Atlantic			Dayton (N. Riverdale) ..	267.50	652.00
Conemaugh .....			Allentown .....	5.00		Englewood .....	105.13	
(Singer Hill) .....	17.57		Harrisburg .....	69.75	42.00	Troy .....	24.00	
Everett .....	10.00		Palmyra .....	50.05	33.00	Miscellaneous		
Johnstown .....	548.96	359.00	Philadelphia (First) ..	268.25	592.81	Isolated Brethren ..	41.00	130.00
Johnstown (Riverside) ..	102.50		Philadelphia (Third) ..	44.50	41.50	Non-Brethren .....	634.17	590.00
Kittanning (First) ..	61.50	257.07				Maintenance Gifts ..	1,141.00	
Leamersville .....	103.02	.59	Northern California			Miscellaneous .....		1.42
Martinsburg .....	90.00	60.00	Chico .....	26.00				
Indiana			Modesto (La Loma) ..	115.93		Totals .....	16,633.98	7,996.33
Barbee Lakes .....	30.00		Modesto (McHenry) ..	139.75		Designated Funds:		
Berne .....	192.75	234.25	San Jose .....	17.00		Ashland, Ohio .....		\$120.00
Clay City .....	30.00		Tracy .....	116.00		Beaumont, Calif. ....		65.00
Elkhart .....	44.00	80.00				Dayton, Ohio (First) ..		11.50
Flora .....	95.50	128.50	Northern Ohio			Fort Wayne, Ind. (First) ..		61.00
Goshen .....	27.37		Akron (First) .....	672.16	386.59	Lansing, Mich. ....		10.00
Kokomo .....	21.57		Ankenytown .....	21.00	33.00	Long Beach, Calif. (First) ..		65.00
Osceola .....	112.52	21.00	Ashland .....	128.74		Martinsburg, Pa. ....		100.87
Peru .....	8.00		Canton .....	10.00	10.00	Peru, Ind. ....		200.00
South Bend .....		5.00	Cleveland .....	2.50	10.00	Washington, D. C. ....		34.00
Warsaw .....	29.10	27.00	Danville .....	10.00		Winona Lake, Ind. ....		49.00
Wheaton .....	200.00	6.00	Elyria .....	21.60		Non-Brethren .....		408.00
Winona Lake .....	1,846.92	816.52	Fremont (Grace) .....	262.40	235.00	Seminary Senior Class ..		200.00
			Homerville .....	13.00	1.00			
						Total .....		1,324.37



# Spring Registration at Grace

By Homer A. Kent, Sr., Th.D., Registrar

Registration is now practically complete for the spring semester at Grace Seminary and College. The total enrollment now stands at 341. This compares with a total of 324 for the same period a year ago. It, however, represents a slight loss from the first semester total of 351 for the present school year. But this is normal for the midyear. There are always some who find it necessary to leave school for various reasons during the first semester, and not many students ordinarily enter school in the middle of the year.

The second semester registration shows 115 in the seminary and 226 in the college. In the seminary there are 107 men and 8 women. In the college there are 120 men and 106 women. The Seminary enrollment includes nine students who are taking work leading to advanced degrees. The college registration includes eleven new students while there are two in this category in the seminary.

The new semester was ushered in by the annual Grace Bible Conference, which is sponsored by the alumni association of the two

schools. The conference began auspiciously in spite of the icy weather on Monday evening, January 19, with a stirring message by Professor Howard G. Hendricks, of Dallas Theological Seminary, on the subject, "Christian Education is Home-made." The conference continued until Thursday afternoon, January 22.

On Tuesday morning of this period the second semester Convocation service was held for the benefit of both the Seminary and the College. This service was attended by many of the alumni and other friends who were present for the Bible Conference. The faculty appeared in their academic regalia and those in attendance listened to a very appropriate address by Professor Hendricks on the subject, "The Pastor as an Educator."

One of the high points of the week was the delivery of the fifth in the series of Bauman Memorial Lectures by Dr. Alva J. McClain, president of the Grace schools, who gave five lectures on the general subject, "The Kingdom in the Apocalypse."

Another highlight of the conference was the banquet held on Wednesday evening at the Eskimo Inn featuring the work of the Sunday school. This was a "candlelight affair" due to electric failure resulting from the severe ice storm which brought down many power lines. This factor did not diminish the good fellowship about the tables, nor did it dampen the enthusiasm of the speaker, Dr. Hendricks, who spoke on the subject, "Expand or Expire." The evening service which was to have followed had to be cancelled because of the lack of light and heat in the Seminary building. The conference resumed its sessions the following morning however with restoration of the electrical facilities.

As this is being written, a week of classes has passed in the second semester. We are off to a good start and look forward to a good term. The two new buildings are now in use and are already proving a great blessing. The responsibilities entailed in carrying on this work leads us to plead for the earnest prayer support and interest of all who read these words.

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## WHERE THERE IS NO VISION

(Continued from page 131)

today as leaders and teachers.

Where there is no revelation, no perceived contact between God and man, there the bonds which hold society together are relaxed and broken.

Russia, for instance, has gone too far in declaring her independence and opposition to God. Her future is dark as would be the future of any people who forget God. Russia has the curse of God hanging over her. It is only the matter of time until God will prove himself. This sort of thing has been the history of mankind right along. Righteousness still exalts a nation, while sin is a reproach to any people.

In the absence of God's revealed Word, human nature breaks out

with unrestrained violence, teaching of morality is disputed, legitimate authority is denied, links snap which hold society together, and the slow growth of the ages disappears in a moment.

All people who emerged from barbarianism and savagery had a vision and a law. This certain revelation carried to barbarian tribes by missionaries formed a foundation, sanction, and bond of all corporate existence.

A tribe which once knew God but were not content to retain Him in their thinking neither were they thankful, you can be assured that that people sank into hopeless savagery. They departed from God's Word and went into the darkness of heathenism. The evolutionist has reversed the process, which, of course, is not true.

The measure in which a nation loses faith in God, mankind needs to see in that proportion it falls into decay. This truth is vividly proved in the history of France. Once she could have been the seed plot for the great Reformation but chose to kill the saints, and boasted that the nation had freed itself from the idea of God. Intrigue, immorality, and insecurity followed everywhere.

Atheism, communism, and evolutionism leaves a man cold and empty to meet his need for God. In our flesh we cry out for the living God, but they would take Him away. Just as the flames of fire leap upward, something in the human soul reaches out for God. Only divine revelation can meet this basic spiritual need of man. Without this revelation men perish.



HITTITE SUN DISC ON 1957  
TURKISH STAMP

# Hidden Hittites

BY BEN HAMILTON

Grace Seminary Research Librarian



HITTITE LION ON 1939  
HATAY STAMP

Illustrations by  
Coros Chronicle

First printed in **Western Stamp Collector**, June 14, 1958. Reprinted in August, 1958 number of **Coros Chronicle** (journal of Collectors of Religion on Stamps society).

Some 1939 stamps of Hatay (a former part of Syria but now incorporated in Turkey) show excellent examples of Hittite sculpture.

On the surface, the word "Hittite" to the average stamp collector, doesn't mean anything. In the field of archeology, however, it is a name referring to one of the most fascinating adventures in uncovering an ancient civilization and culture in modern times.

Mentioned almost fifty times by the name Hittites in the Old Testament, this nation of peoples remained a hidden enigma to Bible scholars and students of old countries until around 1876. Referred to in Genesis 23:3 as "the sons of Heth," the Hittites were mentioned in the Bible as being a nation of great prominence. Evidence of their existence was so lacking in the early part of the nineteenth century that a certain school of scholars, denying the historical accuracy of Bible accounts, dogmatically proclaimed the Hittites were a fictitious people.

In 1907 at Boghazkoy (Asia Minor) the German archeologist, Hugo Winckler, uncovered clay tablets and other objects that definitely established the existence of a Hittite that went back at least seventeen centuries before Christ! It is true that the French traveler, Charles Felix Marie Tietier, had seen the ruins of Boghazkoy seventy-three years before Winckler's discovery, but Tietier didn't understand what he saw. Equally true is the fact that Archibald Henry Sayce, British archeologist, studying some of the same kind of inscriptions Winckler

later revealed, had proclaimed that back in 1876 the queer symbols were in the Hittite language. But still some skeptical, critical scholars scoffed at the pronouncement and declared Hittites were a make-believe people in the Bible. But Sayce's guess was proved correct!

Since the Winckler expedition of 1907, many more archeological missions have probed the ruins of Asia Minor and down into what stamp collectors used to know as Hatay. The results of such diggings have revealed that there was a genuine, powerful, and vast Hittite kingdom. Among the statues found among the ruins of ancient Hittite cities were guardian lions of the kind shown on 1939 Hatay stamps. Thorough investigation suggests that these creatures were not merely ornamental, they were frequently used as foundation stones in buildings.

The 1939 Hatay stamps tie up with a 1957 Turkish stamp issued to commemorate the seventy-fifth anniversary of the Turkish Academy of Art. This stamp shows a Hittite relief that depicts a part of the ancient religion. The item on the stamp was found at Alaja Huyuk (or Alacahoyuk), site of a flourishing Hittite city in the extreme northern limit of the ancient empire.

Although the Hittite empire seems to have begun around 1900 B. C., the nation seems to have collapsed about 1190 B. C. In that year Hattusas (or Boghazkoy) was destroyed

by fire, and thus the capital city of the Hittites never recovered. Although the Hittite empire flourished for only approximately seven centuries, "Hittite culture, with distinctive use of the Hittite hieroglyphic script" continued until nearly 700 B. C.

According to Joshua 3:10, the Hittites were among the people which the Israelites were commanded to drive out of Canaan. In the books of II Samuel and I Kings it is indicated that Hittites had prominent positions in the government of Israel.

Once more the Bible can become a living book in the albums, such as the 1939 Hatay and 1957 Turkish ones.

## PLUGHSHARES AND PRUNINGHOOKS

(Continued from page 132)

vation to conquest; and Jesus himself said that **if** His kingdom were of this world, **His servants would fight** (John 18:36).

Finally, the righteous citizens of the Millennium will enjoy **perfect security** (Mic. 4:4). Each will be an independent property owner enjoying the fruits of his labor unalarmed by rumors of war, inflation, famine, or catastrophe. Indeed, the world will never know what real "social security" is like until Christ returns in glory and triumph to establish His kingdom upon the earth.

It was definitely in the light of Old Testament prophecies like this one in Micah that our Lord taught His disciples to pray: "**Thy kingdom come. Thy will be done in earth, as it is in heaven**" (Matt. 6:10).



# JEETJET? SKWEET!

BY JESSE B. DELOE, JR.

Teaching Fellow in French and  
Linguistics

Those two nonsensical looking words above are really two complete English sentences. To be sure they are not written in the conventional style, but they are fairly clear representations of what you hear nearly every day. More conventionally they would be written: Did you eat yet? Let's go eat!

Imagine the difficulty that is experienced by a foreigner, let's say from Europe, who arrives on American soil for the first time and begins to hear his first words spoken by a native English speaker. The European visitor has perhaps studied English in school for a number of years; and no doubt pronunciation has been a key area of study. But still, when he hears the American people voice expressions like "Jeet-jet?" and "Skweet!" he doesn't connect that with the "Did you eat yet?" and "Let's go eat!" that he practiced so carefully in the classroom back home.

This is the very problem that confronts anyone who for the first time finds himself in the presence of people who speak as their mother tongue a language which the visitor has certainly not yet mastered. His careful study and practice in pronunciation seems all in vain; and though it certainly has not been wasted time he has spent in study, there is a certain period of time in which he must become accustomed to the sounds before he can put his knowledge to good use.

The reader can well imagine how much more of a problem it is for one who—perhaps as a missionary—goes into a land where a language is used about which he knows nothing at all. How does he go about learning this foreign tongue? How can he make sense of the seemingly meaningless jibberish which he hears? Can he learn to communicate fluently in the native's dialect to the end of producing the Bible in written form? The history of missions has demonstrated that the task is not impossible, but it has cer-

tainly been extremely difficult in times past. In recent years, however, a more scientific method has been worked out which has resulted in a more accurate analysis of languages as they are spoken with a saving of (formerly lost time) in the haphazard trial and error methods.

This more accurate and practical method has been devised by scientists in the field of linguistic science. The particular branch of this science in which we have interest is called Descriptive Linguistics. It is our purpose to describe a language as we find it. We begin with intensive work in the field of "phonetics." The basic theory underlying our work in phonetics is quite simple. All normal human beings have identical vocal apparatus; and, consequently, all have the capability of producing the same sounds. Furthermore, there are only a limited number of sounds that this human "voice box" can produce and no more. The phoneticians have arbitrarily devised symbols for each of these possible

sounds, and by use of these symbols is able to write down the language of any man.

In the phonetics class, an attempt is made not only to learn to hear all of these sounds and symbolize them, but to learn to reproduce them as well. It would be of little advantage to a linguist if he could write down what he heard but could not "read" it again. Some of our work, then, is involved in the learning of theory and technical names for sounds; but the bulk of the work consists of drills—dictating and writing nonsense utterances to catch on paper the slight variations of pronunciation and articulation.

Phonetics, of course, is not all there is in linguistics. It is only the beginning. How important is this beginning? Is there a real value to be gained in offering courses in Descriptive Linguistics in our college? The chief benefit of study in this field would be to prospective missionaries and translators, no doubt, for it is essential that every man be privileged to read the Word of God in his own language; but there are other values, too. First and foremost, as a Christian school, Grace College desires not only to train its students in the Word of God and in an understanding of the important scholarly areas of life and study, but also to equip its students with the tools which will be most helpful in accomplishing the purpose and work which God has for each one of them. For some, this would require a knowledge of the tools offered in the field of linguistics. Secondly, the world today is in turmoil, humanly speaking, to some extent at least, because the peoples of the world are not able to communicate with any facility. The linguistics and modern language departments of Grace College are not mere appendages to a curriculum; they are parts of the essential subject matter with which the well-trained and well-equipped student in the field of liberal arts ought to be intimately acquainted.



Translation work being done by the late Miss Estella Meyers, missionary to Africa.

# NewsPage



Compiled by the editor

**LONG BEACH, CALIF.** Dr. and Mrs. Charles W. Mayes will leave Apr. 7 for a five-week trip to the Holy Land. In appreciation to Dr. Mayes for his 12 years of pastoral duties, The First Brethren Church voted to send the esteemed couple to Bible Lands. They will travel to the Holy Land by boat to grant time for rest, while the return trip will be made by plane.

**LONG BEACH, CALIF.** The 1959 Leadership Training Institute, under the auspices of the Greater Los Angeles Sunday School Association, will be held Feb. 9 through Mar. 16 at the North Long Beach Brethren Church.

**AKRON, OHIO.** Rev. Walter J. Main, of the extension department of Moody Bible Institute, was guest Bible conference speaker at the First Brethren Church, Feb. 22-27. Russell Ogden is pastor.

**WINONA LAKE, IND.** The little book **BIBLE TRUTHS** has been reprinted in a more attractive form, and may be secured from the **Missionary Herald**, (Box 544) Winona Lake, Ind. Price: 50 cents postpaid.

**SPECIAL.** The Midwest District was the first district to mail all statistical blanks to C. S. Zimmerman, national statistician, 2942 Dwight Ave., Dayton 20, Ohio. If your church has not sent in its report, it is late.

**TROTWOOD, OHIO.** A new Brethren church has been organized here under the assistance of Rev. Randall Maycumber. The group plans to erect a building in the near future.

**FREMONT, OHIO.** An intercom system has been installed in the Grace Brethren Church which will link the pastor's study with the parsonage and the church basement. Gordon Bracker is pastor.

**WINONA LAKE, IND.** High School Day will be conducted at Grace College on Fri., Apr. 10. Full-scaled activities have been planned.

**ASHLAND, OHIO.** The Grace Brethren Church is doing some remodeling work on the West Tenth Street location. Miles Taber is pastor.

**ALTO, MICH.** Five were baptized and received into the membership of the Grace Brethren Church on Feb. 1. Larry Gegner is pastor.

**FORT LAUDERDALE, FLA.** The Grace Brethren Church celebrated its 4th anniversary on Jan. 11. There were 267 in Sunday school and 143 in morning worship. Ralph Colburn is pastor. Mr. Colburn has been called to serve the church for another year with a substantial increase in salary.

**ALBION, IOWA.** Rev. Harold Parks, formerly pastor of the Carleton Brethren Church, Garwin, Iowa, is doing pulpit supply work in the Marshalltown, Iowa area.

**NOTICE:** At national conference money was received for the book containing the sermons of the conference. Inasmuch as there was not sufficient interest in this venture, the board of trustees has voted not to print the book. All payments made at conference have now been refunded by mail. Thank you for your patience.

**FORT WAYNE, IND.** Mr. and Mrs. Robert Briner celebrated their golden wedding anniversary on Feb. 17. They are members of the First Brethren Church.

**UNIONTOWN, PA.** Rev. Gerald Stover conducted a Bible conference at the First Brethren Church Feb. 16-17. R. Paul Miller, Jr., is pastor.

**NOTICE.** The Brethren Missionary Herald is stocking materials for Vacation Bible School. In a few days both Scripture Press and Gospel Light Guidebooks will be mailed to all pastors. The suggestion is that orders for material be placed early. Filmstrip material may be borrowed from the Missionary Herald for showing in local churches when dates can be established.

**WINONA LAKE, IND.** The executive committee of the Winona Lake Bible Conference, at its meeting in Chicago on Feb. 5, authorized the construction of the new auditorium here, with the erection to begin as soon as financial arrangements can be definitely assured. Because of the condition of the old building, and the absolute necessity of clearing the ground for the new auditorium, the committee authorized the immediate removal of the old building which has stood as a landmark for several generations. An artist's drawing of the proposed building will be seen in the April 4 issue of the Missionary Herald.

**RITTMAN, OHIO.** The Northern Ohio District Fellowship will meet at the First Brethren Church Apr. 23-24 for the annual conference. Charles Turner will be host pastor.

**CRAIGVILLE, IND.** Mrs. Howard (Emma) Byers, for four years in charge of the snack bar at Grace Seminary, went to be with the Lord on Feb. 11. Four sons and three daughters survive, including William Byers, pastor of the Patterson Memorial Brethren Church, Hollins, Va.

**SUNNYSIDE, WASH.** The choir of the First Brethren Church received honorable mention from the Better Chords, Inc. in a recent nationwide contest for choirs. Mrs. H. Leslie Moore is director.

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Kittanning, Pa.	Mar. 8-22	Wm. Schaffer	Pat Henry
Inglewood, Calif.	Mar. 10-17	Glenn O'Neal	Dean Fetterhoff
Dayton, Ohio	Mar. 15-22	Wm. Steffler	Herman Hoyt
Norwalk, Calif.	Mar. 15-29	Henry Rempel	L. L. Grubb
Englewood, Ohio	Mar. 22-29	Lon Karns	Harold Etling
Grandview, Wash.	Mar. 22-29	Robert Griffith	A. R. Kriegbaum
Buena Vista, Va.	Apr. 6-19	Edward Lewis	Richard Grant



# HYPOCRITES

BY VERNON J. HARRIS\*

ROANOKE, VA.

"I will never go to your church, Mister. You have too many big hypocrites going there every Sunday. Why, I could tell you so many things about some of those people—and the truth, too. The church is no place for me for that very reason." This is the reasoning and excuse of countless thousands when approached about their relationship to the Lord and to the church.

Yes; there are hypocrites in the church today. It is useless to try to deny this fact. It is a sad truth that all the Christianity much of the world sees has to be distorted by inconsistent, hypocritical living by church members and so-called Christian people. Such people have led many astray, and are responsible for sending more to Christless graves. This condition is without excuse; however, it is only half the picture.

The other side of the story is that there is no hypocrite big enough to hide you from the wrath of God Almighty. The truth is that the hypocrites are the smallest characters in the church, and you admit your own smallness by using them as a shield. Measure yourself with Christ and not men, and especially not the hypocrites. There are three reasons why:

## A Counterfeit

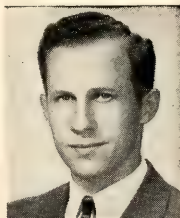
Counterfeit money looks real and may often pass for true currency, but it is as false as the one who made it. Those who use it soon get into trouble. Christ said of the Pharisees: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28). These Pharisees were in the church of the day and full of sin; they lived deceitful lives and were not right with God. Christ said they were hypocrites and "blind leaders of the blind." Present-

day hypocrites are in the same class and most generally unsaved. Why mistake that which is make-believe for the real thing? The presence of the counterfeit proves that the true can be found.

Thank God the Gospel is sufficiently powerful to change the vilest sinner to the purest saint. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

## A Misfit

The hypocrite is associating with the wrong crowd. He goes to church regularly, sings the Gospel songs, takes part in all the activities, and appears to be a fine specimen of Christianity. But in the sight of God and many who see him during the week it is only a veneer. If the truth were known, he would be



VERNON J. HARRIS

*Said Robert Murray McCheyne—*

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer.

more at home among the Devil's crowd where his heart is. You can't fool all the people all the time, or God at any time. "Man looketh on the outward appearance, but the Lord looketh upon the heart" (I Sam. 16:7). So don't judge the Christian faith by those who in God's sight are absolutely un-Christian and have never partaken of the cleansing power of the Gospel of Christ.

## Unfit

The Scriptures are outspoken in their denunciation of the hypocrite. Job 8:13 says that "the hypocrite's hope shall perish." Job 13:16 reads: "For an hypocrite shall not come before him [God]." And Job 27:8 shows the utter uselessness of such living, "for what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" He is unfit to stand before God because his sins have not been washed away by the blood of Jesus Christ. He has never repented of his wicked ways and let Christ have full sway in his life.

No rational human being should allow such people to keep him from accepting Jesus Christ as his personal Saviour.

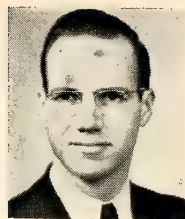
Two men were waiting to see a sunset over a great body of water. One man was thrilled as he saw the glorious sight painted by the descending sun. The other man got his eyes on a warty old horn-toad and missed the whole thing. Friend, if a few hypocrites are keeping you from seeing what Christianity is in all of its beauty and eternal splendor, you have your eyes on the wrong thing.

"Look to the Lamb of God,  
Look to the Lamb of God,  
For He alone is able to save you,  
Look to the Lamb of God."

Look to Jesus Christ today, repent of your sin and forsake it, let Jesus come into your heart, and you will experience the Gospel truth about Christianity.

\*Pastor, Washington Heights  
Brethren Church

# How Shall We ESCAPE?



BY LOWELL HOYT\*

In the opening verses of John's Gospel we are introduced to the Son of God. He is described in these few verses as the Creator of the world, as the Fountain Source of Life, as the Light of men, and as the Saviour of men. These plain facts about Christ are fundamental, but they are widely misunderstood. In verse 12, Christ is presented as the Saviour of men.

John presents the great facts about Christ named above, and then points out that "He was in the world, and the world was made by him, and the world knew him not." And the reason for this was that they had willfully turned their backs on Him, for Pauls tells us "they did not like to retain God in their knowledge." Now when Christ came into the world in a personal, visible way, He came to His own people who had received countless blessings at His hand, and even they did not want Him. But even though the bulk of men rejected Him, thank God there were some who received Him! And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

\*Pastor, Grace Brethren Church  
Elkhart, Ind.

## The Act of Faith

The phrase "as many as received him" describes an act of faith. It is the act of those who realize that Christ is indeed the Creator, the Light, the Life, and the Saviour of men. It is their decision to trust Him because of what He is, and because of what He has done for them. Let us analyze it more closely.

First, we notice that it is possible for anyone to exercise faith in Christ. The words "as many as" are in other places translated "whosoever." This idea is in agreement with the rest of Scripture. God does not wish to shut anyone out of heaven, for He is "not willing that any should perish, but that all should come to repentance." And for that reason He extends the invitation to all men, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." So, reader friend, you will never be able to say to God that no one invited you to be saved. Here is God's invitation.

However, the sinner must do

something about this invitation. This is indicated by the word "received." Too many times people treat God's invitation to salvation in a passive way, and the word "receive" is often used in that sense today. We speak of receiving mail, or receiving a telegram. The football player thinks of receiving the ball. But the word used in our text means "received" or "took." It is not passive, but active. And taking Christ is exactly that. The writer of Hebrews presents it graphically in chapter 2, verse 1: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them" (ASV). In a boat, swept down the floods of time, we are drifting toward the cataracts of judgment. Occasionally we approach a landing place, but we must lay hold of the landing or we shall perish. We receive many opportunities to take Christ as our Saviour, but unless we act when we receive such an opportunity, we shall perish. Even so, the writer asks: "How shall we escape, if we neglect so great salvation?"

Saving faith must have as its object a person—Jesus Christ. Our text says, "as many as received him." Many people today are mistakenly trusting in their church membership or their baptism to save them. Others stake their hopes upon their good moral life. But the only foundation presented by the Word of God is Jesus Christ. He alone is able to save.

## BIBLE TRUTHS

By Dr. Alva J. McClain

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## The Result of Faith

As a result of faith in Christ, God grants a great privilege to the believer. It is that privilege of becoming a child of God. Contrary to a popular teaching today, all men are not children of God. Such a position is only the result of faith in Christ. Paul says in Galatians 3:26: "We are all the children of God . . ." but he does not put a period there. Only spiritually blind preachers have done that. Paul concludes his statement with the essential step every sinner must take to become a child of God; namely, ". . . by faith in Christ Jesus." This privilege is granted only to those who have exercised faith in Christ, for our text says: "To **them** gave he power."

Let no man draw the conclusion from the words just quoted that God ever confers upon us the ability to convert ourselves, to change our own hearts, and make ourselves God's children. The word here translated "power" nowhere in the New Testament means "ability" or "strength." Rather, it means "right, authority, or liberty." These words of our text mean that God has given us the right which we lost by sin. But what sin had lost to us God has given in response to faith.

The words "to become the sons of God" describe a change in relationship. In another place Paul says, "Ye were the servants of sin," and "the children of disobedience," and Christ spoke of "your father the devil," all of which can only mean that we were all enemies of God, separated from Him by sin. But by faith in Christ Jesus we are placed in God's family and become His children.

## The Explanation of Faith

It may be at this point someone will say: "You have advised me to

take Christ as my Saviour. But even if I were willing, how can I do it? Jesus is not here today. And I cannot go back 1,900 years to the day when He walked upon this earth. How can I take Christ?" I believe that John added the last part of the verse for just such a troubled heart. It is a word of explanation. If you earnestly want to take Christ, it is to be done by believing on His name.

We have been talking about faith, but we do not actually meet the word until we come to this last part of the text: "Even to them that believe on his name." The word "believe" is the verbal form of faith. It is faith put into action. Faith is not some strange and mysterious force which we find only in the realm of things religious. It is something all of us are acquainted with. We use it every day. We have faith in our automobiles, in our friends, in our schools, in our government, and in many other things. It is an old habit with all of us to exercise faith.

However, the thing that should meet our attention here is the new use to which we must put our faith. The new object of our faith is Christ. Our text says we are to "believe **on his name.**" It is a resting place for our souls. When we exercise faith in a chair, we sit down on it. When we believe in our automobile, we climb into it. When we have faith in our friends, we depend on them. And in like manner, when we have faith in Christ, we commit our soul and life into His care.

Are you a child of God? Do not let another opportunity slip by before taking Christ as your Saviour. Delay may be fatal. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." "How shall we escape, if we neglect so great salvation?"



## Wedding Bells



All announcements for this column must be mailed to the Missionary Herald.



Elizabeth Dalene Palmer and Arthur Robert Frank, December 25, at the Grace Brethren Church (Keen and Budd), Ashland, Ohio.

Phyllis Darlene Mason and Steve Kiba, Dec. 20, at the First Brethren Church, Akron, Ohio.

Janet Louise Burns and George Leon Long, Dec. 21, at the First Brethren Church, Clay City, Ind.

Elaine Cartier and George Cripe, Jan. 10, at Lausanne, Switzerland.

Charlotte Varner and Harry Memmer, Jan. 11, at the First Brethren Church, Akron, Ohio.

Nancy Jean Long and Larry Frederick Stabnau, Jan. 3, at Altoona, Pa.

Judy Patrick and Kenneth Teague, Jan. 17, at the North Riverdale Brethren Church, Dayton, Ohio.

Betty Given and David Hicks, Jan. 17, at Conemaugh, Pa.

## The Bible Speaks on "War"



JAMES 4:1

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?



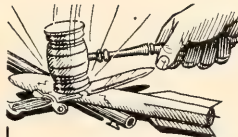
Wisdom is better than weapons of war: but one sinner destroyeth much good.

ECCLESIASTES 9:18



MATTHEW 26:52

All they that take the sword shall perish with the sword.



And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

ISAIAH 2:4

# UNENDING HOURS

## CHAPTER 2

THE MAN IN THE TOWER, originally written in French by Andre Adolphe, has been translated into English by Miss Mary Emmert, missionary in Africa. The first chapter was printed in the February 21 issue, and will run consecutively.

**SYNOPSIS:** Strangers from Paris had rented rooms for the summer from an elderly farmer—Adolphe and his twenty-three-year-old daughter Francine—in the hill country near Cevennes, France. The guests had just arrived, and they are seated around the table eating. The clock just struck four, and the fire in the fireplace is nearly burned out.

"One is obliged to be good here," meditated John Paul, who did not have the air of enjoying his stay in the country. How long and interminable the days were!

The contrast was too great for him. Accustomed to the feverish streets of Paris, to the jostling of the ever-hurrying crowd, to the exhausting noise of the autos and buses, the young boy felt himself lost in this solitude. How he missed the hours passed in sauntering down the busy avenues of the capital!

Quite to the contrary, the parents of John Paul had an air of being well pleased at the Oumbras, and that profoundly irritated our boy. He could not stand to see them satisfied in such terribly monotonous surroundings. Just think! Mama and Papa would get up late, and doze all afternoon sunk up to their necks in their lounging chairs in the shade of the big plane trees. John Paul could not content himself with such a program.

"You are perfectly at liberty here," Papa had said the day of arrival.

Yes; John Paul was free because at the Oumbras there were no risks. The national route, besides being little traveled, was three kilometers away, and the river at this season of the year was almost dry. There was indeed a big pool down beyond the house, but it was not deep and the water was low at this time. Popol could dispose of his time as he liked.

To tell the truth, this liberty did not enchant him. He would have preferred that they accord him more liberty in Paris, and that they should pay more attention to him now.

So John Paul acted like a boy with nothing to do. He had already gone around the house at least ten times. He took little notice of a large wagon wheel that had fallen into ruins. He barely saw the pigeon house hanging on the top of the tower. He scarcely paid any attention to the little blue flowers planted tastefully before the great door. No; nothing interested him.

"I am disappointed," he mumbled.

A moment ago, without even thinking, he had chased a large white hen which squawked to high heavens. Assuredly, our lad was not at the farm. He was still in Paris which he had left a few days before! The rabbits, the roosters, the sheep did not interest him! But speak to him of autos, of subways, and he could tell you all about them without mistake.

"Two months here," sighed John Paul, "that will be long."

The weather, however, was ideal. The light streamed down the hill-sides. Olive trees, oaks, vines, limestone rocks were laden with sunshine. The birds whistled their joy and the katydids troubled the air with their deafening songs.

Mama had just noticed that her wee man was bored. That is why, like a flash of genius, she tossed at him: "If you do not know what to do, write a long letter to Grandmother. That will give her pleasure. Or begin your vacation studies."

What droll suggestions! John Paul received them with a meaningful grimace. Better be bored, he thought, than to take up the pen again. Either

one is on vacation or else one is not!

Tired of following for perhaps the hundredth time the path which led to the pool, Popol threw himself on the grass, stretched out on his back and covered his face with his beret. A great oak, several steps away, lent its cool shade.

What to do? he sighed. The young man beat his head in vain, he found no answer. He remained convinced that a boy of his age could not play alone because all alone he soon found himself at the end of his resources.

Our youngster had nevertheless decided to break the monotony of his vacation once for sure. "If this were to keep up," he thought, "I would go crazy from boredom before our return." John Paul would go for an adventure. He would take a lunch and not come back until evening. This project was accepted by everyone. They even congratulated him for thinking about it.

The young Parisian took the little path which descended the mountain. Why that path rather than another? No one could have said, not even our boy! Hands in his pockets, head down, he marched resolutely as if he had a precise end to attain. His purpose, in fact, was to get away as far as possible from the house with whose ins and outs he was now acquainted. Soon he quickened his pace, led on by the slope, loosening with his feet pebbles which rolled down in front of him. He whistled the tune of a march learned at school, and to whose rhythm he regulated his stride without thinking. For a long time he hummed his song without being able to leave it. It was one of those haunting melodies that hangs on to one without knowing why, and which tires and irritates, but which one has great trouble to banish.

It was scarcely a half hour ago that John Paul had left the Oumbras, but nevertheless he had the impression of having been on the way at least two hours. Hunger was gnawing at him. This ought to be the time for lunch! Without further





reflection he took an enormous sandwich from his sack and ate it with relish. Much refreshed, he felt very happy all alone in the middle of the woods.

Suddenly the sound of little bells, the barking of a dog, and the shouts of an adolescent aroused John Paul from his reflections. "I must see what it is," he said to himself as he hastened his steps.

Fifty yards farther, at the end of the path, he saw a large lad, sparse as the trees of the hillside, his face bronzed, his hair a brush-heap, running after four or five goats. His large wooden shoes striking the rocks resounded across the country. This large boy was Etienne, the son of the farmer of the Olivettes, the white house which one saw yonder half way up the hill.

John Paul approached and, resolutely as a Parisian who was accustomed to new encounters, he addressed this boy who was several years older than he. "Greetings, my lad!" he said to him.

Etienne replied after his fashion

by a jerk of the head. Decidedly, in the country one spared his tongue! Whether it were Francine, Grandfather, or this lad, they were scarcely talkers. One would say that their vocabulary was composed of only two words: "yes" and "no"!

The two boys examined each other an instant, ill at ease.

"You are tending your goats," chanced John Paul.

"I have to!"

Silence again; embarrassment again!

"You are from the country here!"

"Yes, I live up there." And with his finger he pointed out his father's house. John Paul thought of asking him a question which came from his heart.

"What do you do all day long to kill time?"

"I tend my herd in the afternoon. The rest of the time I am free. Then I explore the mountain you see down there!"

"You explore!" exclaimed John Paul deeply interested.

"Ah!" he continued, "the moun-

tain here has some big secrets. This morning . . ." Etienne stopped suddenly with a mysterious air. He realized all at once that secrets are not to be shouted from the rooftops, that one does not reveal them to the first passer-by. No one should make known the discoveries he has made.

John Paul questioned him in vain, he could not find out any more.

And suddenly, as though he feared he would talk too much and would yield to the questions of the newcomer, Etienne left to hunt for his goats who had wandered farther away.

"Goodbye," he said without turning his head. "I must take my flock home."

"We shall see each other again," shouted John Paul disappointed to see the conversation end so abruptly.

"I hope so . . ." And without adding anything more, the young country lad went back up the path that led to the Olivettes, preceded by his goats which the dog was tormenting. Alone, John Paul regarded his companion leaving him, carrying with him a big secret which he was burning to know.

That evening on his way home, John Paul found the mountain beautiful, even lovable. It spoke to him. The farm which soon came into sight seemed lit up by the last rays of the setting sun. It was indeed the first time that he appreciated his stopping place.

(To be continued)



"Love thy neighbor, or I'll call the cops!"

The gentle rebuke—with teeth in it! Christians are taught they should obey the Commandments for love of good, not through fear of punishment. But we can try Divine forbearance too far. When we do, God's laws—like the laws of man—provide penalties for wilful disobedience.

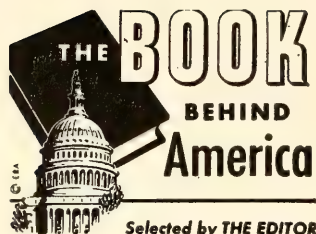
## In Memoriam

Mrs. Enrique (Dorothy) Contreras went to be with the Lord on Jan. 20. Death came unexpectedly as the result of a heart attack in the Willard Hospital where she was a patient. She was a faithful member of the Grace Brethren Church of Mansfield, Ohio.

—Bernard Schneider, pastor

Mrs. George (Nina) Murphy, 81, went to be with the Lord she loved and served faithfully in Monongah, W. Va., on Jan. 26. Mrs. Murphy was in prayer when transported to glory, and saying: "Lord, you know I'm not holding to anything in this world, and if you want me I'm ready." Sister Nina was a charter member of the First Brethren Church, Grafton, W. Va.

—Paul L. Mohler, pastor



Selected by THE EDITOR

### QUESTIONS CHILDREN ASK.

By John L. and Arlene Gilmer  
Fairly (Knox Press, 1958) \$2.

Who made God? What does God look like? How can God be everywhere? Why does God let me get hurt? Why are there so many bad things in the world? Using the Bible to answer these questions, and a half dozen others, the author puts the answers into the vocabulary of the child.

### HANDBOOK OF CHURCH MANAGEMENT.

By William H. Leach (Prentice-Hall, 1958) \$8.

An encyclopedic guide to all phases of church organization and operation, with stress upon the practical duties of both the minister and lay members. The book would be of real value to pastors, teachers in church schools, church youth leaders, choir leaders, and anyone active in church affairs.

### AMAZING DEAD SEA SCROLLS.

By William Sanford LaSor. (Moody Press, 1956) \$1.95.

The author spent fifteen years specializing in the geography, history, languages, and culture of the Bible world, and has made two extended trips to the Holy Land. He has taken two doctoral degrees (Ph.D., and Th.D.). This study demonstrates the significance of the Scrolls for the Bible believer.

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### A SPIRITUAL CLINIC.

By J. Oswald Sanders (Moody Press, 1958) \$2.75.

This book is a comprehensive handbook on the Christian life. Christian experience and Christian service are treated with a sanity and a spiritual wisdom which only a deep knowledge of God's Word tried out in the furnace of long experience could produce. Subjects discussed are: Overcoming Tension and Strain; Despondency: Its Cause and Cure; What Constitutes a Missionary Call? and The Strategic Use of Time.

### THE MILLER FIVE.

By Esther Eby Glass (Herald Press, 1958) \$1.75.

The Miller five are Helen 16, George 14, Ronald 13, Larry 10, and Kathy 6. In fourteen chapters from the life of the Miller family we have high-school problems, teenage jealousies, brother trouble, and personal convictions portrayed.

### TURBULENT WATERS.

By Jane Livingston (Moody Press, 1958) \$3.

This novel deals with the persecution of the Protestants during the last several years. All material is based upon facts, and situations are carefully documented. Christians ought to know what the church in other lands is going through as a call to persistent prayer.

### THE YEARS THAT COUNT.

By Rosalind Rinker (Zondervan Press, 1958) \$2.

The author has shared her whole life with young people, and has thus come to appreciate and recognize their problems. She lived through twelve years as a missionary in the Orient, and has been enabled to compare her life lived in the light of the Gospel with that lived in darkness. She discovered the Lord Jesus as the source of true living.

CHICAGO, ILL. "Millions for Christ Through the Home" is the theme of National Family Week, May 3-10. This week has become an important annual observance in most American churches. Evangelism and Christian education in the home are special emphases this year.

The National Sunday School Association (542 S. Dearborn St., Chicago 5, Ill.) will supply churches with bulletins, posters, family week packets, and other literature prepared to help local leaders program for an impact which will last throughout the entire year.

WHEATON, ILL. The 10th Annual Evangelical Social Work conference will be held at Wheaton College, Apr. 9-11. Cosponsored by Wheaton College and the National Association of Christians in Social Work, the program includes various workshops. Areas covered by the conference: pre-social work training, correctional social work, child welfare, and rescue missions. Special sessions are planned on family case-work, the social worker as a Christian, and the professional opportunities for Christian young people.

CHICAGO. Dr. Alfred Martin has been named dean of the faculty at Moody Bible Institute here, where he has been a faculty member since 1949.

WHEATON, ILL. Wheaton College has announced its third annual Summer Institute of Missions, to be held June 9—July 17 this year. It is conducted in cooperation with the Inter-denominational Foreign Mission Association and the Evangelical Foreign Missions Association.

LOS ANGELES. The Los Angeles City Council has invited Evangelist Billy Graham to conduct a "Crusade for Christ" here. Councilman Gordon R. Hahn introduced the resolution which suggested the new sports arena in Exposition Park as a possible site.

(Meanwhile, in Chicago, it was announced that Graham's Chicago Crusade will be delayed a year. Dr. Robert Walker, editor of **Christian Life** magazine and secretary of the laymen's executive committee planning the event, announce that it will probably be held in the early summer of 1962 rather than in 1961 as had been planned. The shift was due to schedule conflicts.)



GN MISSION ISSUE

MARCH 7, 1959

*Brethren*

# *Missionary Herald*



# Late News From Around the World

**Rio Cuarto, Argentina**—A successful annual conference of the Argentine National Church has been concluded here recently. There was excellent attendance at the meetings, and in spite of the present Argentine crisis the offerings were greater than last year.

**Bellevue, Africa**—During the month of March Rev. Bill Samarin, chairman of the Africa literature committee, will visit the printing establishments of some neighboring missions in the interest of benefiting our own printing ministry in Africa.

**Icoaraci, Brazil**—The believers have dedicated their third chapel; all are owned by the local Brethren. They pay their own light bills and taxes, and make their own building repairs. Souls are being saved as a result of Bill Burk's journeys to Amazon islands in his boat, the **Vamos**. Barbara Hulse is busily engaged in studying Portuguese.

**Geneva, Switzerland**—The Juliens are making progress in language study. Brother Julien feels that the spiritual need is very great in this city which once knew the thrill of the Reformation.

**Bangui, Africa**—A new preaching center is being established at Bafio, a large village about two miles from the present church at Bangui. The first meeting there was attended by 350 people.

**Kailua, Hawaii**—Rev. Foster Tresise reports good response and results in the young people's class. Also, attendances are on the increase at Grace Chapel.

**United States**—The George Cone family is due to leave Bangui, Africa, on March 25 by plane, and to arrive in New York City on March 26. Their beginning furlough plans are to go directly to Florida to visit Mrs. Cone's parents. Later they will be making headquarters at Winona Lake while Brother Cone takes part in missionary rallies.

**Yalohe, Africa**—The missionaries are rejoicing in the decisions which are seen every Sunday. The native pastor, a man of God and an excellent preacher, is much burdened for souls. The Lord is blessing in surrounding villages also. Recently the Yalohe pastor baptized sixty-six candidates in four churches on the road toward Boda, long considered difficult territory.

**Corral de Bustos, Argentina**—A number of decisions for Christ were made in the recent young people's camp.

**Miami, Fla.**—The Maxwell Brenneman family is scheduled to fly from here on March 12 for San Juan, Puerto Rico, to begin their missionary service there.

**Capanema, Brazil**—A Catholic Action group of laymen, organized recently, is spreading false propaganda in an attempt to destroy the Brethren testimony conducted by the Zielaskos. So far no harm has been done by this opposition; rather, it has been to the benefit of our work!

**Modesto, Calif.**—Rev. Martin Garber, who is being treated for a back injury, is showing improvement. It is hoped an operation may not be necessary.

**Long Beach, Calif.**—The foreign-board members met in their midyear meeting here at the First Brethren Church March 2-6.

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THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



After completing over 18,000 miles by plane and train and auto, much of this time being spent on two continents—Europe and Africa—we are stirred anew by the world's need for the simple message of Jesus Christ. This just adds to the total conviction already gained from visit-

ing the servants of the Lord we have found there. We have enjoyed every Christian hospitality at their hands. But these are so few in number compared to the masses of the population. It may be one out of one hundred, or one out of 500, or one out of 1,000 who knows the

I suppose it is because of this courtesy and friendliness which we have found in every land that we are stirred with a yearning that all of these people should at least have the privilege of knowing personally the Lord Jesus Christ.

Spiritual darkness isn't limited to those in the so-called heathen lands. Those in spiritual darkness need not necessarily wear only bustles and loincloths. Many who are fully civilized and highly educated, who have a tradition of generations of enlightenment, may still be in abysmal spiritual darkness. So frequently the very culture and polish of these people causes our hearts to go out to them. We visited so many in recent months who give every evidence of living in spiritual darkness, without any personal knowledge of Jesus Christ; yet people who proved themselves to be our friends.

By this our hearts are stirred. I hope we will be spurred to action. Stirring results in spurring. Our prayer is that we may be enabled to present the challenges which are so real to us, that those with whom we communicate may be stirred and spurred as well.

We need to realize anew that men and women without Jesus Christ as personal Saviour are lost; they are headed for a Christless grave. If God's Word is true, there is no eternal hope for them. In this old world millions are dying without Christ. We are told that 106 per minute go out into a Christless eternity. Let us realize to the full this deplorable condition, and be stirred and spurred to action.

# Stirred and Spurred

By Russell D. Barnard

ing Argentina, Brazil, Mexico, Hawaii, and other lands.

It isn't that we compare needs, thinking one land needs the Gospel more than another. It is true some lands have more gospel witnesses per 1,000 of the population than others, and it is true in some lands the response to the gospel message is more rapid and more enthusiastic than in others. It really isn't a matter of greater need or lesser need, it is just **need** that is challenging us. God wants His Gospel to be given out in every land whether thickly or sparsely populated.

It isn't how many people we pass up in the preaching of the Gospel that counts. It is how many people are contacted so that they hear and understand the gospel message.

We have been impressed in all these lands by the sterling quality

Lord. And these dear folk are trying to occupy for the Lord Jesus Christ. But, they are so far separated on the wall—it would seem that they are hopelessly outnumbered. We are happy to count our Brethren missionaries and workers as a part of this precious few. We are happy to think of ourselves as a part of that family.

However, the thing which stirs me is the ninety-nine out of one hundred, or the 499 out of 500, or the 999 out of 1,000 still without Jesus Christ. That is the proportion in so many lands. These are often gracious and friendly people. Graciousness and friendliness is evidenced even in the poorest village in Africa. The people would run to our auto; they would shake hands; they would bring gifts. In every possible way they would say, "You are welcome!"

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**Jose Marmol, Argentina**—Praise the Lord for another answer to prayer. There has been a critical need in regard to housing for the Maconaghys. It seemed they were going to have to move from their rented house; to find anything else to rent was almost impossible, and it was an inopportune time to buy. Now through circumstances which have come about, it is possible for them to continue living in the present home until their time of furlough.

**Winona Lake, Ind.**—The missionary rallies, which began in the Northwest on February 1, moved to Northern California, then to Southern California for two weeks, closing there March 1. On March 8 they will begin in the Southeast District, continuing uninterrupted through different districts for ten weeks.

**Belem, Brazil**—Fifteen decisions for Christ have come in the new work recently established by the Altigs here. A Bible-study course for converts is being started. In the testimony at Coqueiro recently there have been five decisions for Christ, all by men.

## *A Delegate's Report*

of "The First General Assembly" of our African Churches

as told to Miss Mary Emmert

There had been a two-hour church service in the morning, and then a meeting of the church members at 2 p.m., where twenty-five individuals were admonished, restored to fellowship, or otherwise dealt with. After more than two hours of this, the delegate was finally given his opportunity.

It is to the credit of the native audience of several hundred people that they listened attentively to his twenty-minute report and afterwards to the remarks of the pastor for a like period. (Every Sunday the church here has five hours of services. Our American audiences might well pattern after the fortitude of the African Christians. The speaker in the morning service had said that those who were asking for it to be shortened so they could go elsewhere were tares in the wheat field—we should spend the Lord's Day in His service.)

The delegate spoke first of the large number from every district in our field who had attended this conference. In the morning service he had spoken a few moments of the wonderful welcome the Bellevue

people had given them, and how abundantly their physical needs had been cared for.

Now he spoke of the conference motto. "One heart in Christ Jesus," and he dwelt on the significance of it in the church. There should be love and fellowship among all, one heart and one mind. Anyone trying to cause division should be put out of the church.

If any church was quarrelsome and sent their pastor away without a just cause, they should be left without a pastor. It was their own fault and their responsibility.

A church should not interfere with the government of any other church. They should beware of letters purporting to come from some other church unless they bear the church seal on them.

Christian young people are to marry Christians, and should be careful that their future helpmate knows how to read the Bible. All women should be encouraged to learn to read. The educational program needs the support of all. Each member should give toward the Educational Fund.



A group at the conference

The pastors should be given a yearly vacation. Churches should be built of brick with aluminum roof wherever possible, but otherwise with native material.

Much was said in favor of a missionary pastor at each station. "The missionary says we are now able to run our own churches, but we still need their teaching and their counseling."

He ended his report by again emphasizing the necessity for "one heart," thus having himself shown a wonderful example by dwelling upon the blessings of the conference, and by not at all mentioning anything to the contrary. By his remarks and those of the pastor it was evident that the conference had been a great experience for them.

## *Dedication of the Children's Dormitory*

By Mrs. Harold Dunning

A dream became a reality. Faith was brought to completion, believing was fulfilled in seeing. After many years of praying and planning and waiting, and after a year and a half of building, the school dormitory was completed and ready for occupancy.

During the field council of the Africa missionaries, which was at-

tended this time also by our Brethren Barnard and Landrum, the first use was made of the building when twenty-five adults and children stayed in it. The Donald Spanglers had been able to move in as soon as school was out at the end of November, and the children were to be with them in February when school began again.

A dedication service was held in the living room of the dorm on the first night of the new year. All the chairs were occupied, the walls were lined with people standing, and the children and some adults sat on the floor. The overflow crowd was in the dining room. It was a happy occasion.

Rev. Donald Hocking led the



# IN AFRICA

group in a brief song service. Mrs. Albert Balzer sang "God Bless This House," after which Dr. O. D. Jobson gave a quick resume of the history of the Missionary Children's School. The Spanglers and Miss Ruth Kent each spoke briefly, as did the visiting board members. Rev. Marvin Goodman offered the dedicatory prayer.

This school had first been a dream and a prayer in the heart of the earliest missionaries. Later it was tried on a small scale, first at Bassai and then at Yaloke with Charles and Marguerite Taber, Kenneth Sheldon, and Roger Jobson forming the student body. But many pressures and too small a personnel

made it impracticable until the coming of Miss Kent in 1946.

At that time Miss Ruth Snyder and Miss Florence Bickel became houseparents and a small mud schoolhouse was built at Bellevue. When Miss Marie Mishler came to the field, she became the housemother and remained in this work for eight years. During this time the school was moved to the Bible Institute station for two years, then to Yaloke, and finally back to B.I. again. The Wayne Beavers served as houseparents, with the Harold Dunning's helping for one school term, until the Spanglers could take over. Gradually the number of children has increased until this term there are seventeen in the school.

As we look back at what the Lord has done for the children of this school, we can only praise Him. Consider, if you will, how Charles Taber, one of the first students, is now the head of our educational work among the Africans and will be sending his oldest daughter to the present school at the beginning of the next school year. Other alumni are in various places training for the Lord's work or already serving Him. One teaches in a Christian day school, another is taking nurse's training, several are being graduated from high school this year with definite plans for further Christian training. Others are still in high school. Some are serving Him in their churches as Christian laymen. All stand in need of your continued prayer. All but the one who is already promoted to the place of perfect service and joy and praise. When the roll is called up yonder, may they **all** be there!

## *Bangui Dedicates a Church*

By Dr. Orville D. Jobson

The Bangui Brethren Church was dedicated on December 14, 1958, to the glory of the Lord Jesus Christ in the presence of a representative group of missionaries, business and commercial men, government officials, and approximately 2,300 African Christians and guests.

The edifice which was begun on June 23 was completed on October 25, and the first service was held in the new auditorium the following Lord's Day. The urgency of the need for an adequate meeting place spurred the construction on to completion in record time. Dedication Day was the fourth anniversary of the organization of the church and therefore one of double rejoicing.

The platform and choir loft were decorated with palms and colorful tropical croton leaves. The tri-color flag of France and the five-color flag of the new Republic of Oubangui-Chari stood on each side of the pulpit.

One hundred and fifty Protestant

boys from the secondary schools of the city attended in a body dressed in their white uniforms. Across the aisle were thirty girls from the girls college in uniforms and colorful headdress.

African and missionary pastors took part in the service, and two choirs rendered special numbers. The offertory was played on organ and xylophone by missionaries.

The service was opened by Noel Gaiwaka, the local pastor, who led the invocation. The Scriptures were read by Mr. de Luze, the new pastor of the French Protestant Church of the city. Brethren Barnard and Landrum brought greetings from the home churches and Brethren Missions around the world. They were interpreted by missionaries. A brief history of the church was read by Joseph Ngoguia, an outstanding deacon of the church. He also expressed appreciation to those who had contributed to the erection of the new church. Special mention



The new church

was made of the faithfulness of our God in granting the ground on which the church is built.

The message was delivered by Jean-Louis Steudler, our newest missionary, who joined the mission in September, coming from Switzerland. It was a clear, straightforward gospel message setting forth the Lord Jesus Christ as the only foundation for hope and salvation.

(Continued on page 151)

# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

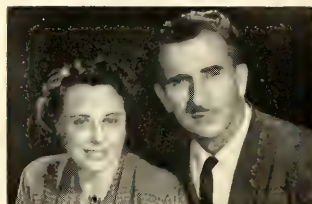
Box 588—Winona Lake, Ind.

## Pictures of Europe



Here are some of the pictures Uncle Clyde brought back with him. At the left, the first picture shows Dr. Barnard, Pastor Hansen, and missionaries Fred Fogle and Tom Julien at Pastor Hansen's church in Denmark. Second, schoolchildren in Schwarzenau, Germany. Third, Rheims cathedral in Germany. At the right, first, palace guards at Copenhagen, Denmark. Second, Uncle Clyde preaching and Fred Fogle interpreting at our church in Lyon, France. Third, the Fogle home in Lyon, France. Fourth, the Julien family, Miss Ruth Snyder (she is back in Africa now), Mrs. Fogle, Fred Fogle, and Uncle Clyde at the Fogle home.

## KNOWING YOUR MISSIONARIES



The Balzers first went to Africa in 1946. Mr. Al Balzer is our builder in Africa. He builds hospitals, churches, and homes for the missionaries. His wife, Elsie, teaches Bible and music to the women and children. They usually live in a trailer because they travel around to different places to work.

## MARY MISSIONARY—





# THE SPECIAL DAY

By Mrs. Donald Bishop



Girl reciting at the special program

When you got up this morning, did you say, "What will I wear to school today, Mother?" In Argentina there is no trouble concerning what the boys and girls are going to wear. All the boys and girls wear uniforms. In the public schools, they wear white uniforms. The girl's uniform buttons in back and is tied by a sash. The boy's uniform buttons in front and is worn with a belt. You American boys would feel funny wearing something like a nurse's uniform to school, wouldn't you? Imagine—a skirt! But the Argentine boys are used to doing just that, and it doesn't seem funny to them.

A few weeks ago Gail, who is attending the public school just a block away from our house, was

talking about a special program they were going to have at their school. Even on special occasions the children wear their uniforms. Gail said: "Mommy, you have to wash my uniform so it is real nice and white with a lot of starch and ironed especially nice."

This is the way the girls talk about their uniforms in Argentina. Instead of talking about the color and style of their new dress for a special occasion, they talk about getting their uniform to look nicer than anybody else's uniform. So Mommy did her best to prepare the uniform in a very special way. The mummies of Argentina spend a lot of time on these uniforms—washing and ironing—and the nicer uniforms have a lot of pleats.

Gail was very particular that day when she put on her uniform. The sash had to be tied "just so," and little sister mustn't touch it at all. Gail left the house and Mommy stood out in front watching her little girl go down the street, walking carefully so as not to muss that uniform. Mommy smiled to herself and said that maybe her "tomboy" would be a "senorita" yet.

Mommy also thought about the hearts of the boys and girls and men and women of their little town. There is a very special day in the future—the second coming of the Lord Jesus. Each person has a heart. It is dirty-black because of sin, and each person must have a white

(Continued on page 153)

## BANGUI DEDICATES A CHURCH

(Continued from page 149)

This was very appropriate as there were present a large number of Europeans and educated Africans who had never attended a Protestant service before. May God continue to use the message in the hearts of those who heard.

The dedicatory prayer was offered by the writer, and the pastor, Pierre Bondounga, pronounced the benediction.

The corps of ushers did a wonderful job in placing the large number of people and in keeping order. (Several hundred people were obliged to sit on the outside; for these we wired up an additional loudspeaker.) Early in the service,

however, the public address system failed, but the speakers raised their voices and were heard remarkably well.

The two services, one in French and the other in Sango, lasted a total of four hours. The Sango service, which was second, was attended by 1400 people. During this service, which was more informal, the pastor called on several guests for greetings and expressed his appreciation to the members who gave themselves without reserve to the task of building the church. He called on Mr. Balzer, who superintended the building of the church, to come forward and receive a beautiful bronze African spear and a painting of the church done by an African. He was greeted by

hearty handshakes from the pastor and members of the church council.

The message at this service was given by Pastor Levi Boujou from Yaloke on the "Living Temple." It was a fitting message for the occasion. The day will go down in the history of the Bangui church as one of victory and glory for the Lord Jesus Christ and His church in Bangui.

It is our prayer that those of the faithful who witnessed this solemn service will dedicate their lives anew to Christ and sanctify the Lord God in their hearts, growing in grace and the knowledge of our Lord Jesus Christ. A great ministry lies before this African church. Pray with us that they may seize the opportunities of the open door!

# The "Do It Yourself" Project

Maria and Raimundo had been married several months when they came to the conclusion that their family life wasn't too happy. They were living with his parents, which isn't an ideal situation in any country. Since the parents were not believers, there was difficulty in having any family devotions, and at times even opposition to their attending church services. One morning Raimundo asked his wife if she wouldn't like a little house of her own. Her dark brown eyes filled with tears of joy as she answered him. Of course she would like that, but how could he do it? She knew he had no job.

"If you will help me a little," he proposed, "we can make one ourselves while I have no employment."

"Do you know how? Do you think you can really do it yourself?" His little wife was full of questions and not too sure of success in such a large venture.

The next morning they were both to be seen on the little plot of ground given them by his father, measuring and marking with stakes, leveling off the ground. You see, the ground had to be fairly level, for that was to be the floor of their new little home.

When they finished preparing the ground, early one morning they both set off for the dense woods perhaps two or three miles away. They walked barefoot down the road—he, straight and tall and very dark; she, very small, and some lighter in complexion. In his hand he carried a long-bladed heavy knife, which we call a *tercado*. Their young hearts were light and happy as they thought of their goal, their own home.

"First we'll cut some rather large trees to make the ridge pole and corner upright poles," he explained. "You can strip off all the smaller branches and leaves for me."

As they cut their way through the undergrowth, he looked about for just the right size and length, then began to hack away at the tree with his *tercado*. When the poles were cut, Maria began her work of strip-

ping them. Left alone for a while, she could imagine all kinds of horrible lizards, snakes, and bugs in the woods. Not having stopped for lunch (or even a "coffee break"), about two o'clock they began to gather the results of their day's work. Strong vines, which are always near, were used to tie the fresh green poles in a bundle.

With a large bundle on Raimundo's shoulders and a smaller one for Maria to carry, they began trudging along the dusty road home, satisfied with their work for that day.

"Are you sure you have the right trees? You didn't measure a thing," the anxious little wife queried.

"Measure! I'll just make the house the size of the poles," he explained.

For several days they were busy as beavers. To speed up the work,



By Mrs. J. Keith Altig

Maria would hand nails or poles or whatever Raimundo would ask for. The next few trips into the woods were easier, for they needed smaller trees then. The young husband, eager to show his little new wife his knowledge, always kept explaining what he was going to do.

"I have put four large poles upright into the ground for each corner, and on the ends taller ones to hold up the ridge pole. There are two longer poles on the sides nailed on top of these, and of course two shorter ones for the front and back. I have placed the ridge pole on the two taller trees in the middle and braced them to each corner, which makes it look like an inverted 'v.' Now we are bringing these smaller ones to make a siding like a checker board and some to hold up the tile

on the roof. You remember my dad gave us that old tile in the back yard that was left over after he repaired the roof of his house."

"Yes, I know, but that tile is so dirty and green with moss," she replied thoughtfully.

"That's where you can help tomorrow while I nail these smaller poles in place. The tile will all have to be scraped clean and the broken ones thrown to one side."

So, as he nailed and sawed, she cleaned tile so that they were all ready to put in place just when he was ready for them. Then they had a roof, so they moved into their house.

Two hammocks, a small charcoal stove and a box for a table was the extent of their furniture. Consequently, moving day wasn't much of a chore. The rest to be moved was one old battered suitcase which held clothes for both of them, plus two cups, two plates, two spoons, and a kettle.

Naturally, Raimundo and Maria were anxious to finish their little home, so right away he began digging a hole out of which he might take the clay which would make the right consistency for the mud walls. In just a few days all the mud was packed in the squares made by the upright and cross pieces of trees.

The finishing, such as the two windows and two doors, was a little harder and more costly. Some rough boards were purchased for this. In all, the little "honeymoon" house cost about four or five dollars. Now the little bride has her own home and sweeps the dust off the dirt floor every morning.

These young people are members of our congregation in Icoaraci, Brazil, and are new Christians. They are interested in establishing a Christian home, so that is one of the reasons they left their relatives. Now they can have family devotions and go to church services as often as they please. They still are scoffed at and ridiculed, but it relieves their hearts to know they are following the will of their Lord.



# CHURCHES SHOWING INCREASE

*These churches gave this much more for Brethren Foreign Missions in 1958 than 1957*

1. Mansfield, Ohio (Grace) .....	\$4,124.24	38. Fillmore, Calif. ....	127.25
2. Winona Lake, Ind. ....	1,932.25	39. Rialto, Calif. ....	126.92
3. Dayton, Ohio (N. Riverdale) .....	1,876.84	40. Fort Wayne, Ind. (Grace) .....	123.93
4. Middlebranch, Ohio .....	1,853.25	41. Leon, Iowa .....	91.01
5. Dayton, Ohio (First) .....	1,504.58	42. Portis, Kans. ....	90.88
6. Wooster, Ohio .....	1,449.72	43. Cuyahoga Falls, Ohio .....	84.80
7. Flora, Ind. ....	868.67	44. Alexandria, Va. ....	84.01
8. San Diego, Calif. ....	865.16	45. Peru, Ind. ....	79.99
9. Hagerstown, Md. (Grace) .....	780.90	46. Hagerstown, Md. (Calvary) .....	79.01
10. Fort Lauderdale, Fla. ....	741.93	47. Artesia, Calif. ....	73.84
11. Whittier, Calif. (Community) .....	737.64	48. Washington, D. C. ....	72.79
12. Conemaugh, Pa. (Pike) .....	691.14	49. Elkhart, Ind. ....	64.97
13. Seal Beach, Calif. ....	661.10	50. Winona, Minn. ....	62.80
14. Honolulu, Hawaii .....	550.00	51. Altoona, Pa. (First) .....	58.10
15. Sidney, Ind. ....	452.45	52. Radford, Va. ....	55.02
16. Grandview, Wash. ....	403.01	53. La Verne, Calif. ....	52.72
17. West Covina, Calif. ....	379.49	54. Long Beach, Calif. (First) .....	50.22
18. Ashland, Ohio .....	345.89	55. Grafton, W. Va. ....	46.41
19. Whittier, Calif. (First) .....	322.86	56. Dryhill, Ky. ....	43.32
20. Bellflower, Calif. ....	317.06	57. Long Beach, Calif. (Los Altos) .....	37.76
21. Parkersburg, W. Va. ....	314.00	58. Taos, N. Mex. ....	37.18
22. Leesburg, Ind. ....	307.10	59. Covington, Ohio .....	33.95
23. Cheyenne, Wyo. ....	295.84	60. Kokomo, Ind. ....	33.92
24. Listie, Pa. ....	267.01	61. Virginia Beach, Va. ....	33.84
25. Kittanning, Pa. ....	257.14	62. Covington, Va. ....	26.79
26. Bell, Calif. ....	248.64	63. Palmyra, Pa. ....	23.09
27. Montclair, Calif. ....	242.60	64. Ranchos de Taos, N. Mex. ....	22.19
28. Cleveland, Ohio .....	237.91	65. Englewood, Ohio .....	20.00
29. Buena Vista, Va. ....	232.88	66. Limestone, Tenn. ....	19.07
30. Cedar Rapids, Iowa .....	216.69	67. Chico, Calif. ....	10.60
31. York, Pa. ....	208.51	68. Paramount, Calif. ....	10.22
32. Wheaton, Ill. ....	208.35	69. Accident, Md. ....	10.00
33. Modesto, Calif. (La Loma) .....	197.20	70. Arroyo Hondo, N. Mex. ....	3.84
34. Ankenytown, Ohio .....	195.98	71. Oxnard, Calif. ....	3.65
35. Berne, Ind. ....	162.53	72. Phoenix, Ariz. ....	1.27
36. Lansing, Mich. ....	156.70	73. Alto, Mich. ....	1.08
37. San Jose, Calif. ....	155.50	74. Beaver City, Nebr. ....	.42

## THE SPECIAL DAY

(Continued from page 151)

heart if he wants to go to heaven with Jesus when He comes to this earth again. But the mummies can't

wash and clean the black hearts and thus prepare their children for that special day when the Lord comes. Only the Lord Jesus can do that. It is only the Lord Jesus who can wash those dirty hearts and make the hearts clean and white.

Won't you pray that the people

of Corral de Bustos will listen to the Gospel and prepare themselves for that very special occasion when the Lord comes by letting Jesus come into their hearts and wash them clean?

And, say—maybe you have a dirty heart yet yourself!

**MEYERSDALE, PA.** Clyde Caes has resigned from the pastorate of the Summit Mills Brethren Church to take effect May 8.

**SAN BERNARDINO, CALIF.** Lyle Marvin has been called to serve the Grace Brethren Church for the tenth year.

**BEAUMONT, CALIF.** Wendell E. Kent, pastor of the Cherry Valley Brethren Church, was the speaker on the morning devotional broadcast of radio station PKAS the week of Feb. 15-21. The program is sponsored by the Pass Ministerial Association.

**WOOSTER, OHIO.** Open house was held at the newly acquired property of the First Brethren Church on Feb. 15. This property is north of the church. Kenneth Ashman is pastor.

**WINONA LAKE, IND.** The National WMC executive committee held their midyear meeting here Feb. 16-17. Mrs. Paul Dick, of Winchester, Va., is president.

**COLORADO SPRINGS, COLO.** People who are interested in beginning a Brethren Bible class here with a Brethren testimony in view should contact Rev. Russell Williams, 1752 Cheshire Dr., Cheyenne, Wyo.

**BELLVILLE, OHIO.** Mr. William D. Stone, father of Mrs. C. W. Mayes, wife of the pastor of the First Brethren Church, Long Beach, Calif., went to be with the Lord on Feb. 7.

**CORRECTION.** The news brief in the Feb. 28 issue relative to Mrs. R. H. Kettell being in the Marshalltown, Iowa, hospital should have read Brother R. H. Kettell. Prayer is requested.

**DALLAS CENTER, IOWA.** The basketball team of the First Brethren Church, Forrest Jackson, pastor, won the East Des Moines Church League championship. Seven consecutive wins were recorded for the team.

**GRANGER, IOWA.** Mr. and Mrs. Sam Emmert, members of the First Brethren Church of Dallas Center, celebrated their 71st wedding anniversary on Feb. 9. Mr. and Mrs. Emmert are the uncle and aunt of Miss Mary Emmert, our missionary to Africa.

**JOHNSTOWN, PA.** Rollin Sandy, president of the National Laymen's Fellowship and pastor of the Sidney (Ind.) Brethren Church, conducted services in this area Feb. 22.

**JOHNSTOWN, PA.** A commissioning service was held for Miss Lois Ringler, candidate for service in French Equatorial Africa, at the First Brethren Church on Mar. 1. Miss Ringler plans to leave in the late spring for language study in France.

**ALTOONA, PA.** The East Fellowship youth rally will be held at the First Brethren Church on Mar. 13-14.

**LONDON.** Joseph Stalin is in heaven, according to the "Red" dean of Canterbury. Dr. Hewlett Johnson, controversial figure of the Church of England, made the statement on his 85th birthday recently, explaining that "Stalin was a rough and stern man . . . because he had a dirty job to do. But God's eye is a big eye and sees everything, good and bad. To know all is to forgive all. So from heaven's point of view," said Johnson, "I think Stalin is safe."

The dean (who should not be confused with the archbishop of Canterbury) said he did not regret any of his actions that have earned him the title of the Church of England's most controversial figure. "I have seen God's purpose develop with the upsurge of communism," he said, "which of course means the same thing as Christianity." He commended the Soviet Encyclopedia for devoting 78 lines to him and only eight to Jesus Christ "because," he said, "I'm alive and Christ isn't."

**MADRID.** Three Spanish Baptist churches have been closed by the police. Largest of the three is a new structure built by an expanding congregation at Calle Verdi. After

the new church was built, the police refused to allow its doors to be opened for worship. Another church at Pueblo Nuevo, reconstructed after being destroyed by the civil war, has also been shut down. A third is the Baptist church at Turo de la Peira. A pastor in Madrid who defied the police ban is due to appear in court soon.

**SYDNEY, AUSTRALIA.** A cheering welcome was accorded American Evangelist Billy Graham on his arrival here Feb. 11. More than 2,000 persons, including many women with children in their arms, were on hand to shout their welcome and sing hymns as Graham arrived for his Australian campaigns.

**CHICAGO.** What is described as the first summer conference of its kind for girls interested in nursing as a career has been planned by the Nurses Christian Fellowship division of Inter-Varsity Christian Fellowship. Designed especially for girls who have completed their junior or senior year in high school, or who are already in college, the pre-nursing conference is scheduled for June 15-20 at Cedar Lake, Ind.

**MADRID, SOUTH INDIA.** Two thousand official delegates from every state of India and 15 other nations attended the Youth for Christ International 10th World Congress for Christian Youth here Jan. 4-10. More than half of the delegates were teen-agers.

**SPECIAL.** With something of the impact of his personality still felt across the nation, Russian Deputy Premier Anastas I. Mikoyan, the Kremlin's No. 1 salesman, can be best understood by Christians in the light of his earlier training. Mikoyan joined the Bolsheviks in 1915 right after his graduation from an Armenian seminary at Tiflis, to which his father had sent him to become a Catholic priest of the Nestorian rite. Discussing his education, Mikoyan said: "When I received my certificate, I had a very clear feeling that I did not believe in God and that I had, in fact, received a certificate in materialistic uncertainty; the more I studied religion the less I believed in God."



# 70<sup>th</sup> Annual Conference

OF THE

**NATIONAL FELLOWSHIP OF BRETHREN CHURCHES**

*Winona Lake, Indiana*

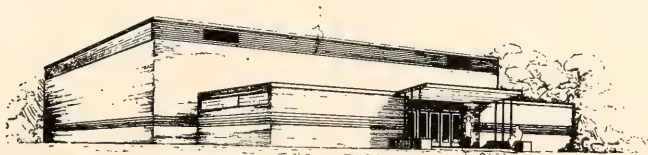
**August 17-23**

*Witness the Dedication of the Two New*

**COLLEGE BUILDINGS**



Grace College Educational Building



Grace College Gymnasium

**SUNDAY SCHOOL CONVENTION--AUGUST 16-17**

# The Brethren Missionary Herald

AND

## The National Sunday School Board

ARE



**ANNOUNCING**

### **GRADED SUNDAY SCHOOL LESSONS**

FULL DETAILS AUG. 17 AT  
SUNDAY SCHOOL  
CONVENTION

*Cradle Roll Through Adult*  
*Beginning October 1959*

DETAILED ORDER BLANKS  
WILL BE MAILED IN JULY

PRACTICAL HELPS  
FOR ADULT DEPT.

NEW TEACHING AIDS

Visual teaching aids bring greater teaching impact and better learning. You can influence your pupils for Christ in a marvelous way by using proper aids.

Word Cards, Bible Memory Set, Alphabet Bible Flashcards, Teaching Pictures, Junior Memory Course kit, Torah Scroll, Primary Visual kits, Junior Visual kit, et cetera, are being introduced to all Brethren churches.

The list is cross-indexed so it tells you at a glance which aids to use with each lesson, and it also tells you all the lessons where one particular aid can be used. This helps you plan wise, economical use of each item your purchase.



*Teaching Aids  
A' Plenty*



GRADE		FALL (1)	WINTER (2)	SPRING (3)	SUMMER (4)	
AGES	2 & 3	NURSERY	Learning About God 1958 & 1960	Learning About Jesus 1959 & 1961	Learning About God's World 1959 & 1961	Learning to Please God 1959 & 1961
			Tell Me of Bible Children 1959 & 1961	Tell Me Stories of Jesus 1960 & 1962	Tell Me of God's Love 1960 & 1962	Tell Me About God's Friends 1960 & 1962
4 & 5		BEGINNER	Our Heavenly Father's Gifts 1958 & 1960	Jesus and His Friends 1959 & 1961	Living Together Happily 1959 & 1961	Bible Stories I Love to Hear 1959 & 1961
			God's Gifts 1959 & 1961	Jesus, Our Loving Helper 1960 & 1962	Our Heavenly Father's Plans 1960 & 1962	Bible Friends 1960 & 1962
6	1	PRIMARY	First Bible Stories	First Stories of Jesus	Stories of Joseph	Stories of Moses
7	2		Old Testament Stories	Words and Deeds of Jesus	Stories of David	Kings and Prophets
8	3		Stories About God's Helpers	Great Lessons Jesus Taught	Jesus and His Disciple Peter	Stories of Paul
9	4	JUNIOR	Stories of the Beginnings	Abraham, Isaac and Jacob	Joseph, Job and Moses	Adventures in the Wilderness
10	5		The Conquest of the Promised Land	Adventures in the Promised Land	Israel's First Kings	David and Solomon
11	6		Stories from the Book of Kings	Stories of the Prophets	Dark Days for the Hebrews	Heroes of the Faith
12	7	JUNIOR HIGH	The Christian Life	Jesus the Teacher (Luke, Part 1)	Jesus the Saviour (Luke, Part 2)	The Wonderful Word
13	8		The Love of God (John, Part 1)	The Light of the World (John, Part 2)	The First Christian Church (Acts, Part 1)	The First Christian Pioneers (Acts, Part 2)
14	9		God's Plan Drawn (Part 1)	God's Plan Revealed (Part 2)	God's Plan Completed (Part 3)	God's Plan for My Life
15	10	HIGH SCHOOL	Highlights of Scripture	God's Great Covenants	Christ in My Everyday Life	Works and Words of Jesus
16	11		Genesis—Nehemiah	Esther—Malachi	Matthew—Philippians	Colossians—Revelation
17	12		Great Words of the Bible	Why I Believe the Bible	Marks of a Christian	The Church Through the Years
	2 courses	God the Father and His Son	God, His Son and the Spirit	Great Proofs of Faith	Great Themes of Faith	
		ADULT	A THROUGH-THE-BIBLE COURSE  BRETHREN QUARTERLY (Ad.) _____ BRETHREN TEACHER QUARTERLY _____  Jesus the Christ "A Gospel Harmony"			

# INSIDE THE SECRETS

## Chapter 3

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert. The first chapter began with the February 21 issue, and a chapter is presented each week until the story (fiction) is finished.

**SYNOPSIS:** A family from Paris rented rooms for the summer in the hill country of Cevennes, France. The son of the family, John Paul, was rather bored with the quiet life of the hills, as compared to busy Paris. He decided to take a hike. About an hour later he met a mountain boy by the name of Etienne, who soon will play an important part in John Paul's life.

Six o'clock! It was a little early to get up. At home such an hour would be normal, for he had lessons to study and a thirty-five minute walk to get to school. But here there was nothing pressing; the time belonged to oneself. John Paul thought of seeing Etienne again, but not yet!

The sky was clear this morning, and the pale light of the dawn slowly chased away the darkness of the bedroom. Through the window John Paul saw one side of the tower which made an angle with the old house.

"Look at that!" he remarked, "the blue shutters on the third floor are partly open. Ordinarily they are tightly closed. I had the idea that no one ever went up there."

Minutes passed. Birds darted by like black shadows. The big plane tree softly swung its branches back and forth noiselessly, as if it respected the sleep of those who were still dozing. John Paul now heard the big wooden shoes of Francine clapping over the door sill of the kitchen, then sounding fainter in the interior. The courageous girl was preparing breakfast while Papa and Mama were still sleeping. "They can say, when they get back to Paris, that they had taken a rest cure in bed!"

Suddenly, John Paul saw two hands seizing the blue shutters which swung shut, squeaking on their hinges. The young boy was puzzled.

Who then lived in the tower? One would say that this person was afraid to make himself known "I must

solve this mystery!" he said burying himself deep in the lavender scented sheets.

\* \* \*

An hour later, the Parisian descended into the kitchen, which was filled with the aroma of the good coffee which Francine was preparing.

"What do you know!" thought the young girl as she greeted him with a smile, "our lad is happy today!"

John Paul was indeed whistling with all his heart. If the man in the tower had slipped his memory, he had not for a moment forgotten the encounter of last evening! Today he had decided definitely to see Etienne again and to get somewhat to the bottom of his thoughts. This would not be easy, for the country youth appeared jealous of his secrets. With perseverance and diplomacy, however, he counted on succeeding. Since he was free the whole morning, John Paul would go and rejoin him soon after breakfast.

In several mouthfuls the boy swallowed his three slices of butter-bread, and with one gulp he emptied his enormous bowl of milk-coffee. Then, without saying a word, he took the path which led downward.

The air was fresh, laden with the odor of lavender. The country was beautiful at this early morning hour. Before him, on the other side of the stream, was the mountain in ter-

minations. Its steep slopes had been transformed by the labor of generations past into huge staircases. These terraces were long strips of thin soil two or three yards wide, held in place by plain little stone walls. In these stairstep gardens grew grapevines and a few stunted olive trees with twisted trunks which gave a little shade to the dried-out ground. All this gave a wild appearance to the landscape, which was not without beauty. In spite of the poorness of the soil, the people were able to make a living in this land, but they could only do so at the price of being very serious minded and economical. Besides, of late years the farms were being abandoned one after another. "The young people prefer the city," repeated Grandfather Adolphe sadly as he remembered the well-inhabited mountains of former times. In the valley there were only two chimneys that gave forth smoke any more—the Oumbras and the Olivettes!

John Paul hastened his steps. He could now see the house of Etienne far away. What should he do in order to meet him? Silence reigned in all the country. One could hear neither the bells of the goats nor the barking of the watchdog, nor the wooden shoes of the large boy. John Paul looked in every direction. No one! He did not dare climb up to the farm, for as yet he did not know anyone who lived there. A little disappointed, he sat down on a rock jutting over the path.

"There is nothing to do but wait," he murmured. "It is the only thing to do!" But how long would it be?

He began to whistle as loudly as he could. Would he perhaps be heard? Must he go back empty handed to the Oumbras? He was beginning to consider it when a little black dog — Etienne's—suddenly burst through a bush and threw himself upon him, wagging his tail, panting.





"It is strange," thought the Parisian, "he does not bark! Does he also have orders not to talk? Perhaps he recognized me!"

John Paul patted him affectionately, which seemed to give him great pleasure. "Where is your master?" he asked several times.

The dog did not seem to understand. He continued to circle his new friend wiggling his chest energetically.

Steps! There was big Etienne, standing behind John Paul. You would say that he came out of the ground. He looked on amused at the friendly scene before him. Indeed, the young fellow, greatly outdone, had much difficulty in protecting himself from the large strokes of the damp tongue which Fallot lavished upon him to the full. Dogs have a displeasing way of witnessing their affection. At least that was John Paul's opinion.

"Ah! there you are! How happy I am to see you!"

Etienne replied nothing.

"Did you work at the farm this morning?"

"No!"

"Then you explored the mountain!"

"Yes, I happened to."

"Are you happy with your findings?"

"Very! I am on a good trail."

Such a reply only served to excite the curiosity of John Paul who wanted so much to know and to be acquainted with the secrets of his companion!

"Tell me, I beg of you . . ." he risked asking.

Etienne, silent, hesitating, regarded his little friend. The latter looked so friendly, so interested, and so imploring that he was touched at last. To tell the truth, he was burning with the desire to tell someone of his exploits.

"Well, here it is!" Such an expression of satisfaction filled John Paul who was now all eyes and ears.

"Day before yesterday," he said, "I discovered up there, toward that thicket of oaks, a little hole, the opening of which was obstructed by large stones. With difficulty, I cleared out the entry; then I slid into a sort of long tunnel several

yards in length which ended in a room as large as our kitchen. It was dark in there! It is a shame, for what I saw was extraordinary."

The two boys were silent a moment as if to realize all that the word "extraordinary" might contain. John Paul was overcome by it. He would have asked many questions, but would it have been wise? Could one explain the extraordinary?

"It is a grotto, then!" he said suddenly.

"Sure enough! Besides, one feels a draft of cold air which comes from the interior. Without doubt the underground galleries lead out farther on."

"Would you like for us to go see it?"

"Not today, it is too late! Besides it is indispensable that we equip ourselves thoroughly before adventuring into this grotto."

"Equip ourselves! Just what is necessary?"

"First a lamp, and then a long cord . . . and after that a good lunch, for one advances very slowly, in grip with difficulties without number. It is exhausting work."

"A lamp, I understand that," added John Paul, "but why the cord?"

"To imitate Little-Thumb who threw down white pebbles to trace his way back. We shall tie one of the ends of the cord to the entrance and we shall unroll it as we go. In this way we shall be sure of not losing our way back. One could easily take the wrong fork in the maze of underground galleries."

"Bravo!" said our little Parisian, full of admiration and a wee bit excited by all these things. "You are a wise and prudent man. With you I shall not be afraid."

"Only," continued Etienne whom success had intoxicated and made talkative, "we must find a lamp! A good electric lamp! Unfortunately, there is none at our house!"

"I shall see to that," replied John Paul only too happy to have a role to play. "Papa always has one in the car, and the battery is almost new." John Paul pranced! How exciting the mountain was! "Until tomorrow, Etienne!" he said in leaving his friend.

"Yes, but very early, for the visit

will be long. Eight o'clock, not later! Put on a good wool sweater; it is cold underground."

"Agreed! Until tomorrow!"

And the two friends separated, happy at the thought of their approaching adventure.

(To be continued)

## EP NEWS

CHICAGO, ILL. Preparation of a new one-volume Bible commentary has been announced by Moody Press. Entitled **The Wycliffe Commentary**, it will be more than 1,000 pages in length and will attempt to cover the text of the entire Bible phrase by phrase. Coeditors of this project are Dr. Charles F. Pfeiffer, professor of Old Testament at Moody Bible institute, and Dr. Everett F. Harrison, professor of New Testament at Fuller Theological Seminary. The editors will be assisted by 31 writers representing 20 schools in the Old Testament field and 19 writers representing 16 schools in the New Testament field.

WASHINGTON. **Christianity Today** magazine predicts that what the National Council of Churches does to give free expression to its own constituency may well determine future prestige of the Protestant church unity movement.

The "objectionable conclusions" of the Fifth World Order Study Conference were not spontaneous, the magazine charges in an article in its February 2 issue. "They were hailed openly," the article said, "as the prelude to a year-long ecumenical peace offensive in the 144,000 churches of the NCC beginning next June." "The sense of indignation at grass-roots—where the ecumenical movement has always been weak—now clamors for official expression. What the NCC does to give free expression to its own constituency may well be determinative of ecumenical morale and prestige in the immediate future," Christianity Today added.

LONDON. The Belgrade branch of the British and Foreign Bible Society has obtained permission to import 200 Bibles a month in the form of registered parcels from abroad.



## BRETHREN DAY OF PRAYER MARCH 15

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1-2).

### FOREIGN MISSIONS

Pray for Brethren Dowdy and Marshall in Argentina as they help out in the Bible Institute; this involves a great deal of traveling for them.

Pray for the need in Africa for gospel literature in the Sango language, and pray for our missionaries who are attempting to supply this need.

Continue to pray for those who are ministering in the missionary rallies through the different districts during the foreign-mission season.

Pray for journeying mercies and the Lord's blessings for the Brenne-mans as they depart for Puerto Rico to begin their missionary service, and for the Cones as they return on furlough from Africa.

### GRACE SEMINARY, COLLEGE

Praise God for the good second semester registration, including a number of new students.

Praise God for the excellent Bible conference in January.

Pray for Seminary students who are facing a heavy schedule looking forward to graduation.

Pray for the choir tour the last two weeks of March, and for plans for the summer teams visiting the churches.

Pray for the graduating students that they may find God's will as to their field of service.

### HOME MISSIONS

Pray for the interim pastors at Lansing, Mich.; Johnson City, Tenn., and West Covina, Calif.; and also pray for the new pastors that will be taking over as the details are worked out.

Pray for the executive committee with the area directors who will be meeting in April to consider the work of Brethren home missions for this year.

Pray for the early completion of the building programs at Hatboro, Pa.; Berrien Springs, Mich.; and San Bernardino, Calif.

Pray for the need of building programs to be completed in order to continue the work of our Brethren Construction Company crews.

Praise God for Mansfield, Ohio, and Fort Lauderdale, Fla. going self-supporting.

### BYC

Praise the Lord for the provision of office space in the new college building.

Pray that God will provide several pieces of much needed equipment, such as an adding machine (perhaps used).

Pray for the director's itinerary to the various churches, and for the week of meetings in Taos, N. Mex., during the Easter season.

Pray for funds and personnel for the summer missionary programs.

Pray for district conferences and youths' part in them. Pray that God will bless the challenge of youth to be presented by the youth council to each district conference.

### EVANGELISTIC CRUSADE

Pray for the ministry of the Crusade team in California and Ohio during the month of March.

Pray that God will lead the Board of Evangelism in making decisions relative to the expansion of this ministry.

### SMM

Pray that the offerings received this month for the national confer-

ence expense will be sufficient to meet the need.

Pray for SMM national officers that the Lord will give them wisdom in their office.

### SUNDAY SCHOOL

Pray that the Loyalty Campaign may bear fruit in the lives of our Sunday-school teachers, officers, and pupils.

Pray for a real concern on the part of our teachers and workers in relation to the spiritual welfare of every pupil.

Pray for workshops and conventions in several districts in the coming months.

### WMC

Pray that all the councils will observe the 15th day of the month for prayer.

Pray that all the councils will stress tract distribution and visitation.

Pray that each council will show greater interest in Sisterhood.

Pray that the WMC foreign-missions offering will be sufficient to meet the missionary project.

Pray that each member will know the blessing of sacrificial giving and living.

### LAYMEN

Pray for all the National Christian laymen who are working with our missionaries on the foreign fields.

Pray for our two laymen, Brothers Albert Balzer and Donald Spangler as they serve the Lord in Africa.

Pray that more laymen will surrender themselves to the service of the Lord.

Pray for the laymen who are in full-time service in the homeland.

### MISSIONARY HERALD

Praise the Lord for the wonderful way in which the special January 31 edition of the Missionary Herald has been accepted and used by both pastors and lay people.

Pray for the guidance of the Holy Spirit in the arrangements being made regarding the new Sunday-school curriculum to go into effect the last quarter of 1959.

Pray that the wisdom of God may continually be given to the management of the Missionary Herald.



WMC ISSUE

MARCH 14, 1959

*Brethren*

# *Missionary Herald*



# CHRIST MY LIFE



Mrs. Paul Dick

## FROM THE PRESIDENT'S PEN

Let us go forward anticipating the **Goal—Christ My Life** (Phil. 3:14). We must not be just “spectator” Christians as implied in the third chapter of Philippians, but give of ourselves. We must radiate the joy that comes from a greater devotion for prayer, Bible study, soul-winning, and missionary giving. Dr. Clyde Narra-more in his book **This Way to Happiness** has written the following thoughts: “The greatest joys in life come as we invest ourselves in others. When God’s people give their money to further the Gospel, they are investing in eternal souls. Giving is one of the greatest joys of being a Christian. It is a privilege.”

Time for a check-up! How real is this goal to us? Are there evidences of revival within our local councils? Are new links being added to the chain to represent the souls saved because we are Women Manifesting Christ? Your prayer chairman will have only the names recorded on the links that we give to her. How are we witnessing? Witnessing involves the whole life of a Christian. Has the Lord answered a prayer for you recently? Tell somebody about it. When we share with others what the Lord has done for us, it strengthens the Christian, and can give the unsaved a desire to know the One who leads and strengthens us. Let us always have before us the Goal—Christ My Life.

### Missionary Residence Report

March, April, and May is our foreign mission quar-ter. This is the third year of our five-year plan to build a new Missionary Residence at Winona Lake. During the last two years our gifts toward the residence have totaled \$6,505.16. Our goal this year is \$3,200. Philippians 4:17 is the verse we are using this year for our motive for giving all our offerings. May you find greater joy in the fruit abounding to your account as this offering is received.

The WMC appreciates the prayerful consideration the foreign board has been giving to this project. It is the purpose of the foreign board to begin construction this spring. The greatest problem has been that of securing proper lots in the desired location. The plan is to build several units suitable for our retired and re-tiring missionaries. Thus, our present Residence will be

available for larger missionary families. The need for the Residence is urgent! Pray for the best location, and an offering to make the Residence a reality.

### Missionary Rallies and Conferences

At this time of year we have opportunities to attend missionary rallies in our churches. We desire that our WMC ladies will faithfully support these in every possible way: prayer, attendance, hospitality, treasure-chest gifts, and pastoral cooperation. Through these mission-ary conferences we learn the personal needs of these “good ambassadors of Christ.” There are many ways to encourage these faithful servants. Read again the Pen Pointer **Beyond Our Borders** for suggestions and reminders. Mrs. Max Brenneman, our California Dis-trict president, is claiming our year’s theme verse (Phil. 4:13) in a very special way. As she assumes her new responsibilities with her family in Puerto Rico, the prayers of the WMC ladies around the world are united for her in this new missionary field. We will miss Elaine on our national WMC board, but are rejoicing that her surrendered life will bring joy to many others. This challenges us to ask ourselves in what way has our theme verse changed our lives this year? This might be a suggestion for testimonies in a monthly devotional meet-ing. “I can . . . through Christ.” It means simply, I am willing and the Lord provides the strength. It is being willing to surrender joyfully to the Lord that which He has given us: time, talents, possessions, and life itself.

### WMC Executive Meeting

The national WMC officers met at Winona during the midwinter to plan for the coming year in our orga-nization. We are only your representatives and welcome your suggestions. Your district president is also your representative at our national board meetings. There are ladies at work all year also on these committees: conference program, devotional program for 1959-60, and 1960-61, Missionary Residence, nominating, Ob-jectives and Recommendations, Pen Pointers, and Con-stitution Revision. All of these need our regular pray-

(Continued on page 166)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 11

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# Two Doors

By Mrs. Herman Schumacher

Osceola, Ind.

Christ—My Life. Three small words and yet so full of eternal hope! They are the difference between life and death and heaven and hell.

Let us suppose the warden of a prison would have the right to lead all of the prisoners to a place where they could see two doors. One is marked, "Execution—My Death," the other "Freedom—My Life." Suppose he should then say to them: "Here are two ways out of this place; you may go through either one of the doors that you choose." Is it foolish to ask which way every prisoner would go? The door to "Execution—My Death" would never be opened. Yet, that is exactly the choice too many, in every walk of life, are making every day. They may not be aware of their grave decision, but they are making it nevertheless.

The doors I am speaking of, are marked "Christ—My Life" and "Satan—My Death." Here, the door to death, is swinging constantly, while the door to life is so seldom used. Why? The answer is in Matthew 7:14: "Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." To the natural eye, the wide gate and broad way are the most attractive. It is the easiest gate to go through because it is broad and wide. In John 10:9 Jesus says, "I am the door." This door is strait and narrow, but oh the beauty, satisfaction, and peace when once we pass through!

No place in the Bible are we told that this way will be easy for us, but Jesus has given us the promise, that "My yoke is easy and my burden is light." With His yoke upon us, He alone can make this way easy.

There are some burdens and testings we could never bear, apart from our great Burden-bearer. However, the least burdens are made even lighter with His yoke upon us. We must recognize this and claim him as our very Life.

Once we have chosen the door, "Christ—My Life," it is His life we show forth and not our own. It only becomes hard and difficult when we forget to reflect Him. The so-called great of the world reflect only themselves. I am sure we well remember the pictures and articles published about the great Il Duce and der Fuehrer a few years ago. Their pomp and glory was blazoned across every newspaper and magazine in our country reflecting **their** might, **their** power, **their** greatness. But like Belshazzar of old, they were weighed in the balances and found wanting. We, as the children of a great God, after claiming His life, must be very careful to always show forth His greatness. How easy to forget at times, and want this body of flesh to be seen.

As women manifesting Christ, let us show Him to the world so much that when individuals face the choice of the two doors, "Christ—My Life" will be their hearts' desire because they have seen the results in us. Just what is it they have seen? First, we said there is beauty in Christ. We read in Psalm 27:4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." There is no beauty in self. It is empty and vain. The only beauty is in the Lord, and we just become beautiful when we show forth His beauty.

Secondly, there is satisfaction in Christ. Again in the precious Psalm 107 and verse 9, we read: "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Yet, how many Christians show forth dissatisfaction with almost everything about their lives. Oh, that we might learn with Paul: "I have learned, in whatsoever state I am, therewith to be content." If we really are satisfied in Christ, it cannot help but show.

Third and last, we said there is peace in Christ. In John 14:27 Jesus tells us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Today, the world is talking a great deal about making peace, but Jesus says the peace He has left with us is not like that. The peace of the world is always a surface thing that can be here today and gone tomorrow, but His peace is abiding and dwells within us. In an hour of great trial, God gave me the above verse. Also the one in Philipians 4:7: "And the peace of God, which passeth all understanding, **shall** keep your hearts and minds through Christ Jesus." To me, the word "shall" stood out very black. I found it to be as real as "shall not come into condemnation" and "shall not perish." His peace does keep our hearts and minds. The hearts of the people of this world are failing them for fear, and mental institutions are filled to overflowing with folk whose poor minds are unable to bear the stress of this life any longer. Thank God for His peace!

The world will be able to see more clearly the right door to choose when we show them that Christ is our life in His beauty, His satisfaction, and His peace.

# Ponderings from Philippians

BY A MOTHER

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11). Have you been prone to think (as I have) when reading this verse that it's a good verse for missionaries? We are all too ready to feel that because we are "just" a housewife and mother we don't have the privileges of confessing our Saviour as Lord, as do the missionaries who are out in the fields of harvest. But really, we have everything to our advantage. We have people coming to our door, and can meet them on our own ground as God leads them our way.

Would the salesman, the milkman, the mailman, or anyone who had been to our home be surprised to learn from our neighbor down the street that we have named the name of Jesus, or does the smile on our face, the words of encouragement, a tract when the opportunity arises show that the love of the Lord is in us, and we are living for Him? "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

As mothers, we have the great responsibility and privilege of helping to "train up a child in the way that he should go." Sometimes I feel that the home is the most difficult place to live out our testimony. It's the place where we are tempted to "let down," and if we feel like being unpleasant, we are. If we feel like shouting, we shout. If we feel like grumbling, we grumble. But when we remember the lives we are influencing, we should guard our testimonies cautiously. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

Have you ever wished after your husband has gone to work and the children to school and the house becomes quiet that you could call them

back, and start the day over again? Do you remember the edge in your voice when you told that teen-ager to "hurry up," or the impatience you showed when you told that little fellow the second (or third) time to brush his teeth before he left? Or were you so busy doing "little" things that you didn't have time for a smile or sweet word when you told your husband goodbye? If we have helped them start the day cheerfully by our actions and words in a Christian manner, that's the way they will greet their classmates, teachers, and co-workers.

Have you been startled to hear a child of yours speak of a person or situation unkindly, and realize that they were quoting you or your ac-

tions? "But if I live in the flesh, this is the fruit of my labour" (Phil. 1:22a). So it is with the manner in which we live before our children. If we say we **have** to teach a Sunday-school class, rather than that we are privileged to teach, we are going to discourage them from ever looking forward to teaching His Word.

We need constantly to seek His



Mrs. Homer Waller  
Sunnyside, Washington

wisdom as we manage these earthly homes, letting our children know that we count our commission as Mother a high calling. I thank the Lord for three fine children who have placed their trust in Him, knowing that their paths will not always be easy, but that He will always be there to guide.

(Continued on page 166)

## MISSIONARY BIRTHDAYS FOR MAY

<b>Africa—</b>	
Mary Hope Beaver	May 7, 1946
Bozoum via Bangui, French Equatorial Africa.	
Kathleen Lois Taber	May 9, 1955
Mission Evangelique, Yaloke via Bangui, French Equatorial Africa.	
Alberta Mae Dunning	May 11, 1949
Bozoum via Bangui, French Equatorial Africa.	
Daniel Keith Hocking	May 21, 1958
M'Baiki via Bangui, French Equatorial Africa.	
Naomi Ruth Mason	May 28, 1948
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.	
<b>Argentina—</b>	
Rita Dorene Hoyt	May 18, 1944
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, South America.	
Mrs. James B. Marshall	May 25
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.	
Rev. James B. Marshall	May 28
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.	
<b>Brazil—</b>	
Rev. John W. Zielasko	May 7
1630 Sebastiao Freitas, Capanema, Para, Brazil.	
<b>France—</b>	
Victor Fredrick Fogle	May 1, 1949
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	
<b>Mexico—</b>	
Sharon Rachel Haag	May 9, 1948
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Kathryn Sue Howard	May 29, 1948
406 Mary Ave., Calexico, Calif., U.S.A.	
<b>In the United States—</b>	
Mr. Donald Spangler	May 4
P. O. Box 588, Winona Lake, Ind.	
Miss Grace Byron	May 7
P. O. Box 588, Winona Lake, Ind.	
Camille Sue Cone	May 26, 1955
c/o Rev. George E. Cone, Box 332, Winona Lake, Ind.	



# 1958-59

## Birthday

## Missionary



# Mrs.

# Fred

# Fogle

Looking starry-eyed into the future, many a young girl has dreamed of the comfortable, snug home and life awaiting her someday. But to some the Lord has spoken in a special way, calling them to serve Him in places far from loved ones and the comforts of home. The earlier plans and dreams vanish as realization comes that only His way is best.

Born in Carlisle, Pa., on August 7, 1925, Maurita Myers enjoyed a normal childhood in a Christian home. She was blessed with parents who knew the meaning of the verse: "Train up a child in the way he should go; and when he is old, he will not depart from it." Maurita accepted the Lord while she was a child, but it wasn't until her teenage years that she began to realize that the Lord had saved her for a purpose. However, after she finished high school, she looked lightly upon her opportunity to go to college, a fact she now regrets. Rather, those being the war years, she took a government job with excellent pay for one so young.

On a Christian boat cruise, Maurita became acquainted with a young man named Fred Fogle. Little did she know then that a few years later they would be sailing the ocean together! Fred was studying to be an engineer at the University of Maryland. Because of the war he was taken into the Marines but planned to go back to school later to finish his training in engineering. The future looked rosy to Maurita as she contemplated the beautiful home she and her engineer-husband would have someday. But the Lord had other plans.

When Fred came home and asked Maurita how she would like to be a pastor's wife, her heart sank and her dream house melted away. The Lord recalled to her a promise she

had made to Him earlier, that she would do whatever He wanted her to do. As is usually true in such decisions, it wasn't easy for Maurita to say "Yes" to the Lord, but she did—and then it was "Yes" to Fred, too.

Things happened quickly then. Maurita and Fred were married, and after a three-day honeymoon they were off to Grace Seminary. Maurita attempted to "bring home the bacon" while her husband studied, but little Beckie appeared before Fred finished seminary. So, as many other seminary students in the past and present, Fred had to study and work, too.

Following Fred's graduation in 1949, the Fogles moved to Ankenytown, Ohio, where for two years he pastored the First Brethren Church. Their two sons, Victor and Neal, were born during that time. And it was while Fred was preaching to others, seeking to impart to them a burden for missions, that God spoke to him, asking "... and what about yourself?"

Then Fred had another question

for Maurita: "How would you like to go to France as a missionary?" This decision wasn't so hard for her as the previous one, but they waited and prayed to be sure it was the Lord's will. Still He was saying to them, "Go." Again they said "Yes."

Baby Neal was only eight weeks old when the Fogle family sailed for France. It was the fall of 1951 when they became our first Brethren missionaries in France. They studied in Paris for some months, for it was of primary importance that they know the language. In the summer of 1953 they moved to Lyon in south-central France, the place the Lord led to establish a Brethren testimony. Aside from a furlough of some months in 1955, they have been on the job for Him in Lyon since that time. How they are rejoicing that the Tom Juliens have come as the first reinforcements for the missionary staff in France where for eight years the Foglees were the only Brethren missionaries! Continue to pray for Fred, Maurita, and their children as they serve in this gospel-hardened land.

## WMC Executive Committee Meeting



Pictured above is your national WMC executive committee during the dinner hour at Winona Lake, Ind., Tuesday, February 17. Left to right are Mrs. Harold Eting, Mrs. Chester McCall, Mrs. Paul Dick, Mrs. Norman Uphouse, Mrs. Rose Foster, Mrs. Jesse Deloe, Mrs. Scott Weaver, Mrs. Willard Smith, and Mrs. Ted Henning.

# Income Tax Time

By Mrs. John Hottle

Allegheny District WMC President

Income tax becomes very important in our thinking at this time of year. We always marvel at the amount we have taken in during the year and yet the little we have to show for it. This is one feature of earthly riches—the ease with which they seem to leave us.

I am glad to say that I am rich, not in earthly possessions, but in possessions which are not taxable.

I have a safety deposit box filled with the wisdom and peace found in God's Word. I have assurance in Christ, the love of family and friends, and the joy of loving in return. Prayer is the key to this box and opens all the treasures of heaven. I also have a checkbook that gives me the privilege to draw on an unlimited account.

I have a collection of art treasures which are not taxable. This collection includes the lovely color of autumn leaves, the view from my kitchen window, the flaming red of a sunset, the beauty of a rainbow, the deep green of the lawn, the beauty of the first curls or the "rainbows" that sparkle from shining clean windows.

I have a treasury of memories which are not taxable. The joys of youth, skating, coasting, picnics, a shared home, quiet talks around the family altar, the faith revealed in children's prayers, a letter from a loved one, the baby's first smile, a vacation trip, and the joy of returning safely home.

I have a treasury of music which

money cannot buy. The lullabies of childhood, evenings gathered around the family organ, the children's piano lessons, the singing of birds, rain on the roof, music of white

sheets flapping in the breeze, and a boy's whistling. What a melody rings in our hearts when we have the love of Christ.

Yes; I am rich, for I have found that true riches are measured in Him. I have some nontaxable assets which include a mansion in glory, and treasures in the bank where thieves cannot break through and steal. I have all these by the grace of God and would gladly point all to the source of these riches, even Christ Jesus our Lord.

## We, the Women

**Whittier, Calif.** The ladies of the Whittier WMC (First) have been quite active this year.

This past fall we had the pleasure of entertaining the fall conference of the California District at our church. It is always a pleasure to meet with all our sisters of the other churches and have Christian fellowship.

Early last fall the ladies made and bought many garments for children, and sent them to the children in Taos, N. Mex. Then later they prepared and sent several boxes of nice used clothing to Cuba, N. Mex.

Also many pounds of soap was made and sent to the Navajo workers.

On December 11 the ladies of the WMC prepared and served a lovely Christmas banquet for the members and friends of the church. The tables were beautifully decorated in keeping with the Christmas season. Dr. Jack MacArthur was the speaker of the evening. The soloist was Rev. Charles Turner, world missions—"Air Crusade for Christ." There were 228 people who enjoyed this fine evening of fellowship and spiritual blessings.

—Mrs. Harry M. Crawford, secy.

### FROM THE PRESIDENT'S PEN

(Continued from page 162)

ers. The Lord is blessing our united efforts in WMC because of your faithfulness.

### National Sunday School Board Report

We are happy to report the progress being made by our NSSB with their part of the WMC Christian Education offering. There will be a Training Course for summer DVBS workers beginning March 30 through April 3. The classes will be held at Grace College in the evening under the direction of the National Sunday School Board. We rejoice that we can share in the training of young people for DVBS work on the home-missions fields and local churches. There is a fine response to the filmstrip library the WMC purchased for the Sunday

School Board. The library will soon be organized to send books to the local Sunday school upon request. This is the report from Brother Harold Etling. How many of these materials are you using in your local Sunday school to help reach the lost for Christ? This available material will help to bring the truths of God's Word to the hearts and minds of all ages in Sunday school.

### PONDERINGS FROM PHILIPPIANS

(Continued from page 164)

I'm thankful too that as a Mother I need "be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

### WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
First Vice President (Project)—Mrs. Harold Etling, Box 718, Winona Lake, Ind.  
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.  
Recording Secretary—Mrs. Scott Weaver, R.R. 2, Osceola, Ind.  
Assistant Secretary—Mrs. Willard K. Smith, 2183 Stratsboro Rd., Hudson, Ohio.  
Financial Secretary—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.  
Literature Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.  
Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.  
Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.



# SURRENDER

## MY MÖTTO

### SALVATION MY MESSAGE

By Miss Sandra Talbot

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation" (Isa. 12:2). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Jesus Christ is my salvation; and Christ, the Word, is my message.

The Lord Jesus Christ, who was in the beginning with God, was made flesh and took upon himself the form of a servant and was made in the likeness of sinful men. Christ became flesh and blood that through death He might destroy the Devil who had the power of death. He humbled himself and became obedient unto death, even the death of the cross. Christ, our salvation, is the matchless, spotless, Lamb of God, the sinless One, who was made sin for us that we might be made the righteousness of God in Him. Christ met God's just demand for our disobedience when He bore our sins in His own body on the tree. Christ gave His life that we might have life in Him. Jesus saith: "I am the way, the truth, and the life" (John 14:6). By the grace of God we were delivered from the power of sin and translated into the kingdom of His dear Son, in whom we have redemption through His blood, the forgiveness of sins.

What a blessed gift Christ provided for whosoever believeth.

What blessed assurance we have in Christ, our eternal life! By God's love and grace, Christ was given to be our substitute, to bear our shame, and to suffer death for our sin. Praise the Lord, we have salvation from the penalty and power of sin. "Christ has for sin atonement made; what a wonderful Saviour!" Who can compare with Him?

Christ redeemed us and baptized us into new life indwelt by the Holy Spirit. He told His disciples that He must go away so that the Father might send a Comforter, the person of the Holy Spirit. Christ not only gave us life, but He also gave us the power to live it for His glory. He did not leave us alone but provided for us a constant Companion, who will abide with us forever. Christ saved us from loneliness when He prayed to the Father to send the Holy Spirit to manifest himself to us.

Christ also saved us from ignorance, for the Holy Spirit according to John 14:26, shall teach us all things, and bring all things to our remembrance. What a promise! We who are weak in the flesh have been born again in the Spirit, and have been given the power to live and know Christ, our salvation.

Christ is God's gift to us; what we become through Christ is our gift to God. May it be our desire to know Jesus Christ, our salvation, and to make Him known to the lost.

Christ will be manifested to us, by the Holy Spirit, as we desire Him. The Holy Spirit will control our lives, and live Christ through us when "what God claims, we yield; what we yield, He accepts; what He accepts, He fills; what He fills, He uses."

May Christ Jesus be our joy of living, and may His blessed salvation be our message.

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### PRAYER REQUESTS

Pray for Miss Barbara Hulse as she labors in her new field of Brazil. Ask the Lord to show **you** just what He would have you give toward this, our national project.

Continue to uphold your national, district, and local officers in prayer.

Pray that the needed offerings will come in this month for our birthday project, higher education of missionaries' children.

Pray that many SMM girls will be able to attend Grace College Senior Day, and that they will find their way clear to enroll in our Brethren college.

Pray for the national program committees that are compiling the lessons for the next two years. Think especially of the Iowa District as they complete the coming year's programs.

# Juniors' Devotional Topic



By Mrs. Scott Weaver

Salvation means to set free, or to rescue, or save from sin and hell.

Message is a word spoken (or written) from one person to another.

Dear Sisterhood girls, have you ever said one word to anyone to set him free from sin? Are we ashamed to speak for our Lord? Afraid to free our friends from sin? Let's check the things we talked about today. Was it our studies? "I can't get the assignment! I can't understand the teacher! Oh, what a low grade I received, but it was all the teacher's fault! She surely didn't do this or that right! I felt sorry for Janie or Jim, he got a raw deal. What a square she is! Did you hear what she said?" On and on we talk day after day. "... every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). Do we waste words, girls? Jesus said to "tell the gospel"—tell everyone. What a message we have!

Jesus hung on Calvary's cross. His last words were, "It is finished." He meant the whole plan of salvation was completed. He died to pay for our sins. After He arose from the dead He said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We are to tell everyone they can be set free from sin!

Do we really see our dear friends, who are not Christians, as sinners? We come home from school with "Oh mother, Mary cussed today," or "They caught those boys smoking," or "Johnny stole some money from the teacher's desk." Then we look down on them and never try

to love them to Jesus. Our Lord always pointed to their sin, but He said if they'd believe in Him, He would give them eternal life. He gave them new hearts on the inside so that sin would not rule anymore. He rescued them; He set them free from sin.

Girls, we are to do the same. By our words we are to tell boys and girls how to be free from sin. If they have stolen, tell them that the thief on the cross was saved and went to heaven. Maybe they'd like to hear how a thief believed in Jesus and was saved. If they have cursed, tell them a man named Peter cursed and turned against Jesus but became ashamed, repented, and turned from sin. How amazing that by our words others can be set free from sin!

Write this in your Bible. God has used it to lead many to himself. First ask two questions: "Would you like to go to heaven?" (Almost everyone wants to be known as

good, and will say "Yes.") If someone were to ask you how to become a Christian, what would you say? They will give all kinds of answers, such as pray. You say, "Yes, a Christian prays, but how do you become a Christian?" They might say, "Read the Bible." "Yes, a Christian reads the Bible, but that isn't how to become one." When they run out of questions, ask if they would like you to **show them** how to become a Christian? It will always be an honest "yes." Show them these four verses in your Bible:

Romans 3:23 "For all have sinned . . ." Romans 6:23 "... the gift of God is eternal life through Jesus Christ." John 1:12 "... but as many as received him, to them gave he power to become the sons of God." Revelation 3:20 "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in . . ." Tell them Jesus is knocking at their heart's door. Will they let Him in? Get on your knees to pray with them as they give their hearts to Jesus.

These words of yours and the written words in the Bible will bring salvation to your friends, girls! Tell them about sin, the gift of eternal life through a person, and let them invite Him into their hearts. Oh, that we might say **words** that Jesus can use to set others free from sin. Let us stop using idle words. Jesus died, arose from the grave, and said, "Go and tell." Our risen Saviour will redeem sinners. What a message! What a rescue! May every SMM girl make "Salvation My Message."

## SUGGESTED PROGRAM FOR APRIL

THEME SONG—"Surrender, My Motto"

PRAYER CHORUSES

SCRIPTURE—John 19:16-30

DEVOTIONAL TOPIC—"Salvation, My Message" Junior, Mrs. Scott Weaver; Middler and Senior, Sandra Talbot

POEM—"The Cross Was His Own"

PRAYER CIRCLE

SPECIAL NUMBER

MISSIONARY TOPIC—Junior,

Mrs. Evan Adams; Middler and Senior, Mrs. A. L. Howard

DISCUSSION—Junior, Chapter 8 **Little Shepherds of Navajoland**; Middler and Senior, Chapter 8 **Christian Girls' Problems**

CHORUS—"Since Jesus Took All My Sins Away"

BUSINESS MEETING

MEMORY VERSES—Junior, John 3:16; Middler and Senior, Acts 4:12

SMM BENEDICTION—Psalm 145:1-2



# SALVATION FOR ESTHER

By Mrs. Evan Adams

## Part Two:

The days were cooler, the colors were deepening on the mesas, and Esther realized fall was coming. Schooltime was nearing and soon she would be leaving her pet lambs and goats behind. Although she loved her homelife, she was anxious to begin her new life at the mission school. She was not afraid of the missionaries anymore since her stay at the mission when her mother had been so sick. The missionaries had just visited her hogan yesterday to have her parents sign the white paper saying she could go to the mission school. While they were there, it was decided that the missionaries would return each week to teach her mother, father, and James to read their own Navajo language. Perhaps she would learn while she was in school. She would much rather learn her own language than just the white man's.

Esther did not know it then, but starting to school so late in life would not be easy. Most Navajo parents see no reason to send their children any earlier if they are needed at home or if the children refuse to go.

Two weeks later Esther was settled in the strange new routine of school life. During chapel time and in the other services, she eagerly listened to the Bible stories she heard. During the months that followed, she memorized many verses and one in particular that meant much to her was John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It seemed so strange to hear that this one great God sent His Son to die for her. Esther had thought Jesus loved only the white people. Now she knew differently.

One night while she was kneeling by her bed in the girls' dormitory she accepted the Lord Jesus Christ as her own personal Saviour. In the weeks that followed she knew that she was no longer a prisoner in the

prison of darkness and fear. Now she was walking in a wonderful new light. She was no longer afraid of death, the greatest fear of her life. Death is a terrifying thing to the Navajo people. Mothers and fathers even run from their own dying children. If the loved one dies in the hogan, they burn the hogan to the ground.

In Esther's new-found happiness there arose a shadow. She did not tell those about her of her new life in Christ because she was afraid they would make fun of her. Yes; some of the Navajo boys and girls after years in the mission school were not Christians and liked to make fun of the ones who were. The Navajo people dislike ridicule more than most people in the world, so Esther, instead of telling and showing her happiness, shyly kept it to herself. Her heart felt heavy doing

this because she really wanted to speak, but she did not.

One Friday her father came to the mission to take her home for the weekend. Esther was very happy. She seldom went home because of the distance to travel by horse and wagon. Soon she would see her pets and her mother whom she missed very much. Before they started home

(Continued on page 170)



## SQUIBBLES

By Jeanette Turner

Your national officers held a day of board meetings Saturday, February 28, at Winona Lake, Ind. Those present were president, Penny Edenfield; vice president, Joyce Ashman; treasurer, Evelyn Tschetter; editor, Jeanette Turner; asst editor, Janet Aebly; literature secretary, Janet Hammers; patroness, Mrs. T. R. Henning, and asst patroness, Mrs. Bill Figert. They discussed the meetings for the coming national conference in August and ways to improve the Bethany Camp SMM programs.

The winners for the writing contest of the past year are **Sandra Flick**, Somerset, Pa.; **Mildred Carle**, Altoona, Pa.; **Mary Roan**, Dallas Center, Iowa; and **Connie Lou Well**, Mansfield, Ohio.

There were eighty-one girls and patronesses present at the Northwest District SMM rally in **Yakima, Wash.**, in November.

In three months the Junior SMM

at Los Altos Brethren Church, **Long Beach, Calif.**, doubled their attendance!

Postcard news items have been received from the Middler SMM of **Buena Vista, Va.**; Middler-Senior SMM of **Anaheim, Calif.**; and the Senior SMM of the Pike Brethren Church, **Conemaugh, Pa.**

In the First Brethren Church, **Grandview, Wash.**, one could hear the question being asked often: "When will Miss Hulse turn green?" One of the WMC ladies drew a large picture of Miss Barbara Hulse for the Senior SMM girls. The picture was divided into fifteen sections. As the girls reached the goal of one dollar, they would color a section. Now Miss Hulse has turned completely green!

Don't forget that bandages for Africa may be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.

# Middler-Senior Missionary Topic

By Mrs. A. L. Howard

I Corinthians 9:16-17.

Did you ever hear someone refer to a missionary with somewhat of a spirit of pity?

Missionaries, probably more than any other group in the world, are doing exactly what they want to do, the one thing that gives them more joy and satisfaction than any other, that of propagandizing the glory of God.

This propaganda takes many

forms. Here in Mexico it must always be unsuspected, for to do missionary work is forbidden by law. Here, without exception, we begin with every contact the same—with prayer and friendship. Prayer that the Holy Spirit will make effectual our propaganda, and friendship that we might represent our product, "Salvation by grace through faith," more completely. After friendship and with continued prayer, come

the written and spoken Word. This comes by means of tracts and personal testimony to teach the essentials of salvation: 1.) We are all sinners, 2.) We cannot save ourselves, 3.) Christ died to save us.

We tell the same story for which Stephen died, the same message for which Paul was imprisoned. We need no special talent, except that of faithfulness, to receive the same reward. Salvation is our message!

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## SALVATION FOR ESTHER

(Continued from page 169)

they drove to the Trading Post to buy the necessary food to eat for the next month or so. All the way home she planned just how she would tell her family that she was **now** a Christian. When she arrived home, in the excitement of the reunion, seeing James, her mother, and several of her relatives that were camping nearby, she did not tell of her new-found happiness but kept silent. Esther returned to school with a heavy heart; she was ashamed of her silence and weakness.

Sisterhood girls, how many times do we keep silent when we know we should speak to others about Jesus and His love for sinners. Are we like Esther? Are we afraid that other boys and girls will think us different? We are different you know. We love the One who first loved us and gave His life for us. We have a new life in Christ and our lives should show it. Is salvation your message? (More about Esther next month)

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## SMM OFFICIARY

President—Penny Rae Edenfield, Box 258B, R.R. 2, Uniontown, Pa.  
Vice President—Joyce Ashman, Winona Lake, Ind.  
General Secretary—Linda Baker, 7703 Isis Ave, Los Angeles, Calif.  
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Patroness—Mrs. T. R. Henning, Middlebranch, Ohio.  
Ass't Patroness—Mrs. Bill Figert, Winona Lake, Ind.

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## The Cross Was His Own

They borrowed a bed to lay His head  
When Christ the Lord came down;  
They borrowed the ass in the mountain pass  
For Him to ride to town;  
But the crown that He wore and the cross that He bore  
Were His own—  
The cross was His own.

He borrowed the bread when the crowd He fed  
On the grassy mountinside;  
He borrowed the dish of broken fish  
With which He satisfied.  
But the crown that He wore and the cross that He bore  
Were His own—  
The cross was His own.

He borrowed the ship in which to sit  
To teach the multitude;  
He borrowed a nest in which to rest—  
He had never a home so rude;  
But the crown that He wore and the cross that He bore  
Were His own—  
The cross was His own.

He borrowed a room on His way to the tomb  
The Passover lamb to eat;  
They borrowed a cave for Him a grave,  
They borrowed a winding sheet.  
But the crown that He wore and the cross that He bore  
Were His own—  
The cross was His own.

—Author unknown





Compiled by the editor

**PHILADELPHIA, PA.** Although the Third Brethren Church has requested Pastor Robert Crees to reconsider his resignation, he has announced that he will terminate his ministry there the last of May.

**WHEATON, ILL.** James C. Sweeton, pastor of the Grace Brethren Church, has accepted a position as part-time instructor in the Bible and philosophy department at Wheaton College.

**CLAYTON, OHIO.** The Southern Ohio District Conference will be held in the First Brethren Church May 20-23. The featured speaker will be Dr. Horace Dean of Christ for America. Workshops will be an added attraction for those attending the conference.

**TRACY, CALIF.** Pastor Nelson Hall reports 13 decisions in the last four weeks at the First Brethren Church. Four have been baptized and received into the church.

**LOST CREEK, KY.** Belated word has reached us that Rev. George Drushall departed from this life on Dec. 11, 1958. He served in the ministry for about 50 years.

**PARKERSBURG, W. VA.** According to Pastor Richard Placeway, attendance at the special evangelistic meetings, at the Grace Brethren Church reached 107, with an average of 77. There were three first-time decisions and seven reaffirmations. Since the meetings closed three more first-time decisions have been made. Dean Fetterhoff was the evangelist.

**MODESTO, CALIF.** A two-hour "Festival of Music" was featured recently at the La Loma Grace Brethren Church. J. Paul Miller, pastor. The entire program was a presentation of talent within the church. Two hundred new hymnals were dedicated, and an offering received nearly covered the cost of the books.

**WINONA LAKE, IND.** The executive committee of the board of the Brethren Home Missions Council convened here Feb. 17-18.

**OXNARD, CALIF.** Max Fluke has assumed the pastorate of the new Brethren work here. Mr. Fluke completed two years in Grace College, and two years in the seminary. He assumed his new work on Mar. 1.

**TROTWOOD, OHIO.** Richard Jackson, Jr., has accepted a unanimous call to become the pastor of the new Grace Brethren Church here.

**PIERSON, MICH.** Frank Brill has resigned as the pastor of the Spenser Mills Community Church.

**PERU, IND.** The overnight youth rally of the Indiana Fellowship will be held at the Peru Brethren Church Apr. 24-25. George Johnson will be the host pastor.

**FORT WAYNE, IND.** Miss Eva Cornelius of Gospel Light Publications will conduct a Sunday-school workshop at the First Brethren Church Apr. 16-17. Mark Malles is pastor.

**GOSHEN, IND.** The Indiana Fellowship of Brethren Churches will hold the annual conference at the Grace Brethren Church here, Apr. 6-9. Dr. R. Paul Miller will be the host pastor.

**WINONA LAKE, IND.** The annual Fellowship Festival of the Indiana district WMC will be held Mar. 20 at the Winona Lake Brethren Church.

**WOOSTER, OHIO.** Pastor Kenneth Ashman reports that recent evangelistic efforts in the First Brethren Church resulted in 12 first-time confessions, and 66 other decisions. Richard DeArmey was the evangelist.

**SUNNYSIDE, WASH.** The Northwest Fellowship of Brethren Churches will convene Mar. 31-Apr. 2 at the First Brethren Church. Les-

lie Moore will be the host pastor.

**KOKOMO, IND.** A record attendance was set for all services on Mar. 1 at the Indian Heights Grace Brethren Church with 121 present for the morning services. Wm. Kolb is pastor.

**DALLAS CENTER, IOWA.** The First Brethren Church concluded a ten-day evangelistic meeting on Mar. 6, with Rev. Jim Lauer of Merriam, Kans., as the evangelist. G. Forrest Jackson is pastor.

**CLAYTON, OHIO.** Richard Sellers has accepted the call to become the pastor of the First Brethren Church here.

## In Memoriam

**Mrs. Mollie Sherman**, 88, passed away at the West Palm Nursing Home in Lakewood, Fla., on Feb. 12. She was a member of the Danville Brethren Church of Danville, Ohio. She was a life member of the Foreign Missionary Society for twenty-five years.

—Roy Kriemes, pastor

**Hugh Banbury** passed away on Dec. 30, 1958. He had been a member of the Danville Brethren Church, Danville, Ohio, for over thirty years.

—Roy Kriemes, pastor

**Mrs. John Morrison** went to be with the Lord on Feb. 18, with the final service being conducted in the First Brethren Church of Winchester, Va.

—Paul Dick, pastor

## Congratulations

### WEDDING BELLS

JoAnn L. Helman and Robert E. Honodel, Mar. 8, at the First Brethren Church of Waynesboro, Pa.

Sonja Helen Thorstensen and Roger Cochran, Feb. 14, at Whittier, Calif.

### PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
South Gate, Calif.	Mar. 22-27	Arthur Pekarek	Chester Padgett
San Bernardino, Calif.	Mar. 22-29	Lyle Marvin	Leo Polman
Ankenytown, Ohio	Mar. 29-Apr. 10	Homer Miller	Gerald Teeter

# EXPLORATION

## CHAPTER 4

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert. The first chapter began with the Feb. 21 issue, and a chapter is presented each week until the story (fiction) is finished.

**SYNOPSIS:** A family from Paris is spending two months of the summer in the mountains. The son of the family, John Paul, has become a friend of a mountain boy named Etienne, who leads John into adventure and exploration of an underground grotto.

Eight o'clock was striking in the distance. John Paul was no longer in bed, neither at the farm. He was several steps from the Olivettes in company with Etienne, bundled up to the nose. Naturally, he had not closed an eye all night, he was so afraid of forgetting. He saw himself digging in the depths of the earth, discovering marvels which were to make him famous.

John Paul had his pocket light; Etienne his roll of cord.

"Let's get going!"

Etienne went first, for he was well acquainted with the path from having often followed it. The slope was steep and the underbrush slowed him down. Here they must push aside some thorns, there step over a rock, farther on climb a wall. Obstacles were not lacking, and John Paul found it hard to follow. Nevertheless, he was too proud to lag behind. He preferred to pant and to perspire rather than to let himself be outdistanced.

"We shall soon be there . . ." shouted Etienne, without turning his head. "Only fifty more yards."

The fifty yards of the country youth seemed very long to Popol who in spite of the cool morning air was sweating great drops. Sometimes in front, sometimes behind, Fallot frisked around lightly. He had the determined air of following his friends to the center of the earth if necessary.

"At last we are here!" declared Etienne. The big boy pulled himself up on a platform of limestone rock; then helped his small companion to climb it. From this promontory, the view extended very far. They could see the whole valley clear to a village of which they could only see a few houses. At the right,



behind the plane trees, the Oumbras; at the left, lower down, the Olivettes with its whitewashed walls.

John Paul sat down, out of breath. Red as Grandfather's tomatoes, his face was streaming; he "wiped" it off occasionally with a big checked handkerchief.

"Where is your grotto?" he asked looking on all sides.

"In front of you," replied Etienne with a slight smile.

"How's that! I do not see anything!"

With a kick Etienne sent flying a half-dried oak branch which he had placed there to camouflage the entrance of the grotto. Ah! if someone had stolen his secret! The hole was small, very small indeed. John Paul was worried whether or not he would be able to slip through it. He was not very large, but even then!

Without saying a word, Etienne tied the cord to a root.

"Forward!" he said like a captain. "You have only to follow me."

He pushed resolutely head first into the narrow tunnel. It was not easy! His whole body wiggled: one would think he was a mouse just now caught in a trap. Now John Paul could only see his friend's legs; then his shoes which were caught on a rock.

"My turn!" It was not without a shiver that he imitated his companion. But was it a moment to draw back? He put in his head carefully as if he were afraid to get it dirty. The hole was dark before him. Several glimmers of light

reminded him that Etienne was only a few steps away, which reassured him. John Paul advanced by jerks, tore his hands, his knees . . . hooked on to the cord which his friend was conscientiously unrolling. The tunnel was not large, so he progressed slowly.

"Courage!" said a voice which came from the depths. "No giving up!" He needed courage, for the darkness grew. In places, the rock was wet. Several drops of icy water on his neck gave him a strange and disagreeable sensation. John Paul had a horror of cold water, but for once he had to put up with it without saying a word.

His hands stretched out in front, he searched for small rough places which he could grip in order to pull himself along. He used his feet likewise by digging them into crevices in order to push himself farther. These difficult gymnastics were rather amusing.

"Here is the first room," called Etienne whose voice was deadened by the limestone vault. "One more effort. You only have two more yards!"

Two yards at this speed was a lot. John Paul, in spite of his good will, was not as fast as his stronger and better trained friend. At last, there he was at the end of this bad stage! In his turn, he came out into a large room which the light lit up feebly. At the same time he ejaculated an admiring "Oh!" The ceiling was entirely covered with little whitish stalactites, and the partition at the right was tapestried with a magnificent stone lace. The Parisian had never seen the like!

"How beautiful it is!" he exclaimed several times, "how beautiful!" He did not tire of regarding the marvels of nature which the little light made sparkle with a thousand fires.

"What you see there," said Etienne like a guide, "is a small thing: it is now that the visit begins."

To the right a dark gallery opened. It was an enormous fissure in the rock, a fissure which witnessed



to immense upheavals in the past centuries. Etienne entered with precaution, for the ground was slippery. He slowly unrolled his long cord. John Paul followed him close at hand in order to benefit from the light which the big fellow seemed to keep to himself a bit too much. Ten yards farther the gallery came to an end as though it were walled in. A little cascade of crystal pure water covered in two or three jumps the two yard drop.

"You see that hole up there?"

"Yes!"

"We must pass through it!"

John Paul would have willingly said no, but he dared not back out. Etienne had such a decided and sure air! And then, had he not promised marvels?

"That is the hardest place to get over," continued the guide, "but we shall succeed. Courage again!"

The country youth crawled up slowly, very slowly even. He took his time, examined the wall with care. He clung to the rock, placed his foot on a little projection; then with agility he hauled himself up to the entrance into the new gallery.

"Your turn," he said. "You only need to follow the same route."

It was easy to say. John Paul tried timidly, but without results. He slipped . . . he was afraid. He began over again under the impatient eyes of Etienne. Useless trouble! He was still below.

"Listen well, I am going to help you. Grasp this ridge! Good! Put your foot in that hole. Raise yourself up, and place your other foot there—good! Now give me your hand. Hold tight! One, two, three," and our little man was precipitated on to the platform.

"Now, let us go farther. The way is easy, but beware of slipping!" Five yards of easy gallery and the two children came out at the summit of an abyss of colossal dimensions. The light could barely reach the opposite wall.

Mouth open, dumb, John Paul stood rapt in admiration. All the walls were covered with lace-like rocks. Gigantic stalagmites ascended from the somber depths to rejoin the no less gigantic stalactites like fancy carved work from top to bottom. In the center, one would have said it was an immense statue of marble, built up noiselessly throughout the ages. At the right, some colonades in rows side by side made one think of large organ pipes in a

HAVANA, CUBA. Commenting on the Cuban situation, The World Home Bible League's International Office at Chicago released the following statement: "Despite the civil war in Cuba, which was brought to final completion by the victory of the Castro forces, Scripture distribution has gone on almost unabated. During the fiscal year that has just passed, at least 50,000 copies of the Scriptures have been widely placed by over 350 missionaries and pastors, who have given us enthusiastic cooperation in reaching the Bibleless homes of their native land. Said another missionary, from Matanzas Province: "In the distribution of the Scriptures we found a much better reception and interest than heretofore. Present circumstances are opening new doors of opportunity to Bible distribution."

CHICAGO. The Seminar on Church Planning, under the auspices of the Commission on Church Extension and Home Missions of the National Association of Evangelicals, was held February 16 at Trinity Seminary here. First speaker on the day's program was Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, Winona Lake, Ind., who used as his subject, "The Challenge of a Burgeoning America." Dr. Grubb showed a series of slides on the expanding metropolitan areas of the country. He told

his audience that a 54 percent population increase might be expected in these areas within the next 15 or 20 years and called attention to the tremendous opportunity for church extension which this home-mission field offers.

cathedral. The two children did not know where to look, there were so many marvels before them.

"How beautiful it is!" exclaimed John Paul. "How beautiful it is!"

The lamp searched out all the corners of the grotto. The sight was impressive, even frightening. It seemed all the time that a terrible phantom was going to come out of some dark gallery.

"How beautiful it is!" repeated our young explorers in chorus.

Etienne had put down his roll of cord on a rock. He no longer had need of it, for he was going to inspect this great excavation without going any farther. The rock was well in view, there would be no trouble in refinding the ball. The two boys came and went, their eyes opened wide. There were so many things to see! Everywhere there were innumerable forms with the most unexpected shapes and varied tints.

Now here they were, arrived at the other extremity of the immense room. They installed themselves on a rock jutting out over the chasm which they were able to reach by advancing prudently on the narrow limestone path, their shoulders plastered to the wall. The two famished young men—such exercises cave in one's stomach—pulled out their lunch which they devoured in the twinkling of an eye. Once satisfied, they sat down on the damp ground, back to back, then quickly fell asleep, won over by the fatigue of such an adventure.

(To be continued)

HUMBOLDT, NEBR. Mrs. Ward Merritt never missed teaching her Sunday-school class for 27 years. When she was taken to the hospital for an emergency appendectomy, it looked as though Mrs. Merritt's teaching record was in danger. On Sunday, however, her entire class was with her—in her hospital room. They had driven 13 miles from where the church was located to attend Sunday school.

MELBOURNE, AUSTRALIA. The 18,000-seat Meyer Music Building was jammed with a crowd estimated at approximately 25,000. Over 2,500 decisions for Christ were reported, bringing the total for the first six meetings to over 6,000. Earlier Graham had told a capacity crowd of 10,000 in Melbourne Stadium that on doctors' orders (because of his eye ailment) he has cut his crusade sermons from about an hour each to about 25 minutes.

NEW YORK. World population, "now passing through a phase of unprecedented expansion," will hit the three billion mark by 1963. So says a UN report on "Future Growth of World Population." Most of the increase, the UN says, will take place in "backward countries." This affords a great challenge for foreign-mission work.



Compiled by Roy H. Lowery

## JESUS THE TRUE VINE—JOHN 15

As Jesus left the upper room He presented himself as the True Vine (v. 1). He is the True Vine in decided contrast to Israel, the vine that brought forth wild grapes in spite of God's painstaking nurture (Isa. 5:1-7). Other vines of the Old Testament were but types of the True Vine (Gen. 49:11, 22; I Kings 4:25).

Christ as the True Vine gives sustenance to the branches for fruit bearing (vv. 4-5). The branch-life of the believer is the gift of the Vine; its life is the same life as that of the Vine. We are to be spiritually and vitally connected to Christ (Phil. 4:13). The life is the result of the new birth (II Cor. 5:17). To be born of the Spirit is to be joined to Christ (John 3:6-7). There can be no spiritual or eternal life apart from Christ (Eph. 4:24).

Christ as the Vine with life-giving power enables the living branches to bear fruit (Eph. 2:10). Some are "fruit" Christians (v. 2); and some are "more fruit" Christians (v. 2b); and others are "much fruit" Christians (vv. 5-8). This "fruit" is the fruit of the Spirit (Gal. 5:22) and of souls won to Christ. Christ's life in the branch is the secret to answered prayer (v. 7). The fruitage is all to His glory (v. 8).

He imparts the more abundant life (v. 11; II Pet. 1:4). The real measure of life is joy of achievement (Ps. 126:5-6). Through the Vine and branch arrangement His joy is our joy. Sin and disobedience kills the life that produces the joy (Ps. 51:8-12). We need always to keep our sins confessed (I John 1:9; 2:2).

In order to bear fruit there must be in the Christian's life "cleansing" (vv. 2-3; Ps. 51:7, 13), "abiding" (v. 4), and "obedience" (v. 10; Acts 5:32). The Word cleanses the life for fruit bearing as the knife prunes the vine (v. 4). We cannot do even a little without Christ (v. 5). The only proper use of the branch is to bear fruit; failing in this it is destined for the fire (v. 6). Fruit bearing is the evidence of discipleship (v. 8).

We are to continue in the posses-

sion and enjoyment of Christ's love for us (vv. 9-11). It is obedience in love that counts! We are told to love one another (vv. 12; 13:34-35). When He stood in the poor sinner's place, no love like His ever was known (v. 13). We are to keep ourselves in absolute subjection to Him (v. 14). We are more than servants (vv. 15, 20). We are friends through unrestrained fellowship (Gen. 18:17; Ps. 25:14; Isa. 50:4). There is nothing between our souls and the Saviour, and we are joint-heirs with our Elder Brother (Rom. 8:17). We are chosen for fruit bearing (v. 16). The fruit is non-perishable (Prov. 4:18; II John 8).

If a Christian is like Christ, he may expect the same enmity of the world as did Christ (v. 18; John 17:14). The meaning of verse 22 is that all other sins are light compared with the rejection of the Son of God.

As for fruit bearing, the mission of the church is not political, institutional, educational, nor sheep finding, but it is first and foremost a soul-winning station. It is so easy for the church to get side-tracked when its side issues get all the attention.

### SUGGESTED PROGRAM FOR APRIL

Opening hymns—"True Hearted, Whole Hearted"; "Look to the Lamb of God."

Scripture—John 15:1-14.

Prayer Time—Give each man present the names of two missionaries and let the men choose a partner to pray for our missionaries at one time.

Hymn—"He Lives."

A ten-minute review of a missionary book of the leader's choosing.

Business session. Receive offering for our missionary, Donald Spangler, and send offering to Mr. Ben Zimmerman, treasurer, R.R. 1, Warsaw, Ind.

Bible Study.

Closing hymn and prayer.

### WHAT OTHERS ARE DOING—

**Palmyra, Pa.** Allen Zook reports a wonderful group of men here. They sponsor a Boys Club with thirty in attendance and ten counselors, meeting each Tuesday evening. The boys do handwork, such as painting plaques, assembling airplanes, and tying flies for fishing. Out of door work is planned for this summer which will include hikes, fishing, and camping trips.

Their men go to the Lebanon County jail for a meeting each month and the laymen have charge of prayer meeting each Wednesday evening. Several of the men are building two new Sunday-school rooms in the basement, and when they are finished, others plan to do the painting. Three carloads of their men went to the district rally in Philadelphia. The new president is Earl Cassel. His address is Humelstown, Pa. R. R. 2. Rev. Robert Markley is pastor.

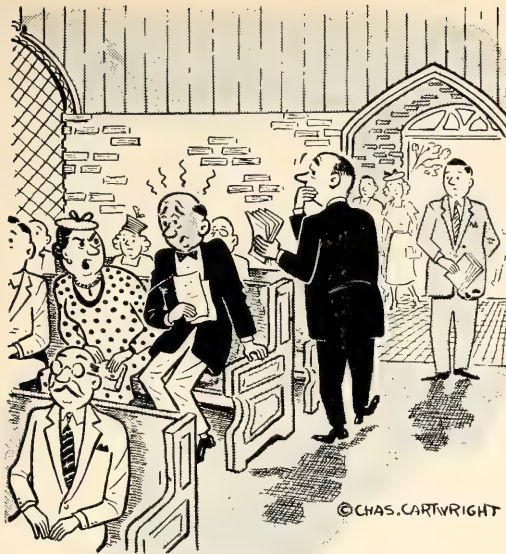
**Hagerstown, Md.** (Gay Street Brethren). Although the men of this new church have been organized less than four months, they are very active for our Lord. They have organized a Boys Club which has been the means of leading several boys to a saving faith in the Lord Jesus Christ. They have a gospel team which conducts services each month at the local gospel mission. The men had complete charge of the evening service on laymen's day, Feb. 22. Waldo Stouffer is their president, and Rev. William Howard the pastor.

**Johnstown, Pa.** (Riverside Brethren Church). The laymen here continue to be very active in gospel team work, with a strong and growing Boys Club, also a strong young men's Magnify Club through which they have led several to faith in Christ just recently. Rev. Bruce Baker is pastor.

**Philadelphia, Pa.** (Third Church). Eighty men were present here for the February meeting of the North Atlantic District Laymen. A fine program and fellowship meal were enjoyed by all and Kenneth Kohler was re-elected president for his sixth year.

**Men!** Please send news items to laymen's page editor: Roy H. Lowery, 118 W. Potomac St., Williamsport, Md.





**"You certainly gave us away—asking how much were the programs!"**

An embarrassing moment; but soon forgotten. More important, it reveals this couple obviously has no church home. Could they but foresee the times of crises ahead, which inevitably come to all—and know the comforting strength of a permanent church affiliation—one thing is sure. This very day would witness their commitment to its loving care, and a willing acceptance of their share of the accompanying responsibilities.

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## **DARIUS THE MEDE**

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—Donald J. Wiseman, Dept. of Western Asiatic Antiquities, The British Museum.

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## **PASSION OR LOVE**

How strange it is that words so different could be used interchangeably by the unthinking.

The world knows only passion—the word born of the earth and the flesh, whose message is "I desire and I shall have." Passion, whose motto is always "Self" though other hearts may break; whose flames burn in the vilest breast; whose purposes are for self and whose end is self-gratification.

How different is love, which "seeketh not her own"! 'Tis never seen among the throngs today. Love is heaven-sent and brings the purity of heaven with her breath.

This word, embracing all that's noble, only blesses. Love breathes the prayer her Lord once prayed, "Not my will—" and in self-abandonment reveals her heavenly character.

As Abraham, in love and obedience to his Lord, slew (in will, at least) his only son, so love obeys. Denying self, she nobly yields the dearest which she owns, that He who giveth love may be supreme (I Cor. 13:5).

—Miss Angie May Garber

## **QUOTABLES**

Many a man counted a fool by financiers has laid up in heaven a fortune they would envy.

A fanatic is one who is extremely enthusiastic about something you aren't the least interested in.

When the outlook is not good, try the uplook.

The man who believes in nothing bigger than himself lives in a very small world.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

—Compiled by John E. Southard

## **FROM WHERE I SIT—**

Character is like the foundation of a house—it is below the surface. So is God's work obscure. Ninety percent of every harvest is God's work and only ten percent man's. The farmer's work is all above the sod; he plows, he sows, he cultivates where all can see what he is doing. God's part of the work is under the sod where no one can see it. Whether visible or not, character is the one thing that endures.

—D. Carl Yoder

## A Second Look AT Contemporary Religious NEWS

WHEATON, ILL. Dr. William J. Cameron, professor of Greek and New Testament at Free Church College in Edinburgh, Scotland, arrived on the Wheaton College campus for the beginning of the spring semester. As visiting professor of New Testament in the graduate school, he teaches Dr. Merrill C. Tenney's classes in theology. Dr. Tenney, dean of the graduate school, is on leave of absence under the 1958-59 Wheaton Alumni grant which he is sharing with Dr. Samuel J. Schultz, chairman of the department of Bible and philosophy. Dr. Clarence B. Hale, chairman of the department of foreign languages at Wheaton, has been granted a sabbatical year plus a stipend of money as recipient of the 1959-60 Alumni award. He plans the preparation of a graded Hellenistic Greek reader as his research and writing project.

CAPETOWN, South Africa's 500 Catholic schools are in danger of being closed for lack of funds, according to a statement issued by the Bishops' Conference which met here recently. The clergymen pointed to the Bantu Education Act, passed in 1953, as the source of the trouble. At the time the Act was passed, Roman Catholics refused to turn their schools over to the state in order to get financial subsidies. Now the bishops say that "despite the \$2,100,000 raised by the 1955 Bishops' Campaign, several bishops have already had to close some schools for lack of funds. At most, the present Catholic Mission School Fund can only hope to last until the beginning of 1961."

HAVANA. Two Roman Catholic Bishops and a number of Protestant ministers in Cuba have endorsed the execution of former henchmen of the fallen Batista regime by rebel leader Fidel Castro. Roman Catholic Bishop Alfredo Muller, of Havana, said he was opposed to capital punishment but that "in this case it is justified." Three Protestant ministers in charge of a seminary in Cuba sent telegrams to President

Eisenhower and the Foreign Relations Committee of the U. S. Senate urging a halt to American criticism of the executions. The ministers applauded the moral reforms, the orderliness, and renewed faith in the government which has surged forth with the new regime. Castro has promised that religious instruction will be restored to the curriculum of state schools, explaining that in his view, religion is the best basis for moral training. The social legislation of the country, he said, must be carried out in accordance with Christian principles.

MUSKEGON, MICH. Shooting began Monday, March 9 on "Something To Die For," first overseas teen-age film to be produced by Gospel Films in cooperation with Youth for Christ, International. According to Joe Weatherly, Overseas Director for Gospel Films, a crew of four were scheduled to arrive in Singapore, Malaya, early in March. All members of the Gospel Films organization, they include: Ken Anderson, producer and director; Godfrey Buss, associate producer; Tom Spalding, cinematographer; and Dean Sundblad, unit manager.

WASHINGTON, D. C. Dr. David A. MacLennan, Brick Presbyterian Church, Rochester, N. Y., is scheduled to conduct retreats in Europe 2-6 and 9-13 March 1959, for the Protestant chaplains, the Office of the Chief of Chaplains has announced.

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# MISSIONARY HERALD

THE MISSION ISSUE

MARCH 21, 1959

By Lester E. Pifer

## *Is The Brethren Church a Soul-winning Church?*

For years we have emphasized the importance of the teaching of the Word of God. We have insisted on trained ministers of the highest caliber obtainable. Our church has grown in spiritual status to be known as a Bible teaching and preaching fellowship among the denominations. We recognize the Word of God as the absolute authority in doctrine and practice. No one would question what we teach and believe on soul-winning. Our practice in this realm can be brought into serious question.

Some of our churches can be called soul-winning churches in the sense that an organized, workable plan for reaching the lost is available and is being used by a large majority in the congregation. Too many times this work is left to the pastor or to a small minority who are willing. Some pastors and churches fail in providing the organized plan, the proper training, and the practical encouragement. Response to this sort of a program would be practically nil. Any plan of attack on the lost domain must be evaluated in the light of its usefulness, its adaptability to our people, our success in interesting new and older folks in it. A successful program in this sense will produce souls for Christ. Too many times our congregations fail to win souls because no tangible method and plan of securing prospects and a systematic follow-up program is provided for them. In the light of the imminency of the coming of Christ, such weaknesses need to be dealt with now and every excuse eliminated.

In home-mission churches we have recognized soul-winning activity as a basic principle in proper growth for the new church. It is a part of the foundation and the fabric of the church-building program. Therefore we have insisted upon an active program to reach the lost in every home-mission point. New and various programs on this important phase of church development have been submitted at each workshop each year. Our measure of success must be understood in the number of souls won each year in home missions, the response of each home-mission worker to promote and adopt a workable plan that will continue through his church's development and after it has become self-supporting. We are certain that tremendous results in precious souls coming to Christ will be the dividends of this ministry regardless of the price of human effort. Such a church will have the blessing of God and will produce the product that our Lord intended. Here is the answer to our future growth, our expansion of every mission field.

## *What Are the Essentials in Soul-winning?*

A soul-winner must first of all be born again (John

3:7). Unless he has been made a "partaker of the divine nature" (II Pet. 1:4) and has an understanding of the ministry he can perform in his new relationship (II Cor. 5:17-21), this child of God cannot be expected to bring others to Christ. How can he bring others to an experience he has not had himself?

The winner of souls must display in his life evidence of the cleansing of the blood by a practical life of righteousness (Gal. 5:16-25; Titus 2:11-13), with a surrendered life to the Saviour (Gal. 2:20). Here is a necessity that cannot be minimized. The man of the world will cry out: "Clean up your own house before you begin to show me the dirt in mine!" The failure to live according to the Word in the Christian life is probably the greatest reason for the indifference of saints to a soul-winning program.

It is necessary that the one who is concerned for souls have a basic understanding of the value and destiny of the lost soul (Mark 8:36; Rom. 6:23; Rev. 20:13-14). This knowledge borne along by a love of the lost soul (II Cor. 5:14) and backed by a constant prayer life (Phil. 4:6; I Thess. 5:17) will thrust out the child of God into the highways and byways to seek the lost.

A passion for souls cannot be produced by legislation. Passion must arise out of knowledge and a willing heart. The love of Christ overshadowing a knowledge of the destiny of men's souls, the eternal issues of men's sin at stake, the joy of the Christian experience, and our gratefulness for Christ and salvation will produce the passion. Such passion will bring a yielded life as Paul pleads in Romans 12:1 and 2: "... that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

A concern for lost souls must be taught from the pulpit, be seen in the life of the one who preaches and teaches. The pastor or Sunday-school teacher will never produce soul-winners if they are not working at the task themselves. The power of example is exceedingly important. Such a burden for the lost must be emphasized in every class of the Sunday school, every organization of the church, and demonstrated in every service at the church. Such emphasis must be continued with the process of education over a period of time to produce a general desire to reach the lost for Christ. It cannot be done in one message, a week, or even a month.

## *Why Is Soul-winning Necessary in The Brethren Church?*

Men, women, and children are lost! America's teeming millions are plunging deeper and deeper in sin. Souls are dying day by day. Many of these can be reached

(Continued on page 182)

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THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# Suburban Brethren

## Place Cornerstone

By Lester O. Smitley, Pastor

The Suburban Brethren Church of Hatboro, Pa., placed the cornerstone in their new building on Sunday, February 8, 1959. It was a very cold and windy day, but there was a real warmth in the hearts of the trustees who placed the stone in its position.

There were approximately 200 in attendance for this special service. Represented were the Philadelphia First Brethren Church, Philadelphia Third Brethren Church, and the First Brethren Church of Allentown. The pastors from these churches were present and took part in the service. A number of people from the community helped make up the total, and everyone enjoyed a tour of the building after the ceremony.

The new building is expected to be in use by the time this news gets to your home. It will take approximately another month to finish it to the point where the construction crew will be leaving. This church is being built by construction crew number two and it is the second home-mission church constructed by the same crew during my ministry.

The testimony here in Hatboro was started by the two Philadelphia churches in cooperation with the Northern Atlantic District and The Brethren Home Missions Council. Plans were drawn by architect, Robert E. Foltz, and it has been financed through the Brethren Investment Foundation with funds largely from our own district.

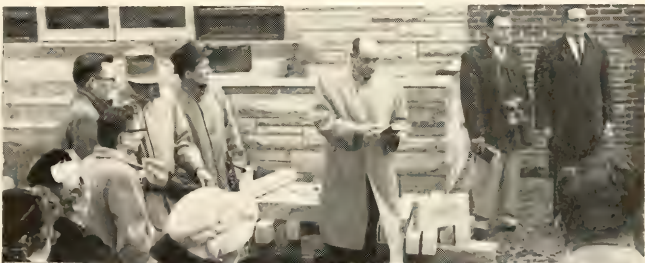
Everyone was thrilled with the new building, and our thanks go first of all to our wonderful Lord. Then our thanks go to those of you whom the Lord has permitted to help us. This has been a large number of Brethren as you think of the local group, the Philadelphia churches, and the district churches, members of The Brethren Home Missions Council, the investors in the Brethren Investment Foundation, the construction crew, and the architect. May this family spirit make possible many more such testimonies in our district and other districts until our Lord returns.



New Suburban Brethren Church, Hatboro, Pa.



Lester O. Smitley, pastor

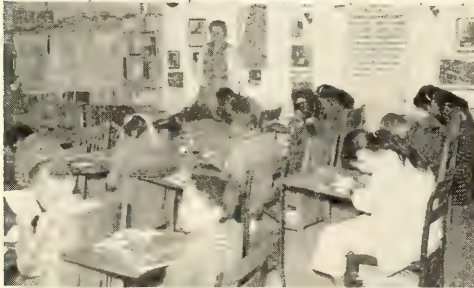
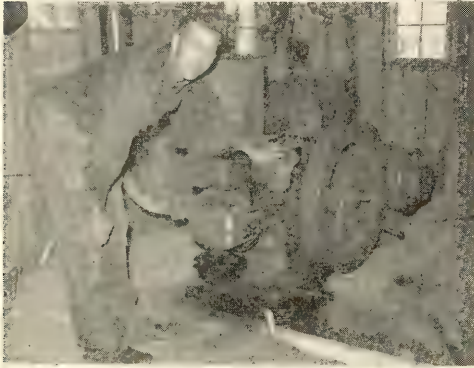


Left to right: John Elder, Stanley Stauffer, Don Sellers, William Schulze, Russell Weber, Lester Smitley, and John Neely.



Left to right: Trustees William Hetrick, John Gault, Alfred Anthony, William Schulze, and David Kings.

# An Illustrated Da



Before the sun has yet brightened the eastern New Mexico sky, lights come on in the mission buildings. Breakfast preparations are underway. Mrs. Mary Baer and Mrs. Ann Swails have many meals to serve. By 6:30 the staff is seated at breakfast. Already the girls have been awakened in the dorm by Miss Lois Garverich (R.N.), and twenty drowsy boys sit up in bed and blink at the lights that have come on. Down in the pumphouse Joe VanderMolen and Lee Trujillo are busy washing the sheets taken from the students' beds the day before. By now the sky has brightened and boys and girls are walking toward their washrooms. There is no snow on the ground, and the air feels warmer than in the past week.

From the Navajo camp comes the smell of cedar smoke as coffeepots are warmed on the oil-can stoves. Some horses shift restlessly at their hitching posts. Other hobbled ones nuzzle wagon beds looking for possible oats or hay. A woman fills a bucket at the community water faucet. A sick baby cries in one of the hogans. This is the day the doctor comes to the clinic. Several have camped overnight waiting for his arrival.

The dining-room door opens as several boys come out pulling on coats and caps. Dishes are piled ready for washing. Children head for the washrooms again—toothbrushing time. The clotheslines look like clipper ships as Mrs. Larry Wedertz and Mrs. Grace Trujillo hang up the sheets coming from the washhouse. Boys now are going to their dorm to make the beds. Girls are already sweeping the floor of their sleeping room. Mrs. Baer calls four boys back from the basketball court because their beds were made a little too hastily. Thomas Bailey is checking some of the vehicles that will be used. Also the light plant needs a routine check for oil and water. It is now puffing harder as some housewife is starting her washer.

The big brass locomotive bell rings. It is 8:20 and time for all to come to the chapel. A few brightly dressed women come from the camp carrying their children. Miss Angie Garber helps to seat the children orderly. A few toys have to be impounded until the morning worship is over. Evan Adams teaches a new song and tells the story of the man who believed God, Abraham. By 9:00 the children are seated in their classrooms. A low buzz rises from the heads bent over readers. Families are walking back to their residences. Supplies are carried in from the storehouse for a noon meal. Lee Trujillo and Mr. Adams sit down in the office to read and study for the coming Sunday services. It's now recess time and voices shout across the play yard. The morning sounds include saws, harnesses, bouncing basketballs, steaming pressure cookers, and the oc-

Pictured at left, from the top down are: Mrs. Mary Baer, Miss Angie Garber, and Mrs. Ann Swails serving breakfast; Thomas Bailey checks the power plant; Angie Garber teaching in classroom; and Miss Lois Garverich, R.N. and Dr. Heise examine a baby.



# the Navajo Mission

By Evan Adams

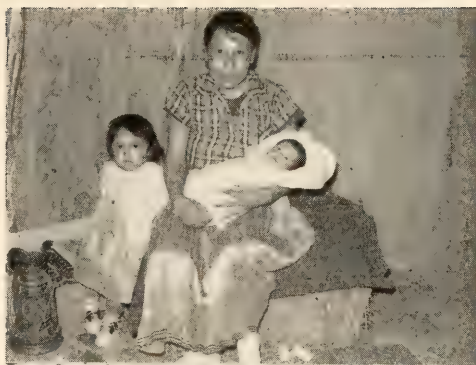
casional jangle of the inter-communication telephones. Everyone is busy.

Dr. Heise comes in at 10:30 to find a full waiting room at the clinic. A sick baby struggles to escape the lady in white and the fearful stethoscope. Grace Trujillo takes a thermometer out of a woman's mouth and asks some questions for the doctor. Down in the hogan an excited group of women gather around a mother and a six-day-old baby who have ridden back from the hospital with the doctor. Blind Mrs. Pinto comes to the mission office to inquire of her daughter away at the hospital.

Mr. Wedertz quiets the children for prayer in the dining hall. Before long the dishes are emptied of another plentiful meal. Out of the dining hall window one can see some teams being hitched to wagons. The truck is ready to travel twenty-five miles west to a "cottage prayer meeting" in a hogan. Joe VanderMolen takes four of the people with him. A Navajo man leads his team to the water trough near the clinic. Johnny Toledo climbs behind his brother on his pinto pony for an eighteen-mile ride home. It looks stormy, so he has permission to start home a day early. He hasn't seen his mother for two months now. Envious boys and girls watch them disappear over the rise south of the mission. Soon they go back into the schoolrooms to finish handwork and lessons. Another family comes to seek medical help. They missed the doctor. Two sick children are treated by Miss Garverich. The father can't quite explain his symptoms, so he doesn't get the "shot" he requested. Some of the people whisper around the camp that the man has stomach upset from eating the ceremonial drug, peyote.

Children stream from the schoolhouse at 3:30. Mrs. Wedertz meets the girls for a change of clothing in the dorms. Staff members come out to oversee the playground. Wives are preparing evening family meals. Another day is almost already finished. The Navajos come in from their meeting announcing that a number gathered to read the Bible together. Some showed increased ability from last week. A Navajo man is busy cutting wood in the community firewood pile as the chilly evening comes on. Yard lights come on. Before long the dorms are alive with the banter of the day. Joe Jim can't find his pajamas. Peter tells of the time he saw a mountain lion attack his sheep and goats. The girls won't hurry with their hair-curling preparations. Before long, heads are bowed as each bed is a place of prayer. One hundred lives touched today in a hundred different ways! Seal the Word to their hearts, Lord. Look! It's already 8:00 and we should have a staff meeting yet tonight to plan for the week end! By 10:00 only the chug of the generator sounds across the mission compound. Goodnight.

Illustrations on right, from top down include: Six-day-old baby and mother; Joe VanderMolen ready for the hogan prayer meeting; Johnny Toledo returns home via horseback; Mrs. Larry Wedertz assigns clothing for change; and end of the day—devotions with Mrs. Mary E. Baer.





Principal Howard Vulgamore and class

## Mission Dilemma

By Thomas A. Bailey, Jr.

Construction and maintenance go hand-in-hand at the Navajo Mission. A dilemma arises when a choice has to be made between the two.

At present the chapel must also serve as the boys' dorm. Their previous dorms had to be moved to make way for the new student center which is not yet usable. The girls are pressed into a room far too small for healthful sleeping. Single staff quarters are inadequate, but they provide privacy for sleeping. The present electric generator is operating at near maximum output except for a few hours at night. A generator with over three times this capacity has become available to us.

Construction proceeds slowly during the school year. Other pressing jobs clamor for time. Mission-owned vehicles are in need of overhaul. Some vehicles have been laid aside for several months. With almost the entire mission program dependent upon transportation, repair work is a priority job. The two ways in which the Lord has "filled the gap" are the use of personal staff vehicles and the use of a truck donated by a mission-minded medical doctor. To have all of these vehicles repaired in public garages would require much money. The only solution is the completion of our shop in which to do the work. This is the current project with top priority. But even this must be set aside to care for motors, telephones, sewers, heating plants, laundry facilities, trash and garbage disposal,

and anything else that would curtail the daily program of the mission.

This is a brief summary of the physical plant of the Navajo Mission. There is much work to do, and we are thankful for the opportunity and privilege of laboring here for the Lord. We are equally grateful for each one of you who pray and give that this great ministry may continue. The Navajo people won for the Lord Jesus Christ will thus be part of your crown and joy at His appearing.

## Looking in on the Clinic

By Miss Lois Garverich

Today is Clinic Day and so everything must go well. The regular duties have to be done, as well as the special things, so that all is in readiness for Dr. Heise. The people are coming in their wagons. I see smoke over the ridge where some people stayed overnight so they could see the doctor early. It is hard to come fifteen miles by wagon and still be at the clinic by 9:30 in the morning. Those who have cars come when they feel like it. Some of the people are coming in the door. I wonder who is sick today. Yes; I see that same child is here again. I wonder if her mother will ever properly care for her, for she is here so much. Just look at this little girl. She is back again for her regular check-up and I think she has gained ten pounds. She certainly looks healthy and happy. Oh, I'm so glad that these two women are coming regularly for their examinations prior to having their babies. Here are two more ladies who are not seen at the mission very often, but they have

come to see the doctor. I pray that they will continue to seek help and have their babies in the hospital where the little ones will get proper treatment in the first days of their life. These children have received their polio shots and other immunizations, and since they don't hurt very much, the parents are getting theirs too. Everyone has been cared for and the doctor has gone back to his mission just thirty miles from us. We will see him again in another two weeks, if the Lord tarries.

## EDITORIALS

(Continued from page 178)

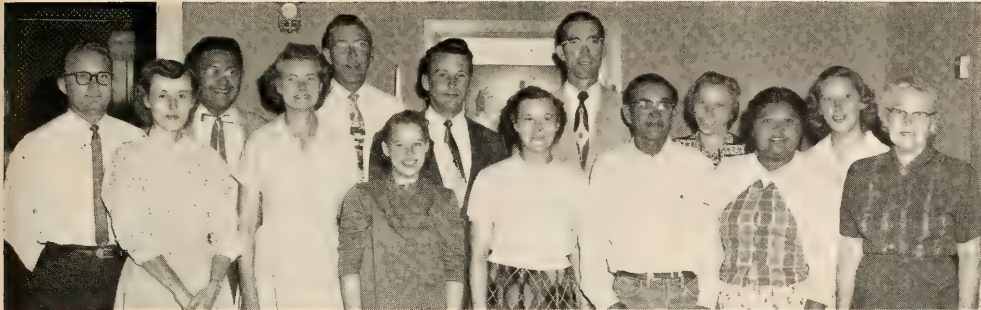
through Brethren churches. An active soul-winning church will reach more souls in one week than a pastor would through months of calling. They have the distinct advantage of reaching people on the level of daily association, at opportune times, and without a "ministerial barrier."

We believe and teach the soon coming of our blessed Lord. Time is running out, His coming draweth nigh. We must reach the lost while there is yet time. Can we be translated into His blessed presence with empty hands? What have we accomplished in obedience to His command: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)?

An active soul-winning program in your church will cause your people to grow spiritually. It will increase the desire for the study of the Word of God. It will produce faithfulness at all services, especially the weekly prayer meeting. It will advertise your church farther than any newspaper. It will open to you more opportunities and increase the potential of your church far beyond your expectations. It will enable you to see revival in stagnant members, new souls born into the family of God, and will cause you to forge ahead in your missionary giving. A passion for souls at home will produce a passion for the souls elsewhere.

A hundred thousand souls a day  
Are passing, one by one away,  
In Christless guilt and gloom.  
Oh, church of God, what wilt thou  
say  
When on that awful judgment day,  
They charge thee with their doom?





Shown above is the staff of the Brethren Navajo Mission and boarding school. Left to right: Evan Adams, Joan Adams, Roger Deal, Thelma Bailey, Tom Bailey, Jonnie Wedertz, Larry Wedertz, Betty Vulgamore, Howard Vulgamore, Lee Trujillo, Angie Garber, Grace Trujillo, Lois Garverich, and Mary Baer. (Mrs. Ann Swails and Joe VanderMolen were not present.)

## Why Don't You Come Back?

By Miss Angie Garber

A large flock of sheep was gathered before the hogan when we drove to the camp one Sunday morning. Young herders were standing idly around as the men in the background discussed the happenings of the day before.

After pausing to speak to the group outside, we entered the hogan and found three little children sitting on the bed. Their grandmother was sitting on the ground smoking a cigarette, a very unusual sight in Navajoland. We greeted each one, and then seated ourselves on the rough wooden stools the small boy brought for us.

As we began to read the Word of God two more women came in to listen, their little children close at their sides. After a while one of the men came in to search his suitcase, listening as he vainly went through his possessions.

The message of the one true God was prayerfully given. This was the home of a medicine man, who three months ago had listened for over an hour. We didn't see him this time, but as we finished the service the women thanked us, then said: "You promised to come and teach us the Word of God. Why haven't you come?"

Navajo people, like the sheep they care for, are wandering far away from the true Shepherd, straying in darkness and sin. Many times they ask: "Why don't you come back and teach us?" Pray for our people that they may find the true fold and the true Shepherd.



Roger Deal translating the Bible into the Navajo language

## Delights of a Dietitian

By Mrs. Mary Baer

It is not difficult to cook food that the Navajo children like. They are not used to eating vegetables, but after the first few days they learn to like them. They eat large amounts, so we have to limit them to what we think they should have. They especially like cake, cookies, and all baked things, as most children do. The Navajo diet is mostly beans, frybread, mutton or goat, and coffee. The children enjoy the fruit and vegetables canned by the WMC members of the Northwest and California districts. We are grateful,

and realize the many hours of labor it took to prepare them.

Of all the different tasks we do in the day, I enjoy putting the boys to bed. It is a time of telling confidences and happenings which took place from years ago to the present time. Then comes the Bible story and prayer-time. When the last goodnight is said, someone suggests a favorite dish they wish included in the menu for the next day.

At the end of the school term, their thin bodies have gained weight, and, to the cooks, the endless chore of cooking three meals a day for eight months of the year seems worth it all.

The desire of the staff is that these Navajo children shall come to know Him who is the Bread of Life.

# The School Program of Sowing

By Larry Wedertz

"Bronze-skinned, dark-eyed Navajos—nine of them sitting there. How is anything going to be accomplished with them? They don't speak English, and I don't speak Navajo. How are they going to learn to read when they can't even talk? The Lord certainly places us in difficult situations sometimes!"

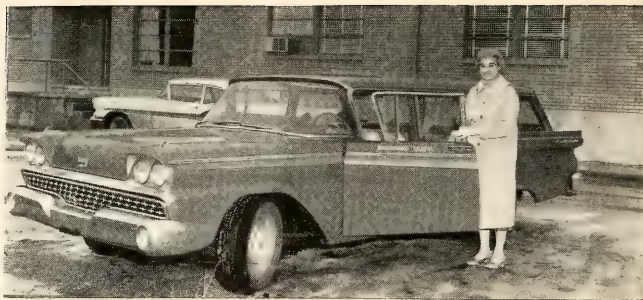
So went my thinking the first day of school here in Navajoland. Nor did such ideas end with the close of the first day. They have been repeated many times since. But God has been faithful! He who loves these little ones, has enabled them to overcome the handicaps of a new and difficult language. Today, several of these pre-first grade students are reading in the English language. That's a first grade accomplishment even in our Anglo schools!

Forty-three Navajo and five staff children enrolled in school this year. What an opportunity—what a responsibility! School classes, washing and ironing, cooking, caring for, and even sleeping with, the children; a multitude of responsibilities, but an equal number of opportunities. Daily chapel, special evening classes, bedtime devotions, prayer meetings, Sunday school, and the Sunday worship services all bring the opportunities to deal with the boys and girls concerning their spiritual lives. Jesus Christ is the only foundation (I Cor. 3:11).

The school program of the mission demands more time and energy than any other part of the work. Yet, we feel it will also be the most rewarding. God will give the increase, if we sow the Word!

## **NORTHWEST WMC HELPS MISSION**

The WMC ladies of the Northwest District prepared and canned 343 gallons of vegetables especially for the Brethren Navajo Mission. They also shipped it free of charge to Phoenix, Ariz., where a mission truck transported it to the mission. The Brethren Home Missions Council and staff of the Brethren Navajo Mission deeply appreciate the help of these ladies.



## *Thanks SMM Girls!*

Miss Evelyn Fuqua, missionary to Kentucky, is shown here beside a new Ford station wagon which was made possible as a project of the National Sisterhood of Mary and Martha.

Miss Fuqua left Dryhill, Ky., by bus for the Eastern Workshop at Fort Wayne, Ind., and here is pictured ready to return to Kentucky via "the car built for people." This Ford slogan will be a reality many times as this station wagon pulls in at the Brethren chapel.

I wish everyone of you girls who helped with this project could have heard Miss Evelyn say with a lump in her throat: "I didn't think I would ever be able to just get in a new car and drive it away like this—it's too nice for me!"

Our thanks girls, from the Brethren Home Missions Council for making the life of a missionary easier, and for making possible a greater outreach in this mission work.

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# ISRAEL CALLS!

A BROKEN CISTERN

By Miss Isobel Fraser

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:12-13).

One of the broken cisterns in which we find many of the Jewish people today is Christian Science. Sickness, in most cases, has been responsible for drawing these people into this false teaching. This sect, of course, denies the deity of Christ and the Trinity. Therefore, with these barriers removed, it is not too difficult for Jewish people to accept its teachings. Today a large number of Jewish people acknowledge Jesus as a Jew, and consider Him to be a **smart** man but not God. Many have told me that they believe His teachings should be followed, and that if they were, this would be a better place in which to live. I would like to tell you a little about a few ladies with whom we have close contact. They have a double veil before their eyes that needs to be removed—one being the interpretation of the Old Testament, and the other, the false teaching of Christian Science.

I have known Mrs. D—a little more than two years. In her younger years she had a nervous breakdown, and in her hour of extreme need someone told her about Christian Science. She maintains that it was the one thing that brought her through the hour of crisis. After she married, her husband, too, accepted this teaching. Later she became dissatisfied with it, and now she and her husband both have been attending services of one of the off-shoots of this belief. However, she is still not satisfied. Discussions of the Bible are no problem with her, for she asks question after question. Often when I am invited to lunch in her home, she says: "Now we'll have a Bible lesson." In recent months she has been attending our Friday evening Bible class. At a social get-together we had one afternoon with several of our Jewish ladies, she suggested that we have a

discussion of the Bible. Our plans are to have such get-togethers once a month in different homes and have a Bible discussion. This will not be a Bible class but merely in the form of a club for the purpose of reaching others who would not come to a designated Bible class. We are always pleased when the suggestion for Bible discussion comes from the ladies, rather than from us.

Her daughter's illness some years ago was the means by which Mrs. R—and her daughters were introduced to Christian Science. Someone again recommended this belief to them, and the family soon began to attend the Christian Science lectures. I have never talked with anyone who has been so steeped in its statements of belief. I do not believe, however, that this dear elderly Jewess truly understands what it is all about. She seems to parrot the things they have taught her, speaking so often of divine love. She speaks often of Christ Jesus, but not of Him as her Lord and Saviour. She often sits and talks to herself, repeating the various statements of belief. They seem to possess her thinking. Time and again I have tried to help her see that Christ is Lord and that if she will trust Him as God, He will give her the peace of mind and heart that she desires. It seems at times as though I were talking to a stone wall, for the truth does not penetrate.

Mrs. R—'s daughter today is in a much more serious condition than she was before she became involved in this false teaching. She has told me that she loves Jesus, but is not willing to accept Him as God.

"I have been in Christian Science for thirty years," remarked Mrs. I—. "When I was sick, it helped me." This statement was made in the Buttons' home at a surprise birthday party we had recently for a Jewish believer. She is a sister-in-law of the believing Jewess. Two other members of her family are also in this false ism. As another Jewish believer and I sought to talk with her, she said: "Let's not argue about this. After all, it's just a matter of interpretation." I

asked her whether she would believe that Jesus is God if she could be shown from the Bible. "No" was the answer.

Mrs. C— came into contact with this false belief through marriage. In fact, she has a niece and nephew who are practitioners. In late years, Mrs. C— has suffered much pain from arthritis, and finding no cure for it in "Science," she has turned away from it in a measure. She has received some relief through treatment and medication. For about a year she attended our Wednesday evening Bible class quite regularly, but she could not accept the teaching of the deity of Christ and the Trinity. She does, however, accept Him as Messiah and even prays to Him. In the past year she has shown a revived interest in Christian Science, listening to the lectures on television. However, she stated the other day that she was not a true Christian Scientist, for if she were, she would not go to doctors but would have the faith to believe for her healing. On two occasions I have had the opportunity to talk to her niece who is a practitioner. She, of course, contends that I am the one who needs to be enlightened about the truth.

At times one would almost despair, but there is this instruction and encouragement from the Word: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, **patient**, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

In seeking to reach the Jewish people, we find that these groups have in a sense invaded Judaism itself, for we now find in our neighborhood a New Thought Synagogue and Jewish Divine Science. How we long to see Jews respond to the invitation of their Messiah. "If any man thirst, let him come unto me, and drink" (John 7:37b).

# News

**STATEMENT.** The question is asked frequently why certain news items of general interest are not given coverage in the **Missionary Herald**. Our policy is not to print news when a request comes to our office, such as "Please do not publish!" As a courtesy, we comply. However, by the time release is granted, such news is generally known from coast to coast. We appreciate the understanding of our readers on this problem. The complete cooperation of pastors, churches, and boards is requested in order that we might publish "news" at the earliest possible moment. "News" over two weeks old is history. All news items received on **Monday** of any week will be published in the next issue.

**FORT WAYNE, IND.** The infant son of Rev. and Mrs. Carl Miller was taken back into the arms of the Lord on Feb. 2.

**MEYERSDALE, PA.** The Sunday-school attendance record was broken on two successive Sundays at the Meyersdale Brethren Church with 160 present on Feb. 22, and 170 on Mar. 1. Fred L. Grof, Jr., is superintendent, and Ralph Hall, pastor.

**SAN BERNARDINO, CALIF.** Lyle Marvin, pastor of the Grace Brethren Church here, was given a two-column biographical writeup in the Feb. 14 issue of **The Daily Sun**, local newspaper.

**SAPULPA, OKLA.** Mrs. Belle Zook, 91, who lives at present with her daughter here, was recently honored by a writeup in the local newspaper. She is a regular reader of the **Missionary Herald**, and was formerly active in the Brethren church at Huntington, Ind.

**BERRIEN SPRINGS, MICH.** Gail Louise "established residence" with Rev. and Mrs. Gilbert Hawkins, Grace Brethren Church, when she was born Feb. 27.

**FLORA, IND.** Rev. and Mrs. John Evans, Grace Brethren Church, announce the arrival of James Kevin, born Feb. 18.

**SPECIAL.** R. I. Humber, Bible conference speaker has announced the following engagements: Dallas Seminary (Texas), Mar. 18; Grace Brethren Church, Cedar Rapids, Iowa, Mar. 22-29; First Brethren Church, Wooster, Ohio, Apr. 19-24; First Brethren Church, Akron, Ohio, Apr. 26-May 1; and the Grace Brethren Church, Elyria, Ohio, May 3-6.

**HAGERSTOWN, MD.** The Calvary Brethren Church set a record Mar. 1 with 221 in Sunday school. Jack Peters is pastor.

**SAN BERNARDINO, CALIF.** The cornerstone laying for the new sanctuary of the Grace Brethren Church will be conducted on Mar. 22 at 3:00 p.m. The new auditorium will seat 500 people. Lyle W. Marvin is pastor.

**SEATTLE, WASH.** Rev. Thomas Hammers, pastor of the View Ridge Brethren Church, reports eight decisions for Christ in the past few weeks, and a new Sunday-school attendance record was set Feb. 22 with 89 present.

**LONG BEACH, CALIF.** Mrs. Charles Mayes, wife of Dr. C. W. Mayes, does not feel that she can maintain the schedule that will be involved in the trip to the Holy Land, and therefore will not be making the trip with her husband. John Mayes, pastor of the Paramount Brethren Church, son of Dr. and Mrs. Mayes, may accompany his father on the trip.

**PHILADELPHIA, PA.** A Brethren Sunday-school convention will be held at the First Brethren Church Apr. 12-15.

**HATBORO, PA.** The overnight youth rally for the Northern Atlantic Fellowship will be held at the

Suburban Brethren Church Apr. 24-25. Lester Smitley will be the host pastor.

**INDIANAPOLIS, IND.** The 4th annual Indiana Sunday School Convention will be conducted in the Devington Baptist Church (46th St. and Arlington Ave.) Apr. 30-May 1.

**BEAUMONT, CALIF.** Dr. Homer Kent, Sr., was guest speaker at the Cherry Valley Brethren Church. Wendell Kent, pastor.

**NOTICE:** The Brethren Missionary Herald Co. has sold its offset press, and the bulletin service to Mr. John Andrews, who has also purchased Christian Cards Co., of Winona Lake. Churches now using the Brethren Bulletin Service will deal directly with Mr. Andrews through Christian Cards Co. Those churches that have been on the list of regular users will continue to receive the bulletins, and any notice of cancellation of order should be made direct to Christian Cards Co. The Missionary Herald has counted it a privilege to serve in this bulletin service, but for many reasons the board of trustees deemed it advisable to discontinue this phase of our work.

**NOTICE.** Please use care in sending mail and freight to the Navajo and the Spanish-American missions, for there have been many errors in recent months. Mail to the Navajo work should be addressed: Evan Adams, supt. Brethren Navajo Mission. Star Route, Cuba, New Mexico. Freight: Brethren Navajo Mission, Star Route, Cuba, New Mexico. In care of San Juan Basin Lines, Inc. Albuquerque, New Mexico. To the Spanish-American work mail and freight: Rev. Sam I. Horney, supt. Box 1531, Taos, New Mexico.

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Norwalk, Calif.	Mar. 15-29	Henry Rempel	L. L. Grubb
South Bend, Ind.	Mar. 17-29	Gene Witzky	Glen Welborn
South Gate, Calif.	Mar. 22-27	Arthur Pekarek	Chester Padgett
Englewood, Ohio	Mar. 22-29	Lon Karns	Harold Etling
Grandview, Wash.	Mar. 22-29	Robert Griffith	A. R. Kriegbaum
San Bernardino, Calif.	Mar. 22-29	Lyle Marvin	Leo Polman
Ankenytown, Ohio	Mar. 29-Apr. 10	Homer Miller	Gerald Teeter
Buena Vista, Va.	Apr. 6-19	Edward Lewis	Richard Grant



# The Man Ahead

By W. A. Ogden, D.D.

Winona Lake, Ind.



PHIL. 3:12

Not as though I had already attained, either were already perfect: but I follow after

"The trail is hard and tangled, but there is a Man ahead of us." This interpretation of the Christian life by an African convert goes a long way in telling the story of Christian experience. A great many people suppose that the Christian life is an easy way and so do not gird themselves for the fight. Many others suppose that it is a way of life in which each person does the best he can within his own powers, and as a result they do not keep "the Man ahead" within range of vision.

In either case little progress is made in Christian experience. Rather, there is often discouragement and indifference and backsliding. "And when he putteth forth his own sheep he goeth before them." We would never have to preach about worldliness in the church; there would never be requests in the prayer meeting for the "cold and indifferent" if every new Christian would learn immediately to keep his eyes fixed on the "Man ahead." The Apostle Paul knew the dangers that beset the Christian on his journey to the Celestial City. He also knew the path of safety. Knowing these things, he wrote: "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). It was by this look of faith that men and women in the Old Testament lived triumphantly. The list of their names had just been recorded in Hebrews 11, and because our way is so like theirs Paul insists that our victory must come in the same way.

There is a story of the owner of a small pleasure boat who was surprised one morning on going aboard to see a new man, a Negro, in charge of the engine room. He was more surprised to see this man sitting at the door of the engine room reading his New Testament. He noticed that the man was clean and nicely dressed. He inspected the engine room and noticed the absence of the foul odor of bilge water. The engine itself was shining and ready to go.

This was almost more than the man could stand, so he came out and

asked the new engineer what it all meant. "Boss," said the Negro, "I got a glory." That's it! And until you, brother, "get a glory," you will be off the trail or messed up in the tangle of compromise and sin until your life will be of no practical worth to Christ and His church.

When our Lord marked out the path for His followers, He set a new course for humanity. He was not concerned about the philosophies and ways of men who had taught before Him. We seem to hear the echo of Joshua's voice at the passage of the Jordan, "Ye have not passed this way heretofore." In teaching His disciples He had to be extremely patient. In one instance He tells them: "What I do thou knowest not now; but thou shalt know hereafter."

On another occasion He says: "I have many things to say unto you, but ye cannot bear them now." There is a remarkable passage in Mark's Gospel (10:32) that is of more than passing interest in this connection: "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid." No wonder they were amazed and afraid! He was telling them strange and awful things about the immediate future when they should arrive in Jerusalem. Him they would kill; but the third day He would rise again! Is this the way He will lead His own? What does He mean when He says: "Take up thy cross"? Is this the way to heaven and the Father's house? Truly, we have not passed this way heretofore!

In Gethsemane's garden He left His disciples, some near the entrance and some farther into the garden, while "He went a little farther" to be alone with the Father in prayer. How like Him this action was! In every virtue and in every grace He has gone beyond His fellows. He went farther in love, in sorrow, in suffering, in righteousness, in forgiveness, and in compassion because He outstripped

all others in the character of His glorious person.

The fact that He thus excels all other men does not mean that He stands apart in the splendor of this glory to mock them with an ideal to which they cannot come. In fact, the very opposite is true. He stands as the ideal humanity, not to say, "This is what you ought to be," but, "This is what you may be." The hope of final identification with Him in His likeness (1 John 3:2) is to be reflected in the believer's life now. Christ alone is set forth in the Word of God as the pattern for the believer's life. No angel in heaven, no saint on earth, can share this position. The best any man can say is "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11:1 ASV). To imitate Christ we must know Him. If we are to know Him, we are to have eyes for none save Him alone.

When Peter undertook to walk to Jesus on the sea, he became very conscious of the wind and of the sea. As a result he became fearful, and began to sink. He looked down instead of up. When the children of Israel found the way growing hard in the wilderness, they wanted to return to Egypt. They looked back instead of forward. When Jesus gave Peter instruction concerning his future life and work, Peter inquired what John was to do. He looked at John instead of Jesus. When our Lord revealed the fact that there was a traitor within the little group, they looked one upon another, doubting of whom He spake. They looked at men and not at Christ.

The Christian life rises above circumstances and walks with Christ in spite of wind and waves. It marches on in the direction of the Father's house in spite of the Red Sea, the

(Continued on page 189)

# HELP IN TROUBLE

## CHAPTER 5

THE MAN IN THE TOWER, originally written in French by Andre Adou, has been translated into English by Miss Mary Emmert, our missionary in French Equatorial Africa. The first chapter was in the Feb. 14 issue, and is being run weekly chapter by chapter.

**SYNOPSIS:** In chapter 4 we left John Paul, with his friend Etienne, asleep in the dark gallery of the underground cave among the stalactites.

Seized by the damp cold which penetrated to the bones, Etienne woke up and shook himself vigorously, which resulted in arousing John Paul from his deep sleep. They were plunged into complete darkness.

"Light up quickly. One cannot see anything!"

Dismayed, Etienne realized that the flashlight had burned while they were sleeping; and now there were visible only the red wires of the bulb.

"Horrors!" he cried out frightened. "The battery is burned out. We haven't any light for returning!" Then he explained in a few words how grave the situation was.

"Do you think we can regain the exit?" asked John Paul upset.

"We'll try, but it is not very probable. First of all how can we leave this rock which overhangs the chasm? The least false step, and it would be a hopeless fall. Then, too, how could we find the cord which I left at the other side of the grotto? How find our way? The darkness is complete."

Etienne felt the wet rock. He stretched out his leg carefully to the right; then to the left in order to find a support. Alas! Under his feet was empty space. He tried again, but in vain! He dared not go closer to the edge for fear of slipping and falling.

"There is nothing to do," he said. "We risk too much to try leaving the rock. It is better to wait until they come to our rescue."

John Paul broke into sobs. Etienne would have liked to do the same, but he was older. Besides, what good would it do?

"What are we going to do?" demanded the younger one.

He awaited a reassuring reply

from his friend, who did not know, however, just what to say. It was frightfully dark in the grotto.

"It will be better to wait. At the Oumbras, as well as at the Olivettes, they will soon notice our absence and search the country to find us. But will they discover the entrance to the grotto? No one in the countryside knows of it; I kept my secret too well."

Hours passed, interminable and anguishing. At moments, John Paul had heartbreaking attacks of despair. He was still young! In turn he called "Mama!" "Papa!" The echo sent back these calls which sounded doleful in the immense cavern.

"I shall never see them anymore," he groaned in a new outburst of tears. He thought of the beautiful sun he had left, of the trees, of the grasshoppers. All of that ended! Ended the caresses of Mama! Ended Papa's stories! Ended Paris!—Yes, ended!

Etienne, who had contained himself until then, burst into tears in his turn. He understood better than anyone how desperate the situation was. And in the darkness of this immense tomb were heard muffled sobs and prolonged groanings. All this was terribly heart-rending.

Etienne, however, got hold of himself quickly. He took the hand of his startled companion-in-misfortune and said to him in a grave tone: "Popol, should we pray to God?"

These words surprised the young boy who was not accustomed to this language. His parents had no religion, not even that of Christmas and Easter. Never had they conducted their small man to a church of any kind. "They had nothing to do with religion," they would tell whoever would listen.

"I do not understand very well what you are trying to say, but do as you please."

Then like a boy who did not know too well how to explain things, Etienne blurted: "Well!—you know that there is a God in heaven—the

One who made the earth—and us, too."

"Do you think He would concern himself with us, and that He sees what a fix we are in?"

"Sure enough! Our pastor often repeats some words from the Bible which come to my mind: 'He is our help in trouble' That verse does me good today."

"The Bible?"

"Yes; the Word of God!"

John Paul did not understand, but he did not insist longer. He did not have the heart to untangle complicated things. And besides, it was not the time to do so.

"Should we ask Him to get us out of this affair?" continued Etienne. "I know He loves us. It is written in large letters on the wall of our church."

"Well, go ahead!" replied John Paul, with a tone that meant: "If it does not do us any good, at least it will not do us any harm. I leave it to you for I would not know how. As for me I have no religion."

And in the thick of the night, Paul heart Etienne's voice, serious and deeply moved, saying with conviction: "Lord, I know that You see us in this dark hole. I know that You love us. I know that You are our help in trouble. It is in Your Bible. So we beg of You to get us out of here. Thanks!"

A ringing "Amen," which echoed under the immense stone vault, ended this short prayer which quite overcame John Paul. Tears flowed from the eyes of both of them. A secret hope gripped them. John Paul admired his companion who knew how to address the God of heaven "who made us."

Nevertheless, hours passed! And with those long anguish-filled hours, hope crumbled. The little fellow was exhausted. Etienne moved around on the rock, renewing from time to time his attempts to get away; then remained silent for long moments.

Suddenly a noise, barely perceptible!

(Continued on page 189)





NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

ELIZABETH, N. J. "People have gotten to the point where they need know little, believe little, and do little to join the church. We hope to change all that." So says Rev. Albert Fay, pastor of the First Presbyterian Church here.

To join the Rev. Mr. Fay's church, prospective members must attend ten instruction sessions . . . read "almost the entire Bible and pledge themselves to a life-long study of it" . . . promise some useful labor to the church . . . attend regular worship services . . . pray regularly for the church . . . contribute financially . . . and pledge themselves

to ethical and moral behavior, and to love and respect all persons regardless of race, social status, or past life.

CHICAGO, ILL. Something new will be seen next year by the 50 million who attend state and county fairs in the United States each year. More and more gospel tents will be seen along the midways in a growing effort to bring the message of Christianity to this large potential audience. A driving force behind this method of evangelism is a new group known as Evangelical Fairs Association International, which was recently organized in Chicago.

## THE MAN IN THE TOWER

(Continued from page 188)

The two boys listened motionless, holding their breath, heads forward, their ears wide open.

"What is it?" asked John Paul nervously.

"I do not know yet, but the noise seems to be getting louder. Is some one coming to save us? Has God already answered?"

(To be continued)

## THE MAN AHEAD

(Continued from page 187)

wilderness, and the absence of meat and water. God does not retreat. If He has delivered you from "Egypt," be sure that He will never lead you back there for a loaf of bread or a cup of water. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). Doubts are not dissolved by looking at other men. Personal problems are not solved by trying to determine which way some other man is going. There is but one Man who can lead to joy and peace and victory.

MANAGUA. For the first time in history, Protestants paraded through the streets of Nicaragua. The exhibition was staged as a part of the Fifth Biannual Congress of the Central American Mission. The parade was more than 12 blocks long, featuring musicians of the National Band and mobile units of the Red Cross. Attendance was estimated at 12,000 to 15,000 people.

WASHINGTON. Senator Kennedy (Dem., Mass.) doesn't believe that a "religious test" is proper in elections and points out that such has not been an issue for 20 years. But he admits that if a Roman Catholic, such as he is, becomes a presidential candidate then the aspirant's views of separation of church and state would probably be a public question. These views came out as Kennedy "faced the nation" on a CBS television show. Refusing to acknowledge that he is a candidate, however, he declared (with references to an alleged "Stop Kennedy" movement): "Since I'm not a candidate, I believe the movement to stop me hasn't taken any formal shape."

MINNEAPOLIS, MINN. A noted youth leader declared here that because teen-agers leave Christ out of their going steady romances they are destined to arrive at marriage "sadly disillusioned and with all their fuses blown." Said Dr. Robert A. Cook, of Wheaton, Illinois, former president of Youth for Christ International: "This going steady business is here to stay, but good. But if it continues at its present clip, it will develop a generation of disillusioned men and women who will wonder constantly whether they are getting out of life what they should." Cook added: "Teen-agers can find utmost satisfaction only when Christ is invited in on a date. When He is along there is a wholesome threesome."

HAVANA. Attempts by the Roman Catholic Church to introduce religious education in Cuba's public schools have been rejected by the government of Fidel Castro. Education Minister Armando Hart told a news conference recently that he would regard this move as a radical change. "We do not pretend to interfere in any way with religious instruction in private schools," he said, "nor do we intend to absorb the private schools."

MOSCOW. Reports that large groups of Jews plan to emigrate from Russia to Israel are "a provocative fabrication," according to the Communist publication *Izvestia*. The government organ said that "having suffered a complete fiasco in their campaign against the so-called Communist danger in the Near and Middle East, the ruling circles of the USA and their adherents in Lebanon and the UAR have again begun their dirty cooking up of lies and slander concerning the foreign policy of the Soviet Union."

WHEATON, ILL. Experts on juvenile delinquency and youth work will convene at the Wheaton (Ill.) College campus April 7 and 8 for the first annual "Lifeline" Conference on Delinquency sponsored by Youth for Christ International. Headlining the program will be Mr. George Reed, chairman of the U. S. Board of Pardons, Washington, D. C., and Dr. H. Park Tucker, chaplain of the Atlanta Federal Penitentiary and author of the book "Prison Is My Parish."

# Defeat Turned to Victory

By John M. Aeby\*

Of all the tragedies today, the most alarming, distressing, and uncalled for is the widespread defeat of the believing church of Jesus Christ and the individual Christians which make up that church. We are not referring to that part of Christendom which no longer believes the Bible to be the inspired Word of the living God nor accepts it as authoritative in matters of faith and practice and which no longer believes in Jesus Christ as the only begotten Son of God, whose substitutionary death and resurrection are the only hope of salvation to lost men. This host who have traded the verities of God's revelation for the vagaries of man's imagination are doomed to utter and final failure!

But we refer to those who are still standing for the Book of God, preaching the Son of God as the world's salvation, and who have the promise of God not only for ultimate victory but for constant victory all along the way. Little impact is being made on our communities for God and righteousness. People living under the shadow of the churches are going on undisturbed in their sin. Prayer lacks power. Preaching lacks conviction. Personal work lacks passion. God's service lacks men. Where is the transforming effect of revival of other days? The promise and provision for victory are still the same. Why this defeat?

## Defeat Followed Victory (Josh. 7:1-5)

The walls of Jericho have just miraculously fallen, and the children of Israel and their leader, Joshua, have received widespread fame. God's army has obediently, even if apparently ridiculously, marched around the city at His command day after day for six days. Nothing happened. But on the seventh day—the seventh time around—the trumpets sounded, the walls fell down flat, and the army walked in to possess God-given victory.

But now, in chapter 7, we see this people of God going to take Ai, a

small town compared to the city of Jericho. Confident, and with the flush of success, the advance detail recommended that only a few of the men of war go up because Ai is small and its defense limited. The bulk of the men stayed home. About 3,000 went up to Ai and fled before the men of Ai and lost thirty-six of their number in inglorious defeat. The people lost heart and their leader, Joshua, together with the elders of Israel, fell on their faces before God! Read Joshua's prayer



Rev. John M. Aeby

in verses 6 to 9. Listen to him charge God for their defeat and repent that he had ever followed the Lord across the divinely dried path through Jordan!

Now listen to God's answer to Joshua and the explanation of the humiliating defeat: "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies . . . because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you" (vv. 10-12).

In other words, God says: "When my people are defeated, it's not my fault but theirs! They have disobeyed My Word, and disobedience brings defeat!" God had told them that not a man was to take anything in spoil in the destruction of Jericho.

One man, Achan by name, saw a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold, and coveted them and took them and hid them in his tent! None but he and those who lived in his tent knew it so far as Israel was concerned. But all Israel suffered for his sin, and God charged Israel with sin, the sin of one of its members. And God further told Joshua that he could take his choice between getting rid of the sin or going without God and His blessings!

## When Sin Was Judged

In Joshua 7:16 to 26, watch the Spirit of God go down through the tribes systematically until the guilty one is uncovered; tribe by tribe, family by family, household by household, man by man till Achan was taken. Just as the Spirit of God led Samuel to single out David, the youngest of the sons of Jesse for the crown in Israel, so here He led Joshua to single out the one guilty among the thousands of Israel. "There is nothing hid before the eyes of him with whom we have to do."

Achan confessed all. The hidden sin was laid before the Lord in the sight of all Israel. Achan, his sons and daughters, his livestock and all his possessions were stoned, burned, and buried as a monument to the cost of disobedience. Someone asks: "Was it right to slay the family for the father's sin? Isn't that unjust?" Don't forget they lived in this tent and were privy to what had happened. They were accomplices in crime. Thirty-six innocent victims had already died because of Achan's sin.

Now that sin is put away, read chapter 8. "And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all [not just 3,000] the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land . . ." Then follows a record of carefully planned strategy, of complete obedience to the instructions of the Lord and of decisive and delightful

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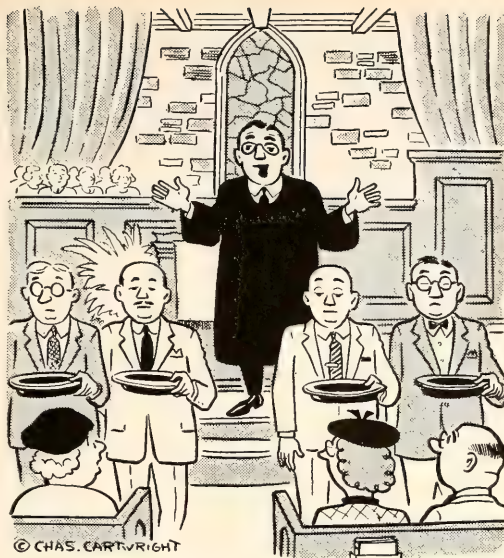
victory. In celebration Joshua erected an altar to the Lord and offered sacrifices of praise and peace offerings. After this he wrote on the stones a copy of the law of Moses. Gathering the whole congregation of Israel from the leaders to the children, "he . . . read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not . . ." (vv. 34-35).

Now, since ". . . all these things happened unto them for ensamples; and they are written for our admonition . . ." what is God's message to us?

Just as Israel was a unit in the sight of God so that the sin of one man affected and brought discipline to the whole camp, so the New Testament tells us that "Ye are the body of Christ, and members in particular . . . And whether one member suffer, all the members suffer with it" (I Cor. 12:27, 26). We might add, "If one member sins, all the members are affected by it."

Furthermore, our Lord Jesus Christ gave marching orders to His church in the words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Accompanying this commission is the encouragement, "And, lo, I am with you always, even unto the end of the world. Amen." Read again the opening chapters of Acts. Thrill to the blessing the risen Christ bestowed on the obedience of the Spirit-filled disciples. Even the persecution of the fourth chapter could not harm them nor hinder their work. But in chapter 5 corruption within the camp threatens, and divine judgment is meted out to Ananias and Sapphira for their conspiracy in falsehood as a warning to all who would cripple the infant church through their sin.

Read again the history of the growth of the church in the opening centuries of this age. Persecution from without only multiplied the number of disciples. But when the church compromised with sin, the civilized world entered the Dark Ages. Over a thousand years passed before the dawn of the Reformation which issued in revival fires



"... so now let each give freely, generously, in accordance with what you reported on your income tax!"

Those who steer their daily lives in Christian principle are subject to the same tax burdens as others. Exposed to the same temptations to lighten that burden. Their strict accounting, however, is not prompted by fear of penalty. It is a natural expression of their desire to play fair with God and their fellow man.

which have flared intermittently since that time.

The story is the same. When God's people have turned from His Word and embraced sin, defeat has been the inevitable result. Souls are no longer saved. Unbelievers are strengthened in their unbelief and unrighteousness. Those who believe in God begin to lose heart and leaders begin to make excuse and even blame the old-fashioned methods of the past which blessed.

What does God have to say? Just what He said in the days when Joshua lay on his face. "My people have sinned. . . . Neither will I be with them anymore till they put the accursed thing away from them!" Let us judge our lives in the light of His Word that the defeat of closed prayer meetings and discontinued evangelism might be turned to the victory of souls won to Christ!

## HEAVEN'S TREASURE

"In everything ye are enriched by him" (I Cor. 1:5).

A few months ago we were invited by a bank director to visit his institution. Never had we stood amid such a plentiful supply of cash. Money on every hand—enough to make one a millionaire. But we walked out not one cent richer than when we entered. Bank visitors are not invited to help themselves, nor were samples distributed! That is the disappointing feature of this world's treasures. We may look, but we must not take. But with heaven's treasure the opposite is true. We are invited, not only to sample in God's vaults, but also to take away all we wish.

His love has no limit; His grace has no measure.  
His power no boundary known unto men;  
For out of His infinite riches in Jesus,  
He giveth and giveth and giveth again.  
—Anne Johnson Flint



# "You're FIRED"

*Ten common reasons  
for job failure*

By **CARL HOLMES**

Many workers who are dismissed from their jobs never learn the real reason. Here are the ten most common reasons given by executives for dismissing their employees.

1. Inability to get along with fellow workers.
2. Refusal to change a point of view.
3. Dishonesty.
4. Inability to organize work and concentrate on it.
5. Problem drinking.
6. Lack of interest in job.
7. Disloyalty to firm.
8. Unwillingness to learn, or to accept suggestions.
9. Unreliability.
10. Emotional unbalance in difficult situations.

The fact that you have any of these weaknesses in your own job doesn't mean, necessarily, that you will be fired. It certainly does indicate, however, that your performance is below par.

Fifty years of business experience has also shown me that those who practice the golden rule—who inject a bit of God-consciousness into their job—cut their chances of dismissal by ninety percent.

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## **Only God Could Have Planned a Man**

Said a woman physician: "I came into an anatomy room to study. The dead body meant nothing at all to me. I could not visualize the man or woman it might have been. Life left few records on those immobile faces. For weeks I worked, and each day the wonder grew; and then, one day, I was working on an arm and hand, studying the perfect mechanical arrangements of the muscles and tendons—how the sheaths of certain muscles are split to let tendons of certain muscles through, that the hand may be delicate and small and yet powerful. I was all alone in the laboratory when the overwhelming belief came: a thing like this is not just chance, but a part of a plan, a plan so big that only God could have conceived it. Religion had been a matter of form, a thing without convictions, and now everything was an evidence of God; the tendons of the hand, the patterns of the little blue butterfly's wings—it was all part of a purpose."

—Atlantic Monthly

### **DOES IT REALLY MATTER?**

At an international gathering of young people in New York City, we are told, a young American asked a cultured girl from Burma what was the religious belief of the majority of the Burmese. The young woman informed him that it was Buddhism. The American said quite casually: "Oh, well, that doesn't matter; all religions are the same anyway."

The Burmese girl, looking directly at the young man, said: "If you had lived in my country, you would not say that! I have seen what centuries of superstition, fear, and indifference to social problems have done for my people. We need the truth and uplift of Christianity. When I became a Christian, it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ."

—Claude A. Ries

To do the best I can from morn till  
night  
To pray for added strength with  
morning light,  
To do distasteful things with happy  
face,  
To try to keep the odds and ends in  
place,  
And do these always with a cheerful  
heart  
Because in life they seem to be my  
part.



EDUCATIONAL ISSUE

MARCH 28, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



## *Christian Leaders Meet at Washington*

This was written within a few hours after I had flown from California to Washington, D. C., to attend the Seventh Annual Conference of the International Council for Christian Leadership. Some of the most distinguished people in the country from many walks of life were in attendance at this conference. Among these were the Vice President of the United States, members of the President's cabinet, United States Senators and Representatives, wives of congressmen, ambassadors, educators, prominent businessmen, missionaries, and ministers. It was an imposing gathering, and to be present was an inspiration which should cause any discouraged child of God to realize there are "still seven thousand who have not bowed the knee to Baal."

There was a seriousness of purpose in the very first sessions that seemed to suggest the great urgency of the hour in which we are living. Many of these men who hold the welfare of our country and, to some extent, that of the whole world in their hands are confronted with problems more difficult of solution than men have ever experienced. As I observed the frankness with which they confessed their need for wisdom, I have been reminded once more of my own responsibility to hold them up constantly in prayer.

In these days, when we are often quick to criticize our national leaders, we need to be reminded of the admonition: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Tim. 2: 1-3).

As our President and those associated with him face decisions of tremendous importance during the next few weeks—decisions that will affect not only the destiny of our own nation, but of many others also, let those of us who believe in prayer not fail in the great responsibility which is ours as Christians to pray for them daily.

## *Vice President Nixon Speaks*

At the Seventh Annual Prayer Breakfast, Vice President Nixon was the featured speaker. Commenting on the recent visit to the United States of Mr. Mikoyan, the number two Russian Communist, and on the recent successes communism has achieved in various areas of the world, Mr. Nixon said: "Whatever we may think of the system of communism, we must admit that the advocates of that system believe, first, that it is right; and, second, that it will prevail." The Vice President then went on to say that this is the conviction the

people of America must have if our civilization and our way of life is to prevail in the world.

Relating the thought to our present crisis and the need of our country to be strong enough to withstand the attack of any enemy, Mr. Nixon observed that two general solutions have been proposed to maintain peace among the nations. Some would attempt to solve men's problems by raising the living standards around the world. There is plenty of evidence, he said, to show this has not proven to be the solution. Others would increase our armaments and apparently feel our security depends upon the number of our missiles. "In these areas we could fail," said Mr. Nixon, "for who can be sure that we have the right kind or the right number?"

Mr. Nixon maintains that America must have something more to offer the world than atheistic, communistic materialism. "We know that it was America's belief in God and faith in God that made our country great. Above everything else," he said, "we need a faith stronger than Mr. Mikoyan's—not only a faith in our cause, but faith in God—if our nation is to survive. That faith then must be put into action. There is too much of a tendency on our part, among the other peoples of the world, to appear that we are interested only in pursuing our own economic independence and freedom. If they can believe that our interest in them is something more than what it will bring us, and that we are interested, not only in maintaining what we have but in making the same things possible for them, we will win in this struggle."

## *His Message and Our Responsibility*

As I considered the words of our honored Vice President, I could not fail, at this season when so much thought is being given to the resurrection of our Lord, His great commission, and our responsibility, to relate his main thoughts to my own life and ministry. From there I found myself relating them also to what I consider to be the great need of The Brethren Church in this crisis hour of the world's history. Let us take a lesson from communism.

If ever there was a time when our denomination needed men of conviction, it is today. We need men who believe that God has clearly revealed himself, His plan of salvation, and all the necessary rules for our faith and practice within the pages of His Word. We need men who believe that the message with which The Brethren Church has been charged is right, and that it cannot be made a matter of compromise at any point. We need men who believe that when this message is faithfully preached, God will honor it, and it will prevail. There is no place in our message or ministry for

(Continued on page 200)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# The Mystery of the Tragedy of the Cross

By the Late LOUIS S. BAUMAN, D.D.



(Editor's note—Recently, in going through some of my father's papers, I found the manuscript for a Bible message which he delivered on April 5, 1947 in a coast to coast broadcast over the ABC radio network. So far as I know it has never appeared in printed form. Finding it at this time of the year caused me to feel that some who heard it over the radio would appreciate a copy of it, while those who were not so fortunate would likewise receive from it a new appreciation for the story of the cross. It is with this desire that the message is presented to you at this Easter time in the *Missionary Herald*.—P.R.B.)

We live in a world of tragedy. From that tragic day when the cherubim of God drew their swords and drove our first parents out of Eden, until these last days when tragic wars have beggared and degraded mankind, the history of the world has been largely years of agony upon agony, and tragedy upon tragedy.

Of all the tragic ages, the greatest tragedy ever enacted took place on a skull-shaped rock just outside the gates of Jerusalem. There, with the blood oozing from a hundred gashes upon His scourged back; with a mass of wicked thorns embedded in His brow; with cruel spikes tearing the tender flesh of His hands and feet; with the venomous spittle of men running down over His face; with the cry, "My God, my God, why hast thou forsaken me?" bursting through His parched lips, the Lord of glory lifted His eyes toward the skies, and cried, "It is finished!" Then He dismissed His spirit, bowed His head, and died.

The depth of the meaning of that tragedy no man will ever fathom—the eternal God insulted by every possible insult, and spiked upon the accursed tree.

If we are to have the slightest understanding of that tragedy, there is one common error that must never be allowed to creep into our minds. That error is that Jesus Christ, upon that tree, died the death of a martyr. A martyr is one hopelessly unable to protect himself against those who seek his life. Every picture we have ever seen of the Christ in the hands of His enemies on that terrible night, has been the picture of a man with a martyr's visage, hopelessly weak and unable to defend himself from the torments of His murderers. Just the opposite is true. On that night, Jesus, the Christ, was the mightiest, the kingliest, the most majestic of them all. Spineless throngs, led by Pontius Pilate, surged around Him—a mass of humanity morally weak, spiritually weak, physically weak. He alone was strong.

Recall that scene! He was praying in Gethsemane. He heard the stealthy tread of approaching feet, "A great multitude with swords and staves," with Judas, the traitor, and the soldiers of Caesar leading on. Jesus arose. He shot one glance of the eye that could pierce the fathomless depths of a universe, and backwards they went, falling like dead men to the ground. With one glance of that same eye He could have hurled to the earth all the armies that imperial Caesar ever marshaled.

Then, in marvelous submission, He stretched forth His mighty arms for the bonds saying: "Proceed! I'll go with you, now that you know you cannot take Me." Listen to His words: "I lay down my life . . . no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18). Behold! What a sight! Feeble men

leading "the Lion of the Tribe of Judah," as a lamb to the slaughter!

They led Him into the judgment hall. Pilate shouted at Him: "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10). The almighty Lord quickly responded to that boast: "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11).

Weak? Nay! He was master of them all! Then, why did He die? Ah! That is the question. And there is only one answer: the death of the Christ must have been one awful necessity! Paul gave the only possible explanation. Jesus Christ was of God "set forth to be a propitiation through faith in his blood . . . for the remission of sins!" He died that God "might be just and the justifier of him which believeth in Jesus" (Rom. 3:25-26).

All of which means that the God of this universe sits upon a throne established in absolute justice. God **must** be just! Great as is His love and mercy, He cannot dispense His love or His mercy at the expense of His justice.

Now, justice demands: "The soul that sinneth it shall die" (Ezek. 18:4). When that fiat went forth from the lips of divine justice, instantly the problem of the just, yet merciful God, became: "How can I be just and yet save the transgressor of My holy law from the death he so justly deserves?" There ~~was~~—there **is**—only one answer: The penalty of

(Continued on page 201)

Grace College

HIGH SCHOOL  
DAY

APRIL 10

March 28, 1959

195



# THE SUFFERINGS OF CHRIST

By John P. Burke

## The Sacrifice

In verse 24 the Apostle Peter uses two interesting figures of speech which describe this work of sacrifice. The first figure is in the opening words of the verse: "Who his own self bare our sins in his own body on the tree." The word "bare" means literally "to carry up" and undoubtedly refers to the Old Testament priest who received the sacrificial animal at the door of the Tabernacle. When the offerer had properly identified himself with the animal, the priest carried the sacrifice up the inclined plane to the brazen altar and there cast it on the altar in sacrifice to God. In like manner, our Lord who was both the great High Priest and the Sacrifice, weighed down by the sins of the whole world, carried himself up Golgotha's brow and there cast himself upon God's brazen altar in sacrifice for our sins.

Perhaps more striking, however, is the second figure of speech in the closing words of verse 24: "By whose stripes ye were healed." These words undoubtedly recall the brutal scourging received at the hand of the Romans. Criminals condemned to crucifixion were ordinarily scourged before execution to hasten their death. They were stripped to the waist, tied in a stooping position, and then the scourge was applied. The suffering under the lash was intense. The flesh was frightfully lacerated. Church history reveals that Christians martyred at Smyrna A.D. 155 were so torn by the scourges that their veins were laid

(Continued on page 198)

Christ was the One "who did no sin." Literally this means that never in a single instance did He sin. Never once throughout the entire life and ministry of the Son of God did He ever commit an act of sin whether in motive, thought, or deed. He was the sinless, spotless Lamb of God.

Peter adds further in this verse: "Neither was guile found in his mouth." The word "guile" in its verb form comes from a word which means "to catch with a bait." The word describes that which is full of deceit as a fisherman's lures or the words of lying men. Nothing of this character ever came from the lips of our blessed Lord. There was nothing in His words which was designed to entice or entrap men. Every word He uttered was absolute truth. He was the sinless, spotless Lamb of God.

Not only was Christ the sinless victim, but He suffered patiently as is shown in verse 23. This entire verse seems to be but an amplification of Isaiah's prophecy that Christ would one day be brought as a lamb to the slaughter yet would suffer in silence and without protest.

Men who have visited the slaughtering plants of our great cities tell us that in the case of beef cattle being slaughtered, one may expect to hear the sounds of animals milling around, bellowing or snorting in protest. However in the area where sheep are slaughtered, not a single sound of protest can be heard. What a befitting symbol then of our Lord who "when he was reviled, reviled not again; when he suffered, he threatened not."

The word "suffering" is the keyword of this first epistle of Peter. It occurs some sixteen times in this short book of five chapters or approximately once every six or seven verses. The book itself was written A.D. 64-65 during a time of intense persecution. Nero was on the throne. Many Christians were not only being put to death but were enduring hatred, slander, violence, suspicion, and the loss of personal goods. It is to these that the Apostle Peter is writing to encourage and strengthen.

In the passage, I Peter 2:18-24, the apostle has a special word for household slaves. Many of these had responded to the call of the Gospel and now were suffering bitterly for their new-found faith. In spite of the difficulties, Peter encourages them to bear patiently through them. In order to support his advice, the apostle places before these persecuted slaves the supreme example of suffering; namely, that of our blessed Lord himself in verses 22-24. It is with these verses that we are primarily concerned.

## The Victim

In verse 22 the apostle says that



## ABOUT THE AUTHOR

John Burke is a senior in Grace Theological Seminary and is looking forward to the pastorate upon graduation. Mr. Burke's membership is with the Winona Lake Brethren Church, Winona Lake, Ind.



Actually, Christ was announcing the last stretch of His earthly journey, and its inevitable end with His battle against Satan and the powers of the darkness of this world. He knew that "I go" led straight to the agonies and torments of the cross, and He was willing to go. Only by

grave. Only if Christ could give the life He claimed to have come to give; only if He was the Son of God as He said He was; only then could He conquer and destroy the power of sin that bound Lazarus and give him life.

The eyes of the universe must have gazed in mute wonder upon its Master as He wept in love for a single dead man. All creation hushed as He commanded that the stone be rolled away from the door of the tomb. Then, with the same voice that soon would shake the gates of hell and echo through the courts of heaven with His triumphal cry, "It is finished," Christ shouted, "Lazarus, come forth!" And Lazarus stepped forth from the blackness of his tomb into the shining light of His presence.

The earth vibrated with joy. The angelic choirs burst forth in anthems of praise. Christ had proven himself to be "the resurrection and the life!" The grave had been overcome. Satan had been subdued, and his defeat was certain.

As we think, during this Easter season, of Lazarus' experience, we marvel how well his story exemplifies our own condition. We had no joy, no hope, no power within ourselves to either recover from the sickness of sin or to overcome its consequences—death. Like Lazarus, we were sealed in a whited sepulcher of unrighteousness, and Satan had rolled the stone of unbelief fast against the door. We were powerless to go and find help, for Satan had tied a napkin over our faces lest we should know the truth; he had bound our hands and feet in graveclothes. We were utterly helpless and eternally doomed—"dead in trespasses and sins."

But, praise the Lord, Jesus knew our helpless state and wept tears of love in our behalf! While we were still dead, He pitied us and bore our sins on Himself on the tree. He paid the debt of our sins and arose in

(Continued on page 201)

# Resurrection Hope

By James Custer

The rest of the world could rejoice in the new life of spring, but for Mary there was no joy—Lazarus, her brother, was dead.

She remembered the happy visits she and her sister, Martha, had spent with Jesus in their home. She had sat at His feet listening to His teachings which had filled her heart with joy and hope. Then, Lazarus had become ill. They had sent word to Jesus asking Him to come and see His friend. They had so hoped that He would come. They were sure He could heal their brother. But He had not come, and Lazarus had died. Jesus had failed them in the hour of their greatest need!

The Lord had claimed to love him, had called him His friend. But now all this was past, for Lazarus had passed beyond the reach of all human help. He lay in a cold, damp tomb, bound hand and foot in graveclothes, sealed off from all life by a great stone. Nothing that the living could say or do could stir his senses or give him life—he was dead.

However, Jesus had not forgotten those whom He loved. He knew their circumstances better than they did themselves. He still cared for them, and announced to His disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Only Jesus comprehended the full meaning in these words. His disciples reminded Him that they had just left Judea to avoid being stoned to death by His enemies. Since Bethany was less than two miles from Jerusalem, the stronghold of those who hated Christ, to travel to Bethany was to place His life in great jeopardy. But Jesus said, "I go."

way of Calvary could even the Son of God bring life to Lazarus. If Christ could not himself conquer death and return to life from the grave, Lazarus was hopelessly lost.

The disciples probably thought that Christ meant that they were going to bring comfort and consolation to Mary and Martha, or to strengthen the Jewish friends who were mourning Lazarus' death, or just to stand before the tomb and pay their last respects to a dear friend. But Jesus, perceiving their thoughts, stated plainly: "Let us go unto him." How strange it seems that Christ would first announce that a man was dead, and then declare that they would visit him!

Still His disciples failed to realize His true purpose for returning to Bethany. Here, as always during His ministry, Christ took the initiative and went in search of the helpless. The Lord had to go to Lazarus, for Lazarus was totally incapable of coming to Him. It was this search that led Him through Jericho one day to find blind Bartimaeus and restore his sight. The same quest led Him to the well outside Samaria where He gave a thirsty harlot to drink of the living Water. Now, Lazarus represented the greatest of all human needs—victory over the



## ABOUT THE AUTHOR

James Custer, whose home is in Martinsburg, W. Va., is a junior in Grace College. Jim plans to enter Grace Theological Seminary to continue his preparation for evangelism or the pastorate.

# Notable Work on the Kingdom of God

The Christian world in general and The Brethren Church in particular have awaited with considerable interest the publication of Dr. A. J. McClain's new volume on the kingdom. Recently an advance announcement was sent out by the Zondervan Publishing House, of Grand Rapids, Mich., where the book is now being printed. It will be available soon at the Brethren Missionary Herald, Winona Lake. Further announcement will be made as soon as orders can be filled. Appearing today is a reprint of the Zondervan announcement.

Dr. Alva J. McClain, president and professor of Christian Theology at Grace Theological Seminary of The Brethren Church at Winona Lake, Ind., is an honored and respected Bible scholar who has lectured widely at conferences and schools all over America. Now, after more than thirty years as a teacher of theology and apologetics, he is writing a complete work on Christian theology, eventually to be issued in seven large volumes. While planned as a set, each volume covers a specific field for use as an individual work on the subject.

The first volume of this large



Dr. Alva J. McClain

undertaking, to be entitled **The Greatness of the Kingdom**, will be issued in March, and is one of the most complete and impressive works ever to appear on the subject of the kingdom. It is, as the subtitle makes clear, a comprehensive study of the concept of the kingdom of God in Scripture, including discussion of the Mediatorial Kingdom in Old Testament history, in Old Testament prophecy, in the four Gospels, and in the other New Testament writings. Besides being distinguished by quality of content, competence of treatment and a very fair attitude toward differing opinions, the work is also one of refreshing literary quality.

In his foreword, Dr. Wilbur M. Smith says: "Many of the truths which the author of **The Greatness of the Kingdom** has here developed, especially in his consideration of Biblical revelation about the kingdom up to the time of the prophets, has thrown more light upon this theme for me than has any other volume on this difficult subject that has come to my attention. . . . I would like earnestly to commend this work of Dr. McClain's to all Christians who are looking for dependable literature concerning these basic themes of the oracles of God."

Before assuming the presidency of Grace Seminary more than twenty years ago, Dr. McClain taught at Ashland College and Seminary. He is a member of the Scofield Bible Revision Committee.

**The Greatness of the Kingdom**, by Alva J. McClain, 550 pp., cloth-bound. March 1959, No. 10195—\$6.95.

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## Whitcomb's Book Just off the Press



Dr. John C. Whitcomb

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### THE SUFFERINGS OF CHRIST

(Continued from page 196)

bare and the inner muscles and sinews and even the bowels were exposed.

It is interesting to note that the word for "stripes" in the original language of the Bible is singular and means "a bloody bruise." As Peter recalled the sight, he may have used this word to portray the suffering Son of God whose blessed face was so beaten by the hard fists of the mob that He did not look human any more. His back was so lacerated by the Roman scourge that He looked like one mass of open, raw, quivering flesh. His entire body was of the appearance of one bleeding, bloody wound.

This then was the awful sacrifice which was necessary.

#### The Purposes

Suffering of this character was not accidental or without its pur-

poses. Christ was not only a man, but He was also the Son of God and could have come down from the cross in answer to the taunts of the intoxicated mob. Yet He chose to stay there and for these reasons: First, His sufferings were substitutionary. Verse 21 says that "Christ suffered for us." The preposition means literally "in the stead of" or "in the place of." He died as our substitute.

Further, His death has an ultimate purpose. Verse 24 says that the purpose of the cross was that we "should live unto righteousness." This is the ultimate purpose of God. By removing the penalty of sin, man is now free to live a righteous life. This means that not only are we to live righteously in this life, but that throughout all the ages of eternity we will continue to glorify His name by our righteous acts.

This then is Peter's description of the victim, sacrifice, and purposes of the sufferings of Christ.

The **Evangelical Theological Society Publication** has just completed Dr. John C. Whitcomb's scholarly work on **Darius the Mede**. This carefully documented study supports the historicity of the Book of Daniel by presenting a convincing solution to the problem of identifying Darius the Mede through recent archeological findings. Merrill F. Unger says concerning the book: "All critical students of the Book of Daniel will be indebted permanently to the author for this valuable piece of historical research."

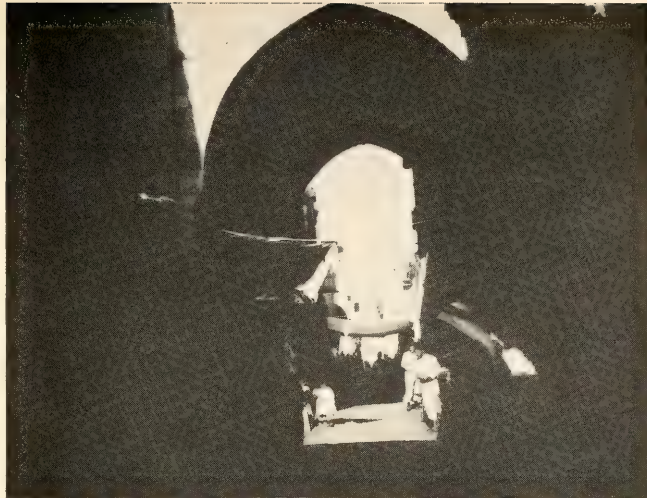
Dr. Whitcomb is professor of Old Testament at Grace Seminary.



# THE DAY OF CRUCIFIXION

By Homer A. Kent, Jr., Th.D.

Professor of New Testament and Greek  
Grace Theological Seminary



The way of sorrow

The day of the week on which Jesus was crucified has long been a problem for interpreters. The Good Friday tradition, though ancient and widespread, is not without difficulties. The Biblical phrases "on the third day" and "after three days" can perhaps be harmonized as idiomatic variations, but our Lord's reference to His burial as "three days and three nights" (Matt. 12:40) necessitates some drastic exegesis to explain it as the time from Friday night till Sunday morning. Furthermore, W. G. Scroggie lists twenty happenings which must have occurred within three hours (3 p.m. to 6 p.m.) if crucifixion fell on Friday, although the time restriction makes their accomplishment most unlikely (*Guide to the Gospels*, pp. 572-573). The purpose of this article is not to agitate for a change in modern observance, but to present some of the evidence for the original event.

## Two Kinds of Sabbaths

The most obvious reason for the Good Friday tradition is that the day following crucifixion is called a "sabbath" in the New Testament (Mark 15:42; John 19:31). However, Bible students know that the Jews designated other days besides Saturday as sabbaths. Feast days, characterized by a cessation of work, were called sabbaths regardless of the day of the week on which they fell. For example, both the Day of Atonement (Lev. 23:27-31) and the first day of Tabernacles (Lev. 23:34-39) are called sabbaths, though they were only five days apart (hence both could not have been Saturdays). Thus it must be ascertained whether the sabbath following Crucifixion Day was a weekly sabbath or a feast sabbath.

## Crucifixion Preceded a Feast Sabbath

John 19:31 states that the sabbath following crucifixion was a

"high day," implying a sabbath of special importance and sanctity. Furthermore, John's Gospel contains numerous references to the fact that the Passover feast was still future at the time of the Last Supper (13:1, 29), the trials (18:28), and the burial (occurring on the day in which the Jews made **preparation** for the Passover, 19:14, 31, 42). Thus the last supper Jesus ate with His disciples was not the Jewish Passover meal, as shown by the clear statements of John (who was present). Passages in the Synoptics which might imply the contrary must be explained in terms of John's unequivocal assertions. Therefore, crucifixion occurred on the day just preceding the Passover feast.

There remains to be considered the possibility that Passover in that year fell on Saturday. If this be so, the Good Friday tradition could still be held.

## Passover in 30 A.D. Was Wednesday Night

Since the Jews followed a lunar calendar, it is a simple matter to fix the first day of any month. One merely needs to determine the day and date of the new moon. Passover was observed on the fifteenth day of the first month (Nisan), corresponding to our March-April. By corresponding with the Nautical Almanac Office of the U. S. Naval Observatory, the writer has been informed that the new moon in

A.D. 30 (traditional year of Christ's death) occurred on Wednesday night, March 22. The Jews, however, began their day at sundown (instead of midnight as we do). Thus Wednesday night Roman time is actually the start of Thursday by Jewish reckoning. Now if Nisan 1 was Wednesday night (i.e. Jewish Thursday), then Nisan 15 also began on Wednesday night. On this basis the following chronology can be constructed:

Crucifixion: Wednesday, 9 a.m.-3 p.m.

Feast Sabbath: Wednesday, 6 p.m.—Thursday, 6 p.m.

Preparation of the spices by the women: Thursday, 6 p.m.—Friday, 6 p.m.

Weekly Sabbath: Friday, 6 p.m.—Saturday, 6 p.m.

Resurrection: After 6 p.m. Saturday.

## The Dead Sea Scrolls

The Dead Sea Scrolls have recently revealed the use of a special calendar at Qumran. This calendar (based on the Jewish **Book of Jubilees**) was so arranged that the Passover always fell on Tuesday night. Some students have suggested that Jesus and His disciples followed a religious calendar of the Qumran type (and ate a Passover on Tuesday night, as the Synoptics suggest), while the orthodox Jews fol-

(Continued on page 201)

# RESURRECTION

## UNBELIEF

By Robert K. Spradling

One disciple, above all the rest, is known as the doubter. Thomas has been called "Doubting Thomas" by most of us at one time or another. The reason, of course, is due to the record in John 20 of our Lord's conversation with Thomas. However, Thomas was not the only disciple who found it difficult to believe that Jesus had risen from the grave. Three specific post-resurrection appearances of Christ are mentioned in Mark 16:9-14, and in each instance the strange characteristic of the event is the absolute refusal of the disciples to believe immediately that Jesus was alive. Jesus had foretold His resurrection prior to His death, but most of His followers found this difficult to believe.

Mary Magdalene, according to Mark 16:9, was the first to whom our Lord appeared after His resurrection. Mary, in turn, after having seen the risen Lord, hurried to tell the good news to a group of disciples who were still mourning and weeping over Jesus' death. Mark 16:11 records their attitude after hearing Mary's testimony: "And they, when they had heard that he was alive, and had been seen of her, **believed not.**" They treated her ac-

count as untrue. Possibly they thought poor Mary's imagination had been playing tricks on her, or that she was given to hallucinations. No doubt these unbelieving disciples returned to their mourning and weeping with increased intensity as the result of their incredulity.

The second appearance of Christ mentioned in Mark 16 is concerning the two "as they walked, and went into the country." There seems to be little question that these are the same two persons who were en route to Emmaus (Luke 24:13-35). These two at first were reluctant to believe, as Christ walked with them in the way to Emmaus, but their own testimony after this episode makes it clear that they did believe that Christ had risen: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon" (Luke 24:33-34). Mark tells how the story of the two was received: "And they went and told it unto the residue: **neither believed they them.**"

In the light of Mary's testimony, and now the witness of two, the disciples continued in their blind rejection of the truth of the resurrection.

The third appearance of our Lord as mentioned in Mark 16, is recorded in verse 14: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with

their **unbelief** and hardness of heart, because they **believed not** them which had seen him after he had risen." Luke's account tells how these "were terrified and affrighted, and supposed that they had seen a spirit." These disciples were so amazed and bewildered that they could not believe the evidence right before their eyes; they thought Christ was a "spook." It would not be fair to condemn these for a careful examination of the facts, rather this would be commended, but the truth of the matter was that they were ignoring the facts, especially since Jesus had upon repeated occasions declared that He would go to Jerusalem and there die, and afterwards, rise from the grave. There seems to be more involved here than honest intellectual and emotional difficulty as to the events of the resurrection. This is evident by our Lord's rebuke. He upbraided them for their unbelief. Nowhere in Scripture did Jesus ever deal with honest difficulty in such a manner. This, evidently, was another matter, for theirs was an unbelief that arose from hardness of heart, probably based upon Jewish prejudice. It was reflective of their attitude concerning the person of Christ. They were doubting all Christ had taught concerning His resurrection. Theirs was a threefold rebuke: the witness of Mary Magdalene, the two, and now their own eyes—and still they doubted.

Rejection and neglect of revealed truth is a dangerous procedure. It is usually indicative of a heart hardened by unbelief. May the rebuke of Christ to these disciples be an admonition to believers of all ages to trust in Him completely.

"Our hearts be pure from evil,  
That we may see aright  
The Lord in rays eternal  
Of resurrection light  
And, listening to His accents,  
May hear, so calm and plain,  
His own "All hail!" and, hearing,  
May raise the victor-strain."

### EDITORIALS

(Continued from page 194)

compromise, a defeatist attitude, or an inferiority complex. We need men who are interested in something more than their own independence and freedom, but who also recognize the need of mutual dependency in the work of Christ. We need men who manifest such loving concern and tender compassion toward the lost that the world may learn from our very way of life we are "not seeking our own profit, but the profit of many, that they may be saved" (I Cor. 10:33). May God give us such men!

### ABOUT THE AUTHOR

Robert K. Spradling is a senior in Grace Theological Seminary and is president of his class. Mr. Spradling will be the class day speaker, and plans to enter the ministry after graduating.





(Continued from page 195)

broken law must be paid before the guilty can be saved; divine justice must be satisfied. That called for the cross on Calvary. Jesus Christ could die, descend into hell, and then, in His might, rip the hinges from the gates of hell, and arise a victor. The guilty sinner has no such power. Therefore Christ took the sinner's place and paid the price. "He was wounded for our transgressions, he was bruised for our iniquities . . . The Lord hath laid on him the iniquity of us all" (Isa. 53: 5-6).

Now, we know why He yielded himself into the jaws of the hounds of hell that terrible night. Now we know why He did not respond to His tormentors when they mockingly cried: "If thou be the Son of God, come down from the cross. 'He saved others,' they sneered, 'himself he cannot save'" (John 27:40, 42). They spoke more truly than they knew.

"If from the cross He had come down,  
How strange it would have been  
To see the Christ with awful frown  
Scatter His foes obscene!

"The Pharisees had covered then,  
Nor any fresh sign craved  
From the acknowledged King of men—  
But would we have been saved?"

Mrs. Leona Cole, of Long Beach, Calif., once heard me speak on this subject. Then she picked up her pen and wrote:

"Jew and gentle, Scribe and Pharisee  
Were in the mob that clamored for the tree.  
They followed up the hill and did not know  
That it was love, not whips, that made Him  
go!

"The soldiers, 'mid the howling rabble bands,  
Made sure the spikes that tore His feet and  
hands.  
Their exultation pierced the murky air—  
But it was love, not nails, that held Him  
there!"

No, my friends, you will never, never, never understand the mystery of the tragedy of the cross, until you understand that "it was love, not nails, that held Him there!"

Grace College

## HIGH SCHOOL DAY

APRIL 10

March 28, 1959

	General Building Fund			General Building Fund	
Allegheny			Philadelphia (Third)	148.19	248.85
Aleppo	\$7.50	\$21.00	York	211.51	9.90
Grafton	1.00		Northern California		
Stoytown	34.05		Chico	100.00	
California			Northern Ohio		
Artesia	32.97		Ankenytown	79.00	163.00
Beaumont	212.05	157.50	Canton	280.89	
Bellflower	10.00		Danville	146.50	20.00
Ingleswood	82.00	63.00	Elroy	25.50	
La Verne	20.00		Homerville	72.00	20.00
Long Beach (First)	5.00		Middlebranch	28.00	
Long Beach (North)	7.00		Rittman	417.00	27.00
Los Angeles		37.10	Northwest		
San Diego	69.17	43.50	Albany	50.00	
Temple City	4.10	3.10	Spokane	124.70	
East			Toppenish	6.50	
Atholona (Grace)	35.00	1.00	Southeast		
Conemaugh (Pike)	334.00		Covington	236.00	
Everett	9.00	5.00	Fort Lauderdale	496.58	33.00
Kittanning (First)	46.25	130.00	Hollins	161.00	124.15
Leamersville	5.00		Johnson City	118.47	50.00
Martinsburg, Pa.	19.79		Limestone	10.00	
Indiana			Roanoke (Clearbrook)	246.25	24.00
Clay City	155.88		Roanoke (Wash. Heights)	74.35	12.50
Elkhart	15.00	74.00	Southern Ohio		
Leesburg	49.95	212.10	Camden	16.50	18.50
Oseola	29.00	6.00	Clayton	90.25	29.80
Sidney	321.00	4.00	Dayton (First)		8.60
Warsaw	49.51	50.55	Dryhill	30.17	
Winona Lake	159.85	93.75	Miscellaneous	12.50	27.50
Iowa			Isolated Brethren	13.00	525.00
Leon	1.00	1.00	Non-Brethren	57.00	
North English	145.00		Maintenance Gifts		
Waterloo	128.20	73.40	Totals	6,241.82	2,925.37
Michigan			Designated Funds		
Altoona	10.00	1.00	Ashland, Ohio		\$59.50
Berrien Springs	15.00		Beaumont, Calif.		60.00
New Troy	17.00	26.60	Elyria, Ohio		32.62
Mid-Atlantic			Fort Wayne, Ind. (First)		53.40
Alexandria	83.05		Kittanning, Pa. (First)		16.26
Hagerstown (Calvary)	248.15	6.00	Martinsburg, W. Va.		10.00
Seven Fountains	6.00	7.00	Non-Brethren		145.00
Washington, D. C.	141.20	64.75	Seminary Senior Class		100.00
Weynesboro	162.96	13.50	Washington, D. C.		8.50
Winchester	59.35	156.75	Winona Lake, Ind.		24.00
Northern Atlantic			Total		509.28
Palmyra	57.50	193.25			
Philadelphia (First)	74.37	138.62			

### RESURRECTION HOPE

(Continued from page 197)

power with the keys of death and hell. He came to the door of our tomb, and as Lord of life and Conqueror of death, commanded that the door be removed and that we, by His divine authority, step forth into the glory of His presence. Death now forever past—only life with Him awaits us!

When Lazarus came forth, Christ did not leave him forever hampered in his new life by his old grave-clothes, but ordered: "Loose him, and let him go." Lazarus was given full freedom from the "dead" past.

Even so, we also shall be delivered by our Lord from all the "graveclothes" of our sinful nature and frail bodies. Someday we shall see Him. The napkins of ignorance shall be removed, and we shall "know even as we are known." At that moment, we shall be freed from our "graveclothes"—these bodies of our humiliation—and be clothed in His righteousness, pure and white. In that day, He will set us completely free and bid us enjoy the fullness of His inheritance as "sons of God and jointheirs with Jesus Christ."

### THE DAY OF CRUCIFIXION

(Continued from page 199)

lowed the official calendar and observed the Passover on Friday night (as John's Gospel indicates). (See J. A. Walther, "The Chronology of Passion Week," JBL, June 1958, p. 116ff.) This suggestion, however, raises grave difficulties, especially the improbability that such a remarkable deviation between Jesus and the rest of the Jews should be otherwise unnoticed by the Gospels. Hence this writer is convinced by the evidence previously stated that in A.D. 30 the orthodox Jewish Passover fell on Wednesday night.

### Conclusion

By fixing the crucifixion as Wednesday, Nisan 14, there is provided the best answer to the questions posed at the beginning of this article. Burial of Christ extended three full days (sundown Wednesday to sundown Saturday). Furthermore, the typology of Christ as our passover sacrifice for us (1 Cor. 5:7) is dramatically fulfilled, for the lambs for the feast were being slaughtered at the very hour that Jesus died (Exod. 12:6, ASV marg.).

# NEWS

Compiled by the Editor



**COVINGTON, OHIO.** The First Brethren Church, True Hunt, pastor, was the scene of the overnight youth rally of the Southern Ohio District Feb. 13-14. The rally was climaxed with a banquet where 148 were served. The guest speaker was Rev. John Wheeler, director of Greater Dayton Area Youth for Christ. The Grace Brethren Community Church of West Alexandria, C. A. Flowers, pastor, won the attendance award on a per-capita mileage basis. Young people from the

Grace Brethren Church of Dayton, Randall Maycumber, pastor, won the quiz contest, and the winning team is pictured upper right. The lower picture was taken at the banquet and at the speaker's table (left to right) are: Rev. True Hunt, Kenneth Peters, Rev. Richard Jackson, Rev. John Wheeler (speaker), Miss Evelyn Fuqua (honored guest), and Edward Jackson of the Covington church, who was in charge of the rally. Seventy-nine were housed overnight, in which project the Troy (Ohio) church assisted.

**JOHNSTOWN, PA.** Charles R. Sumey has accepted the pastorate of the First Brethren Church, and will assume his new duties about Apr. 15.

**HOMERVILLE, OHIO.** The West Homerville Brethren Church has installed new lights throughout the church, and a building permit has been secured for construction on the building. Robert Holmes is pastor.

**WINONA LAKE, IND.** Rolland Hein will terminate his teaching at Grace College at the end of this term, and will become the pastor of the Grace Brethren Church at Flora, Ind. He will assume full duties at the church about the middle of June.

**CLEVELAND, OHIO.** The First Brethren Church, Clair Brickel, pastor, dedicated their new Allen organ on Mar. 8. The organ was installed

last August, but the congregation waited to dedicate it until complete payment was made for the instrument.

**ROANOKE, VA.** The Southeast District Mission Board has approved a new work at Newport News, Va. The work is in charge of Rev. A. Harold Arrington, 109 Stephen Lane (Hilltop Manor), Virginia Beach, Va. Anyone knowing people in this area who might be interested in a Brethren testimony should contact him.

**MEYERSDALE, PA.** The Sunday-school record was broken again at the Meyersdale Brethren Church when on Mar. 8 there were 210 present. For three consecutive weeks the record has been broken. Ralph Hall is pastor.

**WINONA LAKE, IND.** Dr. Paul Bauman and Rev. Gordon Beck attended the recent "Presidential Prayer Breakfast" in Washington, D. C.

**GLENDALE, CALIF.** On Mar. 22 the First Brethren Church celebrated its 25th anniversary. Rev. Archie Lynn was the guest speaker at the morning service, and Rev. Grant McDonald at the evening hour. Rev. and Mrs. J. Keith Altig were guests for the day. Gerald Polman is pastor.

**SAN BERNARDINO, CALIF.** The tenth anniversary of the Grace Brethren Church was celebrated Mar. 22 with the laying of the cornerstone for the sanctuary under construction. Rev. Leo Polman was the dedicatory speaker. Lyle Marvin is pastor.

**HAGERSTOWN, MD.** The second annual prophetic Bible conference of the Grace Brethren Church will conclude on Mar. 29, with Dr. Robert Culver as the speaker. Warren Tamkin is pastor.

**SUNNYSIDE, WASH.** The Northwest Fellowship of Brethren Churches will convene at the First Brethren Church here Mar. 31-Apr. 2. Leslie Moore will be host pastor.

**FREMONT, OHIO.** The Rev. Granville Tucker family recently suffered heavy loss as the result of the recent floods. The Brethren churches of Northern Ohio have contributed materially to assist Pastor Tucker.

(Additional news on back page)



# Practical Aspects of the Resurrection

BY REV. EARLE PEER\*



chre, and seeth the linen clothes lie" (John 20:6). This same Peter boldly proclaimed the risen Christ (Acts 2:24) on the Day of Pentecost. The "power" of the resurrection was then conclusively demonstrated in the spiritual resurrection of three thousand souls unto eternal life. This resurrection power in witnessing ought to be realized in the normal experience of every child of God (Acts 1:8). This is "salvation present."

## Resurrection Service

In Colossians 3:1 it says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Someone has aptly said: "You cannot take anything to heaven, but you can send it on ahead." It is a tragedy that most people are so busy serving the world, the flesh, and the Devil they have no time for spiritual things. It is also a tragedy that so many Christians are absorbed so much with this world and in "getting gain" they too have little or no time for spiritual service. The child of God is merely a sojourner upon the earth, but the majority of Christians are "earthbound" and act and live as if they never expect to forsake this world of sin, greed, and hatred for a heavenly country. In heaping to themselves treasures here, they have suffered eternal loss.

Resurrection service should include the stewardship of the Christian's time, talents, and possessions. May we be like the Macedonian Christians, first give ourselves to the Lord, and then abound in the liberality of our earthly possessions. The Lord Jesus in giving the constitution of the kingdom to the Jews admonished them: "Lay not up for yourselves treasures upon earth . . . But lay up for yourselves treasures in heaven" (Matt. 6:19-20). Resurrection service is the spontaneous result of a life risen with Christ, filled with the fullness of the Spirit, and presented to the Lord as a living sacrifice—heaven in the heart and the heart in heaven. This also is "salvation present."

(Continued on page 205)

(Eph. 1:18-19). The Apostle Paul experienced this resurrection power in his life, especially in his teaching and preaching. Paul knew that he must suffer for Christ, but from his risen and living Saviour he received the power and grace to bear his afflictions for the glory of God. Of the thorn in the flesh, Paul said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong."

The "power" of the risen Christ is repeatedly seen in the witnessing of Paul on his missionary journeys. Teaching in the synagogue at Antioch in Pisidia, Paul twice declared the resurrection (Acts 13:30, 37), with the result that the next Sabbath Day almost the whole city came together to hear the Word of God (Acts 13:44). At Thessalonica, Paul reasoned with the Jews out of the Scriptures "that Christ must needs have suffered, and risen again from the dead" (Acts 17:3), with a great number trusting the Lord Jesus. In a philosophical duel with the philosophers of the great Greek metropolis, Athens, Paul witnessed of the resurrection of Christ with fearless "power" before the Areopagus (Acts 17:31-32), winning men and women to faith in Christ.

Peter also knew something of this resurrection power in witnessing when he preached his memorial Pentecostal sermon. Having been previously informed by Mary Magdalene of the empty tomb, tempestuous Peter, outdistanced by the other disciples, "went into the sepul-

The English poet and critic, Matthew Arnold, once wrote: "The body of Jesus still lies in a Syrian tomb." If the body of our Lord Jesus Christ is still imprisoned within the confines of a Syrian tomb, then you and I are without hope in this world. Jesus died in vain and you and I are still in our sins. In I Corinthians 15:14, 17 it says: "And if Christ be not risen, then is our preaching vain, and your faith is also vain . . . And if Christ be not raised, your faith is vain; ye are yet in your sins."

The resurrection is a divine "must" as far as salvation is concerned. We are not saved by the teaching of Jesus. Neither are we saved by imitating the lovely life of the Lord Jesus, beautiful as it was. If our salvation depends upon our imitating the life of Christ, we might just as well give up right now and consider ourselves lost eternally. It is impossible for any man to live as Jesus lived.

Furthermore, we are not saved by His sacrificial death apart from the resurrection; we are saved by His death, and His resurrection. In Romans 4:25 it speaks of Jesus "who was delivered for our offences, and was raised again for our justification." The victory won at Calvary is incomplete, and our salvation is not finished without the Son of God conquering death and the grave. This is "salvation past."

Knowing then, according to the Word of God, that the resurrection is essential to our salvation, let us consider the more practical aspects of the resurrection of Christ in connection with our salvation. The practicality of the resurrection ought to be manifest in the life of the child of God by resurrection power, resurrection service, and resurrection hope.

## Resurrection Power

In Philippians 3:10 Paul says: "That I may know him, and the power of his resurrection." The power of God which raised up Jesus from literal death is the same power with which God raises every believer from literal spiritual death

\*Pastor, Rosemont Brethren Church  
Martinsburg, W. Va.

# What the Resurrection Means

BY A. D. CASHMAN

Long Beach, Calif.

In Paul's day, there were those who taught that "there is no resurrection of the dead" (1 Cor. 15:12). To combat this fatal error, and to establish the doctrine more firmly in the minds of the saints, Paul wrote the magnificent words in this great resurrection chapter. There is nothing like this passage of Scripture in all the world. No wonder, for in verses 3 and 4 Paul tells the information was received supernaturally. These verses also tell it was Scriptural that Jesus must die, be buried, and rise again.

This is in line with the record of what Jesus himself had said. He told the Pharisees that if they would destroy the Temple, in three days, He would raise it up (John 2:19-21). Jesus had also told Martha that He was "the resurrection and the life" (John 11:25).

That Jesus was the Christ was proved by His rising from the dead, appearing to Cephas, and to 500 brethren at once. To deceive that many skeptical people would be as great a wonder as rising from the dead. In Acts 1:3 the beloved physician Luke says that Christ "shewed himself alive after his passion by many infallible proofs." There is only one thing left for the Devil to do and that is to declare the fact a lie. And how many people there are who do like to believe a lie!

I not only thoroughly believe in the resurrection, but I know that four of the bitterest enemies I ever had have been taken out of my life because of my personal faith in the resurrection.

## DEATH

"The last enemy that shall be destroyed is death" (1 Cor. 15:26). In the last sentence of verse 54 are these words: "Death is swallowed up in victory." What a fearful thing death used to be to me. It was like a terrible monster which threw a dark shadow over my path. The sight of crepe on some door reminded me of the hour when he should reach out and take me. The different colors of crepe used to represent different ages, and when I saw one representing my age, I considered

the tragedy if that crepe had been for my death and I had been launched forth to spend eternity in an unknown realm.

I cannot describe the feelings which were mine as I listened to some of the funeral sermons of those days. I remember one preacher who preached on the text: "There is but a step between me and death" (1 Sam. 20:3). He told in earnest tones how death is a certain step for each one, how it is an uncertain step as to time and place, how it is a parting step and the leaving of loved ones behind, how it is a solitary step without friends or relatives to go along. On another occasion I heard a most sobering message on the brevity of life. I was reminded with others that our days are "swifter than a post" or "as the eagle that hasteth to the prey" and "faster than a weaver's shuttle."

In those days, I knew nothing about the brighter side of death because I knew nothing of the "blessedness of the dead which die in the Lord" or of God's ability to care for His own even in death. I knew nothing of the "resurrection and the life" which is in Christ Jesus. This enemy called death has lost all of its terrors for me. If a hornet has its sting pulled out, I am not afraid of it. But if it still has its sting, it has great horror for me, for I was stung by a hornet once. Just so, in Christ Jesus, death is a crushed victim. Death means to me now that I lose this old Adam body and get a better one, a resurrected and glorified body. Death now is but the sinking into the arms of Jesus to be borne into the sphere of everlasting rest. Paul says, for the Christian: "To die is gain."

When they laid our Lord in Joseph's tomb, death might have been sitting over that sepulcher saying: "I have Him, He is my victim. He said He was the resurrection and the life, but now I hold Him in my embrace. He must pay tribute to me." But three days later, on Easter, He burst asunder the bands of death and arose a conqueror from the grave. Death has been swallowed up in victory. Dear

reader, have you found it out for yourself yet? It may be too late for you to find it out even a week or a day from now. Praise the Lord, the empty tomb takes fear from death for born-again souls.

## GRAVE

Another enemy that has been taken from my life as a result of the resurrection of Christ is the grave. I can remember the unhealthy feeling I once experienced when, as a boy, I first heard a message on the text: "The grave hath enlarged herself." The preacher explained that the grave is not fixed to take in just so many and no more, but that it expands every hour, widening with the increase of the population. He explained how it is opening its mouth for us, yawning at our feet. He spoke of the leveling power of the grave, bringing men of pomp, magnificence, and of all callings and accomplishments down to the same level. Then we went to the cemetery and witnessed the lowering of the casket and watched the undertaker drop clods of earth on the rough box as the preacher committed the remains, and said: "Earth to earth, ashes to ashes, and dust to dust." What horror filled my soul! But that is all changed now. The grave lost its horror in Christ. In Him, the grave has lost its victory. As it did not hold Jesus Christ, it cannot hold me, for I am in Him, and He is the resurrection and the life. I have His word that because He lives, I, too, shall live.

If you are outside of Christ, the grave has the same terror for you as it had for me. You may exchange this feeling of terror for the peaceful assurance of faith in His truthful words. A native African preacher said: "When a heathen dies, the witch doctor puts into his hand a dead bone as a passport into the world beyond. But Christians are extended the hand of the living Lord."

## SIN

Another terrible enemy of mine that has been conquered as a result





His death and resurrection means that our sins are taken away. The record of ordinances against us is nailed to the cross. If you will receive the Gospel in your heart, then all of your sins will be put away from the mind of God.

### JUDGMENT

The other enemy which troubled me a great deal was the judgment. I had also learned in Sunday school the solemn words of the Master as follows: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). I feared to look forward to the terrible day when I should be summoned before God. I could not tell whether I should hear His voice saying: "Depart from me, ye cursed into everlasting fire," or whether it would be "Enter thou into the joy of thy Lord."

But the Gospel has settled that for me. I now know the meaning of the words: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:22). One day I stepped out on this promise: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life" (John 5:24). The death penalty must be paid only once. Christ was judged for me and died in my stead.

We know that Jesus had eternal life because He rose from the dead and His body did not see corruption. You cannot kill eternal life. If you will but accept Christ in your heart, you too will have eternal life, which will be a guarantee that you will not stand in the judgment of sinners. "Churchianity" cannot give one eternal life, but Christ can. Do you have Him? If not, He is waiting for you to open the door of your heart and let Him in. Then you need not fear the judgment.

One of the first things frontiersmen are drilled in is how to save one's life in case of a raging forest fire. They are taught to strike a match and light the grass and brush around them and then stand in the

burnt area. Then when the flames roar on and it looks like certain death, there need be no fear. Just so, God's wrath burst on Calvary and the Son of God took the judgment that was rightfully ours. If we take our place beside the cross and the open tomb, we are safe for time and eternity. Are you safe? If not, turn to Christ by faith and be delivered from these four horrible enemies—death, the grave, sin, and the judgment.

### PRACTICAL ASPECTS OF THE RESURRECTION

(Continued from page 203)

#### Resurrection Hope

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). The "future" aspect of our salvation, when every child of God possesses his possessions in glory, is the anticipation of our resurrection hope. In that day the Christian will occupy the mansion prepared aforetime by our precious Lord Jesus. The incorruptible and undefiled inheritance, reserved in heaven for each child of God who in this life is kept by the power of God, is the reward at the consummation of his salvation, in the day of the coming of the Lord Jesus Christ. The individual who has experienced a spiritual resurrection, by the new birth, is possessed of a lively or a living hope. He is not expecting his reward through the death and decay of this earthly tabernacle of clay but is "waiting and watching" for the coming of the Lord, when this corruptible must put on incorruption, and this mortal must put on immortality. Death, the last enemy to be destroyed, is swallowed up in victory! Our salvation is complete when our resurrection hope becomes a reality.

The lively hope has a cleansing and purifying effect upon the life of the Christian. "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). The lively hope keeps our ears tuned for "a shout . . . the voice of the archangel, and . . . the trump of God," when in the Rapture (transportation with joy!) we are made like Him, whom we love. "Even so, come, Lord Jesus."

of the resurrection of Christ is sin. How I used to dread the hour when all my sins would have to be exposed to an assembled universe. I had learned the words of Jesus: "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad" (Luke 8:17). In our great resurrection chapter, verses 17 and 18 say: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The Apostle Paul holds that even if there should be no resurrection, there is still a judgment of God upon sin in the future. He says that if Christ is not the satisfier of the sin question, then God must execute the judgment on the sinner. If Christians are to suffer for their sins the same as sinners, no wonder Christians are ridiculed. No wonder scoffers and unbelievers say that Mohammedanism is as good as Christianity.

But there is a difference. The tomb of Jesus is empty. Faith in

BY MRS. ADAM S. EAGLE

Dayton, Ohio

The first message given from heaven after the death, burial, and resurrection of our Lord was to the women. In the twenty-fourth chapter of Luke we find a small group of women who loved the Lord wending their way in the early morning hours to the tomb where He had been laid. They came bringing sweet spices with which to anoint Him. In this act of devotion the women found awaiting them a visitor from heaven with the message: "Go quickly, and tell his disciples that he is risen from the dead."

Mary Magdalene lingered by, weeping, and because she did so she was given the great joy of beholding her Lord even before He had ascended to the Father. She was the first to receive a message from His lips because she was concerned, and lingered while the others had gone their way. There is always a sweeter blessing to those who care to linger a little longer at the feet of Jesus.

Eve was made a help meet for Adam. From that time on we find woman ministering to mankind for

his comfort and happiness. To her is given that commission. As she cares for a little babe, and even before the little one is born, she is fulfilling her obligation as far as the flesh is concerned.

But where do we find her in the spiritual realm? In I Corinthians 11:3 it tells us that the head of every man is Christ, and the head of woman is man. As we read on we see how long hair is given her for a covering, so even nature shows her subjection to man. To a man was given the command to feed the sheep, and to preach the Gospel to all nations. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

In these women at the tomb I believe we find the secret of woman's ministry. They were concerned about the body of the Lord. So today there is great need for women who will go forth with the message of hope and encouragement, ministering to those within the body of Christ.

WASHINGTON. Postmaster General Arthur E. Summerfield has reported that postal inspectors investigated 15,821 complaints of obscenity and fraud in the U.S. mails last year, compared with 13,315 such complaints investigated in 1957. In his annual report to Congress, Summerfield announced that: "Arrests for mailing pornographic matter established a new record. Despite this, the dealers in smut and filth were more active than ever."

SALT LAKE CITY, UTAH. The Governor of Utah has received for his signature a bill passed by the State Legislature which would prohibit public dancing, serving or dispensing of alcoholic beverages other than beer from 1 a.m. to midnight on Sundays. The measure also prohibits the sale of uncooked meat, groceries, and clothing, and specifically **permits** the operation of a number of businesses, including taverns, restaurants, garages, golf courses, bowling alleys, theaters, newsstands, skating rinks, drug stores, and transportation and communication facilities.

LITTLE ROCK, ARK. A controversial bill which would have repealed a 1928 law prohibiting teaching of "the doctrine of the ascent or descent of man from a lower order of animals" has been withdrawn from the Arkansas House of Representatives. Mrs. Gordon P. Oates, sponsor of the measure, reported that it had drawn heavy fire from "ministers and church people."

WASHINGTON, D. C. Major crimes in the nation's cities went up 8 percent last year over 1957. This sobering figure has just been released by the Federal Bureau of Investigation. The Bureau's tabulations show that in murders and nonnegligent homicides, New York City police reports totaled 345. Chicago was second with 305, and Los Angeles third with 136. Aggravated assaults in New York City numbered 10,636, with Los Angeles recording 6,354 and Chicago 3,962. In the matter of forcible criminal assaults against women, the only major crime category that showed a decrease throughout the country in general, Los Angeles reported 1,028 with New York City totaling 725 offences of this nature and Chicago 532.

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**BEGINNING OCTOBER 1959**

**The Brethren Missionary Herald Co.**



# UNEASINESS

## CHAPTER 6

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert. Chapter 1 of this story (fiction) was in the Feb. 14 issue, and has run consecutively each week.

SYNOPSIS: Chapter 5 closes with the two boys in the underground cave without a light, and in faith Etienne turns to the Lord in prayer. A real testimony was given to John Paul, who knew not the Lord.

The consternation was general at the Oumbras. John Paul's parents had awaited the return of their son the whole day. Now, they were at their wits end, for hours had passed. Never had the little one been missing so long!

"He forgot," Francine said at first with indulgence. "Since he has no watch, he does not think how he is making us wait."

So they sat down to the table without him; his plate remained empty. After the meal Grandfather explained: "Certainly John Paul has wandered away too far. He must have mistaken the way back, and that is what has made him late. When he sees that he is lost, he will ask the way of the first neighbor he sees. Besides, the Oumbras can be seen from all points."

At midafternoon lunch hour still no John Paul! They began to imagine the worst. What harm could have befallen him in such a quiet corner? They tried to reassure one another. Uneasiness, however, which they would have liked to banish by reasoning, grew and had its way.

Six o'clock! John Paul had not yet returned. Decidedly, he was unreasonable!

"Since half-past seven this morning we have not seen him. One thing is sure: John Paul will not leave all alone again." Mama announced vexed. "Such a tardiness is not reasonable. Ah! these children! They must always be giving one anxiety!"

Impatient, Papa had gone to the end of the lane to the great rock which dominated the valley. There, he shouted in all directions, his hands like a megaphone before his mouth: "Oh! Po po . . . !!" Only the

echo replied to his long calls. Unconscious of the drama, the birds continued their sweet melody and chattered from tree to tree. The rising breeze caused the thick foliage of the plane trees to hum. At the stable the cow lowed long. Nature knew no uneasiness. Papa heard none of this immense symphony to which they listened for hours at a time when they were unworried. This evening it was Popol's voice for which they waited, and nothing else.

Seven o'clock! The table was set in silence by the preoccupied Francine. Neither Mama nor Papa nor Grandfather sat down to it. They were not hungry; the tardiness of the child got the best of them.

Suddenly, steps in the path! Would it finally be Popol? They rushed to the door.

"Hi! friends," a gruff voice interjected, "is my Etienne here? I haven't seen him since this morning, and it worries me greatly." It was the farmer from the Olivettes who was searching for his son.

"No! we have not seen him."

"Was that you who shouted a little while ago?"

"Alas! yes. Our John Paul, like yours, has been absent since this morning and we are terribly worried about him. Perhaps he is with Etienne."

"Without any doubt! For two hours I have been turning the neighborhood upside down, but I have found exactly nothing. My dog is missing also, so he must be in their company. Ah, these youngsters! He will hear from me when he gets back. In the meantime, one gets terribly impatient."

Everybody set out over the countryside to hunt the two who had disappeared. They inspected the neighboring woods. Grandfather prowled along the crest. From time to time, one heard: "Oh! Popol! Oh! Etienne!" But always without a reply.

Eight o'clock. They returned to the Oumbras much burdened. No John Paul, no Etienne! Mama wept,

handkerchief in hands. Papa was silent, his forehead wrinkled. What has become of them? But what has become of them? The residents of the neighboring valleys had been questioned one after another: no one had seen them. The deepening night deepened also the anguish of each one.

"Do take something," said Francine pointing to the set table. "It will give you some courage." She only got refusals, for it was no time for eating now.

"It is inexplicable," declared Etienne's father. "I don't see what could have happened to them! Ordinarily my boy does not go away long from the farm. He couldn't have gotten lost, for he knows the mountain better than I do. Besides with the dog . . . Look, right here is Fallot! When one speaks of the wolf . . ."

This appearance relieved everyone, and several faces were a bit lightened. The dog jumped up on his master with a thousand greetings.

"Where is Etienne?"

The intelligent animal regarded the farmer of the Olivettes. How it would like to speak! To explain everything! They felt that it understood what had happened.

"The youngsters will soon arrive," said Grandfather. "Fallot has preceded them; he runs faster."

Etienne's father passed his hand over the back of the dog who had placed his two paws on his shoulders, as he was without doubt accustomed to do. He wished to greet his master and receive some caresses. Suddenly the farmer struck something hard.

"What is it," he exclaimed. "A flashlight! The children foresaw then that they would be coming back late, the good-for-nothings!"

And each one, comforted by this visit, fixed his eyes toward the path where they expected to see rushing along the two who had disappeared. The night noiselessly advanced with big steps.

(To be continued)

# The Message of Easter

BY W. RUSSELL OGDEN

Pastor, First Brethren Church  
Akron, Ohio

The spring of the year has always been thought as the time for new life to come forth. It is obvious in the cycles of nature that both forest and glade recognize it as a time to don new vesture.

Ancient pagans celebrated the season by offerings to the gods who, as they thought, controlled their crops. It was a time for nature to bring to birth her grain, and vine, and herds, and flocks. The season has always been associated with eggs, rabbits, flowers, new dress, and other emblems of life, and fertility.

It was at this season of the year that God brought Israel out of Egypt, and gave the Passover as the celebration of her re-birth as a nation. The lamb was sacrificed, and its blood applied to the doors of the house to protect the inhabitants from the destroying angel, while its flesh was eaten by them to give strength for their journey out of bondage, and into God's abundance.

It was in the spring of the year, at the very hour of the Passover sacrifice, that Jesus Christ cried out from Calvary's altar, "It is finished," and dismissed His spirit, and offered up His life a ransom for many.

If death were the end of the story, Christianity would have been sealed forever within the confines of the garden sepulcher. The "Good News" of Christ is not only His death, but also His resurrection. Three days later He arose, physically, visibly, from the tomb, and showed himself to His disciples repeatedly over a period of forty days. He then ascended back to heaven before

their wondering eyes, and sent them to declare to the world abroad: "Whosoever . . . believeth in me shall never die. . . . Because I live, ye shall live also" (John 11:26; 14:19).

The religious splurge in which Americans indulge at Easter time is one great difficulty every born-again pastor faces. It is not easy to cut through all the rich finery, and the clutter of symbols and customs to get at the heart of the matter—"God was in Christ, reconciling the world unto himself" that "whosoever believeth in him shall not perish, but have everlasting life."

This is the message of the Christian faith all year around, not just at Easter. It is the Evangel, the Gospel, the Emancipation Proclamation of God the Father to a world held in slavery to sin.

Out of all the confused celebration that accompanies Easter, one thing is certain: there will be thousands of people in churches on Easter Sunday morning who will not be there at any other time during the year. While many ministers may deplore this fact, they will be using the opportunity, nevertheless, to try to get through the hard shell of ritual idolatry which has brought most of them out, and get the Gospel of Christ into their minds and hearts which can save their souls.

Jesus Christ is alive today! Those who receive Him as Lord may live with Him forever—not symbolically, but literally! This is the message of Easter.

PHILADELPHIA, PA. A Sunday-school convention will be held at the First Brethren Church Apr. 12-15. Guest speakers will include George Slavin, Ralph Blakemore, Paul Telford, George Hampshire, Harold Etling, Paul Walton, and the pastor, William Male.

CLAY CITY, IND. Mrs. Edward Bowman has returned from the Union Hospital in Terre Haute, Ind., where surgery was performed to remove a nonmalignant tumor. Recovery has been fine. Brother Bowman is the pastor of the First Brethren Church here.

WEST ALEXANDRIA, OHIO. Rev. Edward Bowman concluded a nine-day meeting on Mar. 27 at the Grace Brethren Community Church. C. A. Flowers, pastor.

AKRON, OHIO. The Sunday services of the First Brethren Church will be broadcast on a local radio station during April (WCRF-FM, 103.3 megacycles). Russell Ogden is pastor.

HATBORO, PA. The Brethren construction crew will complete the new building here about Apr. 1, and will then move to Virginia Beach, Va., to start construction on the new church there. These two churches (Hatboro, Pa. and Virginia Beach, Va.) have entered an inter-church Sunday-school attendance contest which will run through June 28.

## Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Dolores Tanner and Clifford Lamb, Dec. 13, at the First Brethren Church, Cleveland, Ohio.

Eleanor Ingold and Thomas Simons, Jan. 24, at the First Brethren Church, Cleveland, Ohio.

JoAnn Helman and Robert Honodel, Mar. 8, at the First Brethren Church, Waynesboro, Pa.

DeLores Tribby and Marion Ely, Mar. 20, at the North Long Beach Brethren Church (Calif.).

Phyllis Barton and John S. Mayes, Mar. 21, at the North Long Beach Brethren Church (Calif.).

Rose Marie Wertz and Edwin Nichols, Feb. 21, at the Grace Brethren Church, Altoona, Pa.



IGN MISSION ISSUE

APRIL 4, 1959

*Brethren*

# *Missionary Herald*



Photo by Dr. John C. Whitcomb

Entrance to the University of Puerto Rico,  
San Juan

# Late News From Around the World

**Cordoba, Argentina**—The car being driven by Rev. Lynn Schrock, accompanied by his twelve-year-old son Norman, was hit by another car on the evening of February 26. Brother Schrock was thrown from the car, hit his head on the curb, and was unconscious for a number of hours. His right eardrum was punctured, and this has been giving him considerable trouble. Prayer is requested for him. Norman was also injured, but less seriously.

**Batangafo, Africa**—The new native church here has been completed and is now in use. The dedication was held on Sunday, February 1. The address for the occasion was delivered in French by missionary Fred Fogle, of Lyon, France, who was visiting in Africa at the time.

**Winona Lake, Ind.**—Miss Lois Ringler and Miss Evelyn Schumacher are scheduled to sail for France on the **S.S. United States** on May 8. They plan to study French in Paris as further preparation for their future service in Africa. Rev. and Mrs. Donald Miller and daughter, Barbara, are scheduled to sail for France on the same ship on July 31, en route to Africa to resume their missionary service.

**Icoaraci, Brazil**—Mrs. Bill Burk is caring for the Christian day school work here while the Altigs are on furlough.

**Rio Cuarto, Argentina**—The work here is progressing well, according to missionary James Marshall. Attendance at all services has been keeping up in spite of the hot weather. Rev. J. Paul Dowdy and the believers in the Banda Norte section are continuing in the construction of their church building.

**Bible Institute, Africa**—The first semester of the new school year began here on Mar. 10 and will continue through July 10. There is an excellent enrollment.

**Winona Lake, Ind.**—Missionary teams will be appearing in the rallies in the following districts during April: Allegheny, Northern Ohio, Southern Ohio, and Indiana.

**Most of the African nations**, which were given alternative relationships with France by the new Constitution of the Fifth French Republic, have chosen to become autonomous with the French Community. The following have chosen autonomy: Madagascar, French Sudan, Senegal, Gabon, Tschad, Middle Congo, Mauritania, and Oubangui-Chari. The four which are yet to announce their decision are: Dahomey, Niger, Ivory Coast, and Upper Volta.—EFMA Missionary News Service—2/17/59.

**Premiers of all twelve** newly-autonomous African Republics sat down with President Charles de Gaulle in Paris February 3-4 to put final touches on the blueprint for the new French Community. Ceremonial installation of the constitutions of the new states will take place April 6. Under the new arrangement, approved by the dozen African leaders acting in their capacity as members of the Executive Council of the new Community, the overseas republics will enjoy full autonomy except in the spheres of foreign policy, defense, finance, common economic policy, strategic mineral policy, and higher justice. (Africa Special Report, Washington, D. C.)

**WIVV, Vieques, Puerto Rico**, reports that radio is opening up the area for visits to the listeners. "Letters keep pouring in from our listeners urging us to visit their islands for special meetings. Sixteen such islands are on our hearts for this year."—EFMA Missionary News Service.

**Back to the Bible Broadcast** reports that "almost one hundred French programs are being released each month and the response is increasing. Literature distribution is becoming significant."—EFMA Missionary News Service.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# Gleanings From the Midyear Meeting

By Russell D. Barnard

The midyear meeting of the board of trustees of The Foreign Missionary Society of the Brethren Church was held March 2-5. We were the guests of the First Brethren Church at Long Beach, Calif., and were most graciously entertained.

**Reports** from the various fields were most encouraging, and this in spite of the large number of emergency furloughs during the year. We are happy to report that borders are being expanded, and the church in the various lands is being stabilized.

**Return to the field** was authorized for the Don Miller family, the Churchill family, Miss Rosella Cochran, and Miss Mary Cripe. The board was happy to have the favorable reports given by Brother and Sister Keith Altig who had just arrived in the States on furlough. Other missionaries will give reports at the annual meeting.

**New missionaries appointed**—Dr. and Mrs. Austin Robbins, members of the First Brethren Church of Long Beach, were appointed to serve in Central Africa. They will prepare to leave the United States as soon as possible following the end of this present seminary year. Dr. Robbins is a dentist, and will be our pioneer in the field of dentistry. The Robbins family has three small children who will go with them to the field. Other families were asked to present final applications at our annual meeting, and appointment will probably follow, of course, depending largely on offerings given or indicated by annual meeting time.

**Allowance increases**—Conditions in Central Africa have made it imperative that there must be personal allowance increases for all of our missionaries in that field. Allowances for missionaries on the field will be increased by twelve percent beginning May first. A careful study of our allowance scale will be made in all fields, and it is very probable that adjustments may be needed in other fields as well. An allowance increase in one field, however, does not necessarily mean that a similar allowance increase is needed in all fields. We know you want us to care for the needs of our missionaries. Just this change will increase our expenditures for the year ahead almost \$10,000. We ask you to keep this in mind as you make your foreign mission gifts.

**Fogle furlough**—The Fied Fogle family of France plans for a short furlough this summer—June 11-Sept. 28. They will probably spend most of the time in the Washington, D. C. area. Victor, the older son, will spend most of the time until furlough in a children's rest home in the mountains of Switzerland, seeking to regain his robust health. Pray for the Foggles.

**Africa Field Superintendent**—Dr. Orville D. Jobson was named to serve for another year as the superintendent of our work in Africa. Our board appreciates the years of faithful service Dr. Jobson has given.

**Personal ownership of automobiles**—Approval has been given a plan for the personal ownership of automobiles in Africa. Funds for the purchase of these cars are to

come from private sources, or from sources where there is assurance that the supplying of these funds will not impoverish our general mission funds, or subtract from gifts that would be given to our general mission funds. It will take some years of study to clarify this plan, and it may be wise to extend the plan to our other mission fields. There will also be mission-owned cars for those missionaries who do not care to enter into the private ownership plan.

**Puerto Rico Bible teaching**—Plans have been approved, and Dr. John C. Whitcomb is being invited to spend a month during this coming summer in Puerto Rico in Bible teaching or Bible institute work. It is hoped that by the following summer we can plan for a more extended summer Bible-teaching plan.

**Annuity payment rate change**—The payment rate change approved makes an increase in the payment rates in the upper brackets. It is as follows:

Up to age 54—5%  
Age 55-59—5½ %  
Age 60-64—6 %  
Age 65-69—6½ %  
Age 70-74—7 %  
Age 75-79—7½ %  
Age 80-85—8 %  
Age 86-90—9 %  
Age 91 and up—10%

Your Foreign Missionary Society would be very happy to receive many thousands of dollars in annuity contracts. We invite your investigation and consideration.

**Reaffirmation on baptism**—Because of certain problems relating to this subject here in the homeland, our board by unanimous vote took the following action: "... that we reaffirm our historic position on the matter of water baptism; namely, that only those who have submitted to trine immersion baptism are eligible for membership in The Brethren Church and membership in our Society; and that this baptismal requirement stands with regard to missionaries serving under this Society, and that this requirement stands with regard to membership in any congregation established in any land by our Society."

# A Chair Tells Its Story

By Rev. Jack B. Churchill

After the rough handling I had received in the carpenter shop where I was put together, it was wonderful to be able to rest in a quiet corner of the *muebleria* (furniture store). But it lasted only a week. The owner sold me, along with nine others, to a man who said he wanted us for a Bible institute.

We chairs used to talk about what we would do and what we would be used for when we finally went out into the world. Some thought they wanted to belong to one of those sidewalk cafes where people just seem to sit and while away the time as though there were nothing important to do in life. Others hoped they would be bought by some wealthy person who would shut his chairs up in a darkened parlor and give them little use except to show them off to his friends. That way a chair might last for several generations, and maybe even get put into a museum someday. I knew that because of my plain looks I didn't stand a chance of that, but anyway my ambition was to serve some really useful purpose in the world, even though I might not last too long. But, there I was on my way to a Bible institute. I had never heard of such a place. I wondered if I would be able to see my ambition fulfilled there. I would have hated to bring disgrace to the noble pine forest from which I came.

Our new owner took us into a rather large old house, and right away I sensed that I was going to like it. At first we just sat around with nothing to do. Then one day in April a number of new faces appeared in the house. I had been hearing our owner talk about the "students" who would be arriving. I liked their looks, and they seemed to be very friendly. They came from different places and were going to live here to "study the Word," I heard one of them say. From the way he said it, I believed these "stu-

dents" had the same ambition I had, to accomplish something worthwhile in this world. At supper time on the first day we chairs were all placed around a big table. A funny thing happened just after everyone sat down. Each person bowed his head, and someone talked out loud to Someone called "Father." I don't know just what it was, but a good, warm feeling came over me when everybody said "Amen."

The next morning after breakfast the man who had bought us asked the "students" to carry us into the classroom. He said that they would have to get along with the chairs on hand until the institute had funds to buy more for use in the classes. (I heard that word "funds" mentioned a number of times here. It seemed to be some sort of problem. On several occasions I heard them talking to "Father" about it, and when they did they seemed to feel better.) But I didn't mind working hard, and I didn't want to miss out on what was going on in the classroom.

Well, when the first day of classes was over, I was beginning to understand what this "studying the Word" was all about. The "Word" is a Book, but more than just an ordinary book. It seems to be a book that one never really finishes reading. I wondered if it had something to do with the kind of people these new friends were. I had noticed such a difference between them and those that I knew in the carpenter shop and in the furniture store. And yet they were people who were always busy as though they really had something important to do in this world. And while they worked they laughed and sang and seemed to care for each other. I was beginning to feel that I had found my place in life for sure.

I was always thrilled when I saw that we chairs were being put in a circle for a "prayer meeting." In-

stead of sitting on us, everyone kneeled with his arms and head resting on us. Then they took turns talking to "Father." They thanked Him for everything, especially for "Jesus" who died for them on a cross. I learned that the cross was made of wood. I trembled all over to think that I was related to this cross which seemed to be important. The students prayed for each other, and for their teachers. They asked God (another name for "Father") to guide them and keep them faithful to their calling to preach His Word. They prayed about "funds," and said that they were trusting Him to supply their needs.

(Three years later)—It doesn't seem possible that I have belonged to the Institute for three years. I have learned a lot of the "Word" myself. I only wish I could teach it and preach it to others. I guess I'll have to be content with having had a part in helping these "students." The other night they had what was called a "graduation." I had been given a new coat of varnish and was even put on the platform for one of the young people to sit on. It was all kind of sad. Some of the "students" are through studying here and are going out into the "work," as they say. But when I heard them singing, "*Grato es decir la historia*" ("I Love To Tell the Story"), I wasn't sad any more. My friends have given their lives to the most worthwhile cause in the world, I am convinced of that.

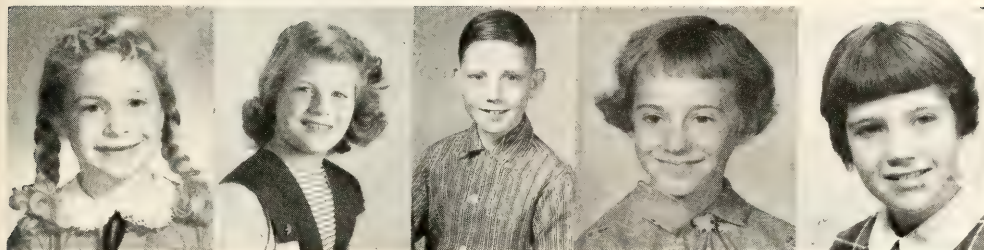
I can't go out and tell the story because I am just a chair. But somehow I feel that I have been doing something really worthwhile these past three years. How glad I am that I was bought to be used in the Bible Institute. And my legs and back are still strong. I wonder if there will be any new students next year to take the place of those who are leaving? I couldn't bear to be an empty chair in a place like the Bible Institute.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More of our Missionary Helpers—left to right: Carol Strawsburg, Long Beach, Calif. (Los Altos Brethren Church); Candyce Miller, Uniontown, Pa. (First Brethren); Robert Harrison, Altoona, Pa. (First Brethren); Karen Devan, Uniontown, Pa. (First Brethren); Judy Crowder, Whittier, Calif. (Community Brethren).

## Pictures of Africa

The first of the three pictures of Africa is explained in the Mary Missionary cartoon at the bottom of the page. The center picture is of Miss Ruth Kent and missionary children in front of Missionary Children's School. And the third picture is of the Bossangoa native church.



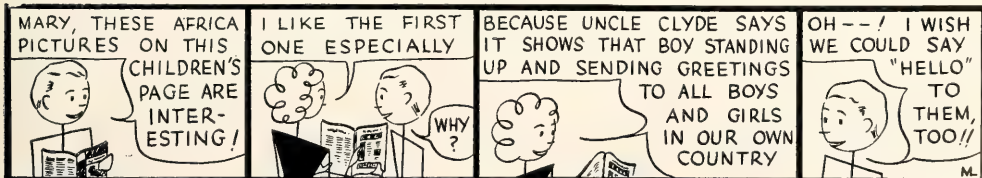
## MH Project

Some of you MH's have said that you would like to have a definite project for your giving. You have been praying for the missionaries. Now you want to give of your money to help preach the Gospel in foreign lands. The Lord will bless you for such giving. It would be nice to give your money through your local church to help pay the allowance for a Junior Missionary. Your MH group may work toward a part or all of the support for a certain child. Won't this be thrilling?? Ask your teacher or pastor about this today!

## KNOWING YOUR MISSIONARIES

Rev. and Mrs. Wayne Beaver went to Africa in 1944. Mr. Beaver is in charge of our Bible Institute there. He also does translation work. Mrs. Beaver is both a nurse and a teacher. The Beavers have four children: Mary, John, James, and Daniel. The three oldest children attend the Missionary Children's School.

## MARY MISSIONARY—



# Satan's Attacks May Be God's Victories

By Rev. Martin Garber



Martin and Beverley Garber

Modern missions finds itself in a very interesting period of world history. Countries which have been under colonial powers for many years are today gaining their independence in rapid succession. Mission establishments which have been planted as permanent fixtures in some of these foreign lands are now facing the fact that they may not be so permanent. Already in some of the new independent nations in Africa foreign missionary activity has been curtailed or forbidden. This whole movement has had at least one good effect on mission programs. Missionaries are aware as never before of the need to prepare and train the native churches of these lands to carry on alone when the time may arise.

Recognizing the stirring urgency in which we find ourselves in Central Africa, our missionaries are bending every effort, with the personnel and funds available, to prepare the African church for the days ahead. In view of these things it is disheartening to realize that in the past year, when there was the need for a ten-percent increase in missionary giving in order to maintain the status quo in our foreign missionary program, there was a drop of ten thousand dollars over the offerings of the previous year.

Also, at this same time when every available missionary was so badly needed, illness took its toll. One of our missionary pastors was laid up for several weeks after miraculously escaping death from an elephant. Not long after that one of our missionary nurses lay seriously ill for several weeks, was not able to return to her work for over two months, and is now in the hospital again. Tragedy struck another missionary family necessitating an emergency furlough, and only a few weeks later this article's writer, suffering from a herniated disc, was set aside and is now in the States on emergency furlough. Others could also be mentioned who were seriously ill this past year. It should be pointed out that these health problems among missionaries have not been limited to those in Africa. You who read the **Missionary Herald** realize that our other fields too have suffered such set-backs.

One would naturally ask why these Satanic attacks have occurred when there is such urgency. And one may answer, "Why not!" We must give our adversary credit in also reading the signs of the times. Should we then become discouraged? By all means, no! Our God is able to take apparent reverses and losses and turn them into

victory. In this year of financial crisis and missionary illness, Romans 8:28 is still true.

As this problem has touched me personally, I have done a great deal of thinking and praying. I feel that God is using all these things to bring victory unto himself and blessing unto His church. I am thinking of three ways in which God is doing this, and I mention them briefly.

1. **The missionary**—As various missionaries have been forcefully removed from active service on the field, I believe it has caused all of us to recognize our dependence upon the power of God more than ever. We are aware of the frailty of human effort; and with faith in the power of the Word of God, and the power of the Spirit of God working in the hearts of African Christians, we are determined to carry on the ministry of the Word in His strength.

2. **The African Church**—In most instances greater responsibility has been forced upon the African churches and their leaders. They have seen how quickly a missionary upon whom they may have been depending can be taken away from them. Then another thing of less importance—the Africans often feel

(Continued on page 215)



# DESTINATION... AFRICA

Miss Lois Miller has been busy most of her life finishing one course after another. First it was grade school, junior high, high school, nurse's training, and then college. That was followed by seminary. Now, she is almost ready to "finish" her special course at Frontier Nursing Service, Hyden, Ky., and then she plans to leave for France to study French. Why all the training?

Lois long ago gave her life to the Lord for Christian service. She has been taking her training, waiting on the Lord to lead as to her field of service. Now it is clear where the Lord would have her serve; her destination is Africa! All of her training will be helpful in that needy field. In Africa she will serve as a nurse, but first and foremost she will be a teacher of the Gospel. Pray for her as she goes.

After completing her training at Frontier Nursing Service, which she has found valuable from the standpoint of public health nursing

and in the care of mothers and small children under mission-field conditions, she will begin to assemble and pack her outfit in preparation for her departure for France. She is scheduled to remain in French study in France for about one year; then proceed to the field of Africa. There, again, she will start a new course—the learning of Sango, the native language.

All of you Brethren will want to have a part in Miss Miller's ministry in Africa. This will be possible as you give of your means to help supply her "outfit." You may give to the "Miller Outfit Appeal" through your local Brethren church. The Outfit Club chairman will have special envelopes and other supplies for this purpose. Let us pray and give that sufficient funds will be received to care for the outfit needs of this new missionary.

Besides her formal training, Miss Miller has had experience working as a registered nurse, and as Chris-



tian Education director and church secretary at the Grace Brethren Church, Hagerstown, Md. She is a member of the Grace Brethren Church, Altoona, Pa.

that God must love the white man more than the black man because adversity seems to be always close to them but far from the white man; the missionary, too, has his trials.

3. **The home church**—The mission fields are a long distance from the people of the home churches who support the foreign missionary program with their gifts and prayers. With all the problems at home, it is easy to forget the needs of the Lord's work in other lands. I believe that as our people in the home churches hear of the urgency of our missionary labors and realize the determination of Satan to do all in his power to hinder the establishing of the Gospel in Africa and other lands, they will be challenged to give as never before in behalf of our foreign missionary program. Also, as they become aware of the various problems and needs, our people at home will give themselves to prayer that Satan be defeated and that the lost be won while there is still time.

In view of the uncertainty in world affairs today, especially in the new

African republics, we must increase our efforts more than ever while the opportunity is ours. This is no time to become lax, but, to the contrary, let us **pray—give—and go** with greater determination, expecting to see God work in wonderful power until our Lord returns. Even so, come, Lord Jesus.

**A personal note**—Beverley and I wish to express our thanks to those of you who have held us up before the throne of grace these last few months. On the fifteenth of last October I became ill with a herniated disc in the lower back. Dr. Floyd Taber and Dr. Harold Mason both came to Bekoro; they took me to Boguila, the mission medical center, and immediately placed me in traction. At Boguila I received the kindest of care from the Tabers, the Masons, Miss Jones, Miss Habegger, and my wife, Beverley. I should also add that the daily visits of the Balzers were a real blessing to me. (At that time Brother Albert Balzer was building the hospital unit at Boguila.)

After being in bed for six weeks, I began the process of walking again. As soon as I was able to sit up, it was felt advisable that we should be sent to the States on an emergency furlough for specialized treatment and possible surgery of the back.

At the present time Beverley and I are in Modesto, Calif., having arrived by plane January 13. Under the direction of a highly recommended orthopedic surgeon, I am receiving special treatment. The surgeon has high hopes that the injured disc may heal without surgery. We ask for your continued prayers to this end. We are trusting that after a period of a few more months, at which time I shall undergo certain physical tests, it will be determined that surgery is not necessary, and we may be able to return to our work in Africa. We know our God is able, and we trust that the experiences of these months will be used of God to better prepare us for His service in the future.

# PER CAPITA GIVING

## FOREIGN MISSIONS

1. Winona Lake, Ind. ....	\$34.18	41. North English, Iowa .....	13.
2. Philadelphia, Pa. (First) .....	30.01	42. Wheaton, Ill. ....	13.
3. Norwalk, Calif. ....	28.93	43. Grandview, Wash. ....	13.
4. Mansfield, Ohio (Grace) .....	28.64	44. Hagerstown, Md. (Grace) .....	13.
5. Beaumont, Calif. ....	28.31	45. South Bend, Ind. ....	12.
6. Fort Lauderdale, Fla. ....	27.58	46. Elkhart, Ind. ....	12.
7. Sidney, Ind. ....	25.60	47. Glendale, Calif. ....	12.
8. Montclair, Calif. ....	25.39	48. Parkersburg, W. Va. ....	12.
9. Hatboro, Pa. ....	25.23	49. South Gate, Calif. ....	12.
10. Fort Wayne, Ind. (Grace) .....	24.97	50. Paramount, Calif. ....	12.
11. Warsaw, Ind. ....	23.02	51. Dryhill, Ky. ....	11.
12. Philadelphia, Pa. (Third) .....	22.17	52. Dayton, Ohio (First) .....	11.
13. Wooster, Ohio ....	22.00	53. Clayton, Ohio ....	11.
14. Seattle, Wash. ....	21.23	54. Osceola, Ind. ....	11.
15. Dayton, Ohio (North Riverdale) .....	20.69	55. San Jose, Calif. ....	11.
16. Johnstown, Pa. (First) .....	18.53	56. Conemaugh, Pa. ....	10.
17. Whittier, Calif. (First) .....	18.50	57. York, Pa. ....	10.
18. Modesto, Calif. (McHenry Avenue) .....	18.23	58. Elyria, Ohio ....	10.
19. Flora, Ind. ....	18.17	59. Sunnyside, Wash. ....	10.
20. Long Beach, Calif. (First) .....	18.01	60. Bell, Calif. ....	10.
21. Bellflower, Calif. ....	17.87	61. Martinsburg, Pa. ....	10.
22. Cheyenne, Wyo. ....	17.55	62. Washington, D. C. ....	10.
23. Modesto, Calif. (La Loma) .....	17.20	63. Dayton, Ohio (Patterson Park) .....	10.
24. Berne, Ind. ....	16.92	64. Lake Odessa, Mich. ....	10.
25. Lansing, Mich. ....	16.83	65. Johnstown, Pa. (Riverside) .....	10.
26. Temple City, Calif. ....	16.80	66. Ankenytown, Ohio ....	10.
27. San Diego, Calif. ....	16.66	67. Ashland, Ohio ....	9.
28. Inglewood, Calif. ....	16.59	68. Long Beach, Calif. (North) .....	9.
29. La Verne, Calif. ....	16.21	69. Portis, Kans. ....	9.
30. Palmyra, Pa. ....	16.17	70. Winona, Minn. ....	9.
31. Los Angeles, Calif. (Community) .....	16.17	71. Conemaugh, Pa. (Pike) .....	9.
32. Whittier, Calif. (Community) .....	16.15	72. Long Beach, Calif. (Los Altos) .....	8.
33. South Pasadena, Calif. ....	16.04	73. Everett, Pa. ....	8.
34. Middlebranch, Ohio ....	16.03	74. Hagerstown, Md. (Calvary) .....	8.
35. Goshen, Ind. ....	15.60	75. Cuyahoga Falls, Ohio ....	8.
36. Garwin, Iowa ....	15.13	76. Peru, Ind. ....	8.
37. Waterloo, Iowa ....	15.05	77. Phoenix, Ariz. ....	8.
38. Hollidaysburg, Pa. (Vicksburg) .....	14.44	78. Rittman, Ohio ....	8.
39. Kittanning, Pa. (North Buffalo) .....	14.14	79. Listie, Pa. ....	8.
40. Fort Wayne, Ind. (First) .....	13.96	80. West Covina, Calif. ....	8.



# THE CHURCHES TO R THE YEAR 1958

81. Canton, Ohio	7.84	122. Limestone, Tenn.	4.41
82. Seal Beach, Calif.	7.72	123. Harrisburg, Pa.	4.32
83. Toppenish, Wash.	7.71	124. Altoona, Pa. (Grace)	4.21
84. Sterling, Ohio	7.70	125. Accident, Md.	4.16
85. Akron, Ohio	7.68	126. Hollins, Va.	4.09
86. Leesburg, Ind.	7.57	127. Ozark, Mich.	4.01
87. Hopewell, Pa.	7.50	128. Alexandria, Va.	4.00
88. Alto, Mich.	7.50	129. Meyersdale, Pa. (Summit Mills)	3.95
89. Cleveland, Ohio	7.39	130. Roanoke, Va. (Wash. Heights)	3.92
90. Dallas Center, Iowa	7.37	131. Clayhole, Ky.	3.71
91. Fremont, Ohio (Grace)	7.34	132. Denver, Colo.	3.49
92. Martinsburg, W. Va.	7.28	133. Albany, Oreg.	3.45
93. Waynesboro, Pa.	7.27	134. Artesia, Calif.	3.13
94. Chico, Calif.	7.11	135. San Bernardino, Calif.	3.03
95. Rialto, Calif.	7.09	136. Hagerstown, Md. (Gay Street)	3.02
96. Clay City, Ind.	6.96	137. Leon, Iowa	2.93
97. Fillmore, Calif.	6.68	138. Covington, Va.	2.73
98. Altoona, Pa. (First)	6.63	139. Riner, Va.	2.73
99. Troy, Ohio	6.58	140. Findlay, Ohio	2.59
100. Roanoke, Va. (Ghent)	6.58	141. Conemaugh, Pa. (Singer Hill)	2.58
101. Kittanning, Pa. (First)	6.56	142. Johnson City, Tenn.	2.43
102. Aleppo, Pa.	6.56	143. Grafton, W. Va.	2.40
103. Yakima, Wash.	6.48	144. Roanoke, Va. (Clearbrook)	2.38
104. New Troy, Mich.	6.28	145. Camden, Ohio	2.37
105. Kokomo, Ind.	6.08	146. Ranchos de Taos, N. Mex.	2.34
106. Leamersville, Pa.	6.06	147. Dayton, Ohio (Grace)	2.32
107. Compton, Calif.	6.05	148. Beaver City, Nebr.	2.31
108. Anaheim, Calif.	6.05	149. Tracy, Calif.	2.31
109. Mansfield, Ohio (Woodville)	5.95	150. Stoughton, Pa.	2.23
110. Virginia Beach, Va.	5.93	151. Radford, Va.	2.06
111. Winchester, Va.	5.89	152. Covington, Ohio	1.81
112. Harrah, Wash.	5.77	153. Taos, N. Mex.	1.74
113. Homerville, Ohio	5.72	154. Albuquerque, N. Mex.	1.63
114. Englewood, Ohio	5.69	155. Washington, Pa.	1.61
115. Meyersdale, Pa.	5.56	156. Arroyo Hondo, N. Mex.	1.59
116. Buena Vista, Va.	5.39	157. Barbee Lake, Ind.	1.52
117. Jenners, Pa.	5.10	158. Seven Fountains, Va.	1.37
118. Uniontown, Pa.	4.72	159. Cedar Rapids, Iowa	1.19
119. Allentown, Pa.	4.71	160. Berrien Springs, Mich.	.89
120. Danville, Ohio	4.67	161. West Alexandria, Ohio	.71
121. Spokane, Wash.	4.66	162. Sinking Springs, Ohio	.62

# News

Compiled by the Editor

**SPECIAL.** Winners in the 1958 International Sunday School Contest, sponsored by Christian Life, include two Brethren churches. The North Long Beach Brethren Church, Dr. George Peek, pastor, won the first award in Division A. The award included an A. B. Dick mimeograph machine with automatic inking and a large storage cabinet; creative activities kit from Standard Publishing Co., and a set of Westminster Bible Maps from Westminster Press.

The Grace Brethren Church of Ashland, Ohio, Miles Taber, pastor, won the third award in Division C, which award included: 12 Chordette Junior Choir Robes; four-speed portable phonograph; five Bibles from National Bible Press; and a copy of Student's Commentary from Kregel's Bookstore.

**ALTOONA, PA.** Roy Glass, a 1953 graduate of Grace Seminary, has accepted the pastorate of the Grace Brethren Church.

**LA VERNE, CALIF.** Dr. W. E. Wallner, an authority on communism, was the guest speaker at the First Brethren Church on Mar. 8. Dr. Elias White is pastor.

**LONG BEACH, CALIF.** The annual meeting of the California District Conference will be held May 18-23. The district junior high camp will be held June 20-26, and the junior camp June 27-July 4.

**NORWALK, CALIF.** Rev. and Mrs. Henry Rempel have been granted a nine-week leave of absence from the Norwalk Brethren Church. They will make a trip to the Holy Land, and when this scheduled tour is completed, they will visit rela-

tives and friends in Germany, Belgium, and France. If possible, they will visit Schwarzenau, Germany.

**ALEXANDRIA, VA.** Dr. Robert Culver conducted a pre-Easter prophetic Bible conference at the Commonwealth Avenue Brethren Church Mar. 22-24. John Burns is pastor.

**LONG BEACH, CALIF.** The combined choirs of the First Brethren Church, the North Long Beach Brethren Church, and the Brethren High School presented an oratorio "The Holy City" in the auditorium of the North Long Beach Brethren Church on Mar. 25.

**ELYRIA, OHIO.** Mr. Mahlon Bowser, a trustee and the secretary-treasurer of the Grace Brethren Church of this city, went to be with the Lord on Mar. 12. While driving to work, he stopped his car, and was at home with the Lord. Mr. Bowser is well known by most of the men working out of our national offices, for the Bowser home was where most of them had been entertained whenever ministering in the city.

**ALTOONA, PA.** J. Ward Tressler delivered his final message Easter Sunday as the pastor of the Grace Brethren Church. He has assumed his new duties as pastor of the Grace Brethren Church, Lansing, Mich.

**ALTO, MICH.** The Michigan District Conference will be held at the Calvary Brethren Church July 16-19.

**NOTICE:** Orders for Vacation Bible School materials are being filled through The Brethren Missionary Herald Co., Winona Lake, Ind. Material from any companies may be purchased through your own Brethren company.

**CUYAHOGA FALLS, OHIO.** Approximately 75 young people at-

tended the Northern Ohio district youth rally at the Grace Brethren Church on Mar. 14. An evening banquet was a real success. Earl Jensen, president of Akron Bible Institute was the guest speaker. Richard Burch was the host pastor.

**JOHNSTOWN, PA.** Rev. Joseph B. Bubar, general director of Christian Service Brigade, spoke Mar. 11 at the Riverside Brethren Church. Twenty-one boys were presented achievement awards. Attendance at the Battalion (ages 12-18) and the Stockade (ages 8-11) have averaged 50 each week. Many of the boys are members of other churches. Bruce Baker is pastor.

**RITTMAN, OHIO.** The district conference for Northern Ohio will be held here at the First Brethren Church Apr. 23-24.

**WARSAW, IND.** The laymen of the Indiana district met Mar. 21 at the Community Grace Brethren Church, Robert Cover, pastor. There were six workshops with a fellowship meal in the evening.

**CHEYENNE, WYO.** Mr. Connelly Graham was the guest speaker at the First Brethren Church here on Mar. 22. Mr. Graham is a scientist working for the government. Russell Williams is pastor.

**LIMESTONE, TENN.** Vernon Harris, pastor of the Washington Heights Brethren Church, Roanoke, Va., concluded a five-day meeting here Mar. 22 at the Vernon Brethren Church.

**SIDNEY, IND.** Rev. Rolland Hein, instructor at Grace College, Winona Lake, Ind., conducted pre-Easter services at the Sidney Brethren Church, Mar. 26-29. Rollin Sandy is pastor.

**SUNNYSIDE, WASH.** H. Leslie Moore, pastor of the First Brethren Church, was the speaker at the community Easter Sunrise Service, Mar. 29.

## National Family Week

### May 3-10, 1959



# NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

August 17-23, 1959  
Winona Lake, Indiana

TO BE HELD IN THE NEW HEATED AND AIR CONDITIONED AUDITORIUM



Artist's drawing of new auditorium



Floor plan of new auditorium

## NATIONAL CONFERENCE?

AUGUST 17-23—WINONA LAKE, INDIANA



By Rev. Paul Dick

Moderator  
National Fellowship of  
Brethren Churches

### National Conference Is Scriptural!

This in itself would be sufficient reason for our gathering aside once a year to share in the blessings of our denomination around the world. The New Testament is replete with various gatherings where people met for the purpose of praying, waiting, organizing, and being taught in the Word. On the very first page of the Book of Acts the apostles were assembled (in conference fashion) together and were commanded not to depart from Jerusalem, but rather to wait for the promise of the Father (Acts 1:4). The early believers drew aside for the purpose of continuing steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayer (Acts 2:42). Persecution against the church in the early days caused the people to come aside for much needed rest and fellowship. During these times when the apostles and believers came together, they fully submitted themselves to the leading of the Holy Spirit. As a result of having done this the very places where they assembled together were shaken; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness (Acts 4:31). The blessings of these early gatherings are untold, and yet problems within the church were but the vestibules through which many of these blessings came.

One of the problems of the Early Church was the matter of legalism. The leaders came together and after the matter had been thoroughly bathed in prayer it was discussed and solved to the satisfaction to all concerned, and the testimony of the Lord was strengthened. This pro-

cedure was and is honoring to the Lord. Many other like instances could be cited, but space will not permit.

May we as Brethren draw aside again this year to strengthen our ministry for the Lord and fortify ourselves for the great spiritual battle that is yet ahead. Satan knows he has but a short time to work. He knows the trumpet is soon to sound, and he's working overtime and double time to accomplish his mission. May we heed the admonition of James: "So then, submit to God. Resist the devil and he will fly from you" (James 4:7 Wm. Trans.).

### National Conference Is Inspirational!

No one will deny the fact that we need to be inspired often to do a more efficient work for the Lord. Regardless of how faithful and diligent we are in our own field of endeavor, we stand in need of sharing our blessings with others. We are also in need of their blessings to undergird our testimony for Christ.

I have never attended national conference without having come away with a new vision for spiritual things, and a new determination to serve the Lord more diligently. To be able to sit down with a fellow minister or layman and share with him his problems, his joys, his vision is indeed stimulating. To be able to "rejoice with them that rejoice, and weep with them that weep" is a tonic that doesn't come through a visit to the doctor's office nor a filled prescription at the drugstore.

The messages from God's Word by fellow ministers, the prayer meetings, the organizational meet-

ings, and other activities of conference are freighted with blessings from heaven that to a certain extent are absent except when we gather from all parts in this great time of fellowship and reunion.

During national conference this year we are planning the dedication of the new Grace College classroom and physical education buildings. Our hearts will be thrilled to see these buildings and to have a part in their dedication which in years to come will be instrumental in training our young people for Christian service.

The auditorium building, where we have been holding our conference for years, has been torn down. The Lord willing, we'll be meeting in the newly constructed auditorium this year. (What an inspiration this will be to know that we'll not end up on the floor when we sit down, and we won't have to carry umbrellas in case it rains.)

You'll just have to come to conference this year to see "what God hath wrought" in and through our beloved denomination in many parts of the world.

### National Conference Is Productive!

Every facet of our church is emphasized during our week of conference. Foreign missions and home missions occupy an important place in our conference. Grace Seminary and Grace College bring great challenges to our hearts. The work of the Brethren Missionary Herald Company, the Sunday School Board, The Board of Evangelism, our youth activities, the laymen, the WMC, and SMM each present a challenge to do more for the Lord. If we



enter into the spirit of our conference, we cannot help but go back to our local churches with a greater desire to do more for these various organizations. We might add also that conference is designed and planned with the whole family in mind. Conference is not just a preacher's gathering, but rather a time of fellowship from the youngest to the eldest.

Our children need to be brought into contact with the missionaries, the pastors, the Christian workers, and other Christian young people. Who knows but what these contacts may lead them into the blessed ministry of our Lord. At national conference we have everything to gain. May we count on you and your family this year? Start planning now! The dates are August 17-23.

### IF WE CONFESS

The governor of a great state visited the penitentiary and addressed the inmates. He stated that after the meeting he would linger and be available for interviews. He promised that he would listen in confidence to any convict, and that nothing a man might say would be used against him. When the service was over, a large group remained, many of them life-termers. One by one they poured out their tales: one was there through a "frame-up"; another because of a judicial blunder; nearly all were victims of injustice. At last a man said humbly: "Mr. Governor, I am guilty. I did what they sent me here for. But I believe I have paid for it, and if I were freed, I would do everything in my power to prove myself worthy of your mercy." He alone was pardoned!

—King's Business

### WHAT GOD USES

The clean vessel God uses; the surrendered instrument God employs; the believing soul God honors. If your life is low and indifferent and unlike the life of Christ, and if your possession of God is partial and interrupted in its consciousness, and if your service is weak and paralyzed and nerveless, it is because you are not filled with the Spirit of God.

—G. Campbell Morgan



©CHAS. CARTWRIGHT

"Th' strain is gettin' me down . . . how much longer do I hafta be good to get that bee bee gun?"

Some—and not just children, either—seem to regard prayer as a means of gratifying their own wishes. As though God were a 'Celestial Santa Claus.' Prayer is no labor saving substitute for effort on our part. It is a seeking of Divine Guidance to properly direct the energies and intellect God gave us.

## 1959 VACATION BIBLE SCHOOL MATERIAL

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Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

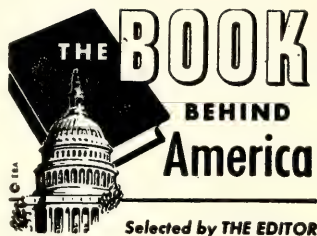
**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

**HONOLULU, HAWAII.** As Hawaiians celebrated their new status of statehood, Americans and Islanders alike paused to review the developments in history that had brought about this link with the U. S. mainland. Not lost altogether in the celebrating was the fact brought out in an Associated Press dispatch: "At first, it was religion and whaling which brought Americans to Hawaii. The whalers are all but forgotten, but the New England missionaries, who came in 1820, left an enduring mark. They converted the pagan people to Christianity, covered up the naked women in Mother Hubbards (ancestor of today's floor-length muu-muu) and fought disease, liquor, and moral license introduced by seafarers."

**LOS ANGELES, CALIF.** A group of California radio broadcasters have organized an association "to stimulate and encourage the preaching and teaching of the Bible through radio, television, and related media on a standard that will enhance and dignify this highly specialized ministry." Officers and directors are: president, Wilbur E. Nelson, Morning Chapel Hour; vice president, Dr. T. Myron Webb, "Bible Fellowship Hour"; secretary-treasurer, Dr. William T. Orr, "Dr. Orr's Bible Class"; and Al Sanders, vice president, Bible Institute of Los Angeles; Dr. J. C. Brumfield, Radio Kids Club; Dr. Walter L. Penner, National Association of Evangelicals; Paul Meyers, First Mate Bob of the Haven of Rest; and Dr. Jack MacArthur, Voice of Calvary.

**THE HAGUE, NETHERLANDS.** In her recently-published memoirs of 50 years as Queen of The Netherlands, Princess Wilhelmina has written a tribute to her

faith in Jesus Christ. In the final chapters of the book **Lonely But Not Alone**, the Dutch Empress writes: "I now regard my task as finished; namely, to give you a pic-



**ALL THE MEN OF THE BIBLE.**  
By Herbert Lockyer (Zondervan, 1959) \$4.95.

This is a source book on the subject of 3,000 Biblical characters. The men are listed in alphabetical order, and the book is packed with sermonic material and is full of facts.

**FAIRBAIRN'S IMPERIAL STANDARD BIBLE ENCYCLOPEDIA.** By Patrick Fairbairn (Zondervan, 1959) \$4.95 a volume or \$29.70 a set (6 volumes).

This fine comprehensive Bible encyclopedia will provide you the answer to hundreds and hundreds of questions on most any subject. It would be valuable for pastors, Sunday-school teachers, and Bible students.

**NINETY-FIVE BRIEF TALKS.**  
By C. B. Eavey (Baker, 1958) \$2.

Order from

## The Brethren Missionary Herald Co.

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We pay postage on all books

Winona Lake, Ind.

ture of how my whole life was guided and had significance in Christ's high plan. . . . I pray that Christ's joy may descend on His whole humanity, and that mankind's joy may be fulfilled in Him. He stands at the door of its heart, and knocks. If mankind hears His voice and opens the door, He will enter."

**SALT LAKE CITY.** Governor George D. Clyde has vetoed a stringent Sunday closing law which had been passed by the State Senate.

Many times the minister is called upon to give a brief talk on such subjects as education, fellowship, our flag, gambling, Memorial Day, Mother, et cetera. This book provides ideas for such talks.

**THE SUFFERINGS AND THE GLORY OF THE LORD'S RIGHTEOUS SERVANT.** By Robert D. Culver (Christian Service Foundation, 1958) \$2.50.

The book is a treatment of Isaiah 53. Dr. V. Raymond Edman wrote: "Comprehension of the prophecy and confidence in the Word of the living God will be found in these pages, along with a corresponding deepened devotion to the Suffering Servant of the Lord."

**COURSE OF EMPIRE.** By Ruth Bowlen (Moody Press, 1956) \$3.

This historical novel is one with depth and power dealing with one of the most dramatic and fearful episodes in the history of our nation. Integrated into the fabric of this story is the inescapable consciousness of the unfailing working of God in the Course of Empire. It is an authentic tale which should cause every unbeliever to ask why he is an unbeliever, and at the same time so search the heart of the Christian that he examines his own life as to faithfulness.



# The Man in the Tower

## FALLOT

### CHAPTER 3



THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert, missionary in French Equatorial Africa. Chapter 1 of this story (fiction) began in the Feb. 14 issue, and has run consecutively with each issue.

SYNOPSIS: Chapter 6 found the parents of John Paul and Etienne concerned for their two sons, who unknown to parents, were lost in a cave. The concern of the parents for the boys was interrupted by the return of Etienne's dog, and a false comfort filled the hearts of the parents.

John Paul had taken the hand of Etienne and had pressed it hard. A great hope was born in his heart. Certainly someone was coming to their rescue. The noise grew louder, was plainer. A sound of a little bell.

"It is Fallot!" shouted Etienne, stamping his feet. "It is indeed he."

The children had forgotten the dog who had thought it a good thing to hunt for adventure in the other galleries.

Powerful barks suddenly filled the cavern. If they had not known what it was, the youngsters would have been terribly afraid. Gladly they would have flown to meet him, but they did not dare to move, for one single step could have been fatal for them.

At last there was Fallot, panting and excited. He circled around his refund friends, lavishing upon them, as he passed, copious strokes of his tongue, always unexpected. If the dog could have spoken, he would probably have said how happy he was to see them again; he would have recounted at length his whole underground trip.

Etienne wound his arms around his dog and hugged him with joy. He counted much upon the dog to get them out of the cavern.

"What are we going to do?" questioned John Paul preoccupied with leaving this dark place as soon as possible.

"I am trying to figure it out, but I scarcely see what. I have no pen-

cil nor paper to send an S.O.S. to our families."

"But do you believe that one of our folks could come all the way here to us?"

"Certainly not! The opening is too small. Even we could scarcely get through the narrow tunnel which is the entry."

"Really only one thing is necessary for us to get out of here, that is a little bit of light to see our way, and nothing more."

"That is right. What you say there gives me an idea."

"What? Tell me quickly."

"If we attached the flashlight to the dog's collar, I believe they would understand at the farm."

And without awaiting the approval of his young friend, Etienne put himself to the task. Groping, he quickly passed the handle of the light through the collar of the animal who permitted it willingly.

"And now Fallot, go away and do not loiter! Go, and no detours!"

For once, the dog did not seem to understand, and the more the boy invited him to leave, the more he came to snuggle up against him.

"Go away," said the two boys in chorus.

Fallot was provoking. He turned, barked, panted . . . and came back and threw himself at their feet.

"Decidedly everything is against us," declared John Paul heartbroken. He would have cried if it had done any good. Discouraged by their lack of success, the two children sat down again while Fallot licked them affectionately.

"Do you still believe that God has heard us?" asked the Parisian.

"Always! The coming of Fallot proved it to me."

"It is a poor enough reply!"

Etienne did not answer. Never-

theless he kept his hope, for he thought that sooner or later the dog would decide to leave. At least hunger would force him to go.

"We must be patient," he counseled. "It is all that we can do."

"Yes; but this might last a long time." Tears flowed from the discouraged John Paul's eyes.

What he had thought to be the means of saving them was only a gleam. Etienne, on his part, was overcome to see his friend so tearful, all the more because he was responsible for this sad adventure. Yet if he were all alone! He squeezed the hand of his little friend hard to make him feel his affection and to give him confidence again.

"You know, John Paul, that our tears will not do any good. I refuse to believe that our prayer is lost. Continue to believe."

Without their knowing why, Fallot jumped up just then. He jumped from rock to rock and hastened away into some gallery, without doubt the one that led outdoors. His bells echoed in the darkness. Popol and Etienne clapped their hands. Soon, they only heard a feeble sound; then, nothing more. One would have said that with this sudden departure, a bit of light had entered the grotto.

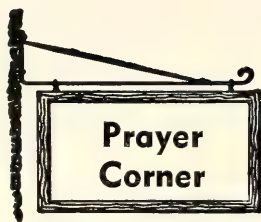
"The dog is already outside," declared Etienne.

"If only the light arrives at its destination."

"I think it will; it is solid."

After a moment of silence charged with inward reflection, Etienne said out loud: "I knew it well! God had pity on us. Let us thank Him. Do you want to?"

(To be continued)



## BRETHREN DAY OF PRAYER APRIL 15

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1-2).

### FOREIGN MISSIONS

Pray for the various schools on our mission fields: the French schools in Africa; the Missionary Children's School in Africa; the Christian day schools; the Bible training of native and national believers in classes and Bible institutes.

Pray for the continuing physical needs of missionaries, particularly Miss Edith Geske, Mrs. Robert Williams, and Rev. Lynn Schrock.

Pray for the Lord's guidance in every matter for the Brennemanns as they get situated in their new work in Puerto Rico.

Pray that visas for France may be obtained without difficulty by Lois Ringer and Evelyn Schumacher, going there for language study.

Pray for special strength for the missionaries in Argentina as they carry particularly heavy loads at this time.

### HOME MISSIONS

Pray for Mr. Max Fluke, construction crew foreman, as he assumes the leadership in the Oxnard, Calif. work. This is a temporary arrangement due to the lack of building programs.

Pray for the new group meeting in Grand Rapids, Mich., that a Brethren testimony will rapidly develop in this Michigan city.

Pray for Brother Don Sellers as he assumes the foremanship of construction crew number 2 because of the resignation of Mr. Vernon Latham. Remember the crew in the Virginia Beach building program.

Pray for the final settlement on the San Diego property situation where property was developed and homes sold that were never finished owing to the fault of the contractor.

Pray for the Navajo Boarding School students during the vacation period that their testimony may be an influencing factor in their parents' salvation.

### SMM

Pray that the Lord will bless in all the SMM meetings so that each member will grow in the Lord, and willingly take part in the meetings.

Pray that each SMM girl may complete her goals for this year and help her group to be an honor society.

### BYC

Pray for the summer missionary teams. Pray that God will call young people of His choice to serve.

Pray for the district conferences and especially the youth emphasis that will be suggested in many of them.

Pray for the district youth rallies, that God will use these in the development of Christian youth.

Pray that God will direct and bless in the itinerary of the youth director.

Pray for the leading of the Lord in the arrangement of the summer camp and visitation itinerary.

### GRACE SEMINARY, COLLEGE

Praise God for His protection of students and faculty through the recent epidemic, and through the rather hazardous winter.

Pray for the annual missionary conference that many young men and women may find God's will for their lives.

Pray for Dr. A. J. McClain, Dr.

P. R. Bauman, and those who travel with them to the Holy Land during the next five weeks.

Pray that God will be glorified in the way He meets the financial need of each student.

Pray that God will send in the needed funds for the new buildings, and that there will be sufficient income to meet the current expenses.

### EVANGELISTIC CRUSADE

Praise God for the spirit of revival and the salvation of souls in the Crusade meetings in Fremont, Ohio and Fort Wayne, Ind. (Grace church).

Pray for the Crusade meetings during the month of April in Chico, and Modesto, Calif., (La Loma church).

### LAYMEN

Pray that many husbands and fathers of the wives and children who attend our services will become Christians.

Pray that more of our laymen will be interested in doing personal work in hospitals, jails, and missions.

Pray that the laymen in all the churches will have a real burden for the lost all about them.

### SUNDAY SCHOOL

Pray that the Loyalty Campaign now in progress will prove a real blessing to every Sunday school, and every pupil.

Pray for the district convention of Sunday-school workers in the Philadelphia area.

Pray for the continued itineration of our national director.

Pray that 60,000 by 1960 may be a reality and not a mere paper goal.

### WMC

Pray that the WMC membership will be increased by every council soliciting new members and checking on delinquents.

Pray that every council will meet their goals and selected projects.

Pray that the birthday offering will be sufficient this year to support four missionaries.

Pray that through the encouragement given to the sisterhood girls by their patronesses they will enthusiastically serve the Lord through sisterhood.





rethren

# MISSIONARY HERALD

WMC ISSUE

APRIL 11, 1959

# CHRIST MY LIFE



THE PATRONESS PRESENTS . . .

By Mrs. T. R. Henning\*

We are happy to present to you the work of SMM, past, present, and future. How we do praise the Lord for the fine patronesses we have had in the past, and pray that we, too, might be used of the Lord as we labor for Him with SMM and WMC. As a WMC member "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Then with the girls we are reminded that in Romans 12:1 it says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In considering the past of SMM, we would like to present to you our 1957-58 bandage queen, Gloria Felsman, whose picture you see on the cover of this **Missionary Herald**. She is from the First Brethren Church of Sunnyside, Wash. She is a junior at Sunnyside high school and is president of her class. It was during a youth camp of the Northwest district in 1953 that Gloria accepted the Lord and is now serving Him in her local church as secretary of the BYF, and in the Northwest district as SMM bandage secretary.

Gloria rolled 2,475 bandages last year! At national conference she demonstrated her unique way of rolling a bandage by using a book. It took her approximately one and one half minutes per bandage. No doubt you are asking: "How could she roll so many?" It was with the help of her mother and other WMC ladies. The women secured the material, tore (two-inch widths), sewed, and measured (seven-yard lengths) the bandages. Not only did they help Gloria, but they helped other girls of the SMM groups as well. Now if she would have had to tear, sew, and measure all those bandages herself, no doubt she could not have rolled that many. But this is one way in which the WMC can help the girls. The SMM needs all the WMC ladies, and not just the patronesses, to help. We are the "mother" organization, and we have a responsibility to our girls. Why not be determined to have more bandages sent to Africa next year? They need them!

Also, from the Northwest district was our runner-up

for queen, rolling 1,847 bandages. She was Kathleen Bailey of the Grandview First Brethren Church. Kathleen is a senior at Sunnyside high school and is our present national bandage secretary.

Who will be our bandage queen this year? How many bandages will she roll? Will you as a WMC member help to get the bandages ready? Remember, the rolling must be done by the girls.

We would now like to present other ways in which we as WMC ladies can help our SMM girls. Pray for them daily by name. Encourage them in their Christian service. Be more friendly. Go out of your way to speak to them. Ask them about their achievements, and offer to help them in whatever way possible—financially, materially, and most of all spiritually. And above all, ladies, let us not be critical of the girls because of a lack of friendliness.

Why not do as some councils have done? Each woman takes a Sisterhood girl as her spiritual daughter. She sends the girls a card notifying her that she is her spiritual mother, and then sends cards on her birthday, Christmas, and other holidays; sometimes remembering her with a small and inexpensive gift. Do not forget the SMM girls who are away at school.

Occasionally use the girls on the WMC programs to bring a special number, a word of testimony, or to put on a skit. Help to supply transportation to SMM meetings, rallies, and youth meetings. It will be a blessing to you, and you'll never regret it.

As soon as a girl has fulfilled the requirements for membership, she is to receive a pennant. These are to be purchased by the WMC. Then the girls must earn the awards to put on the pennants. Let us see to it that every SMM girl who is eligible has a pennant.

This is SMM birthday month. You might buy them a book or buy extra copies of the WMC **Missionary Herald** to be used in their programs, especially for the girls who do not come from Brethren homes.

Now about our present goals. As you no doubt know there have been some changes for the Middler and Senior groups. We are calling them achievements instead

(Continued on page 230)

\*Mrs. Henning is a member of the First Brethren Church, Middlebranch, Ohio, where she is a busy laywoman. She is also an elementary schoolteacher.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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## *A Devotional Thought--*

# Back of the Clouds

By Mrs. Charles Martin\*

The Bryan College girls' dormitory had a new sun area on the roof. All of the girls became eager for a sun tan. One day my roommate, Donnis, decided to get a sun tan and study at the same time. It turned out to be a very cloudy day. The roof was such a nice, quiet place to concentrate that Donnis stayed there and studied even though it was cloudy. She was a little disappointed, however, that the sun was not shining. Later that evening Donnis began to feel quite warm, and she noticed that her skin was turning red. For several weeks Donnis was a mighty sore girl as she had blisters all over her body. She experienced in a very realistic way that back of the clouds the sun is always shining.

Let us look at this thought in a different light. On cloudy days we often feel a little "blue" and discouraged. We are afraid to hang our washing outside because it might get rinsed all over again. The kiddies cannot get outside and play as much on cloudy days because the rain might pour any minute. If we go anywhere, we have to take extra precautions in case a storm should break. On cloudy days we long for the sun to shine and brighten up our day. We fail to realize that the sun is always shining—back of the clouds.

In our lives as Christians we fail so often to realize this very same principle. When disappointments, discouragements, financial difficul-

ties, sicknesses, sorrows, and other adverse circumstances present a "cloudy day," we are prone to forget that the sun is always shining. God is still on His throne and He still is concerned with every detail of our lives, whether it be great or small. Where we fail is in taking our eyes off of Christ and letting them dwell on the difficult circumstances. In II Corinthians 4:18 we read: "For the things which are seen are temporal; but the things which are not seen are eternal."

Our Lord works in such mysterious and wonderful ways that we often mistake His blessing to be adversity. This has been one of my experiences in the past few months. Last fall I was sure that my husband could never finish his last year in seminary if I did not teach school. It was a necessity to me although I was very tired in body and mind after four hard years in college, strenuous summers in camp work, and my first year of teaching. I was sure we would never make it through the year if I did not teach. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 3:5), did not seem to dwell in my thinking at that time.

After the second month of teaching, I received word that my permit for teaching was denied. This was a big disappointment, but soon there appeared a spark of hope. A month's leave of absence was granted to me to complete some courses by correspondence which would mean a teaching permit for me. Everything

went well for the first two weeks. Then, one morning I woke up with a terrific earache. It was soon discovered that the earache was coming from an inner ear infection. Doctor bills went high, and I was off on a leave of absence with no pay. Perhaps the worst part was that I was so sick that my studies had to cease for over two weeks. It was really a "cloudy day."

As so often is the case, the Lord has to send us "clouds" to make us aware of the fact that the sun is still shining. Through the clouds, the Lord's will became evident to me. He did not want me to teach this year. He could see the future and knew that my body and mind needed a rest if I were ever to be of any service to Him. However, this was not easy to accept immediately because my thoughts started to turn toward temporal things again: "How could we ever get along on one-fifth the income that we had been living on before?" Then His answer came to me: "But our sufficiency is of God" (II Cor. 3:5). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Many have been the blessings that have come since that "cloudy day." The rest has made me feel like a new person. Our little trailer has become a "home" rather than a "rooming house." We have had much more time for studying God's Word and praying together. It has been a thrill to see just how the Lord has supplied our every need. Our needs have not been as great as we thought they were. He has given us a real contentment with the things that we have.

Now we can see that the "clouds" were necessary for us to grow deeper in the things of the Lord. Just as the flowers of the field need cloudy days—days of storm and rain—to bring forth new life and beauty, so cloudy days are necessary in our lives to help us "grow up into him in all things" (Eph. 4:15).

When the clouds hang low in your life, just remember that the sun is always shining.

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## ABOUT OUR COVER—

Miss Florence Bickel, retired missionary to Africa, is seen crowning the 1958 SMM bandage queen, Miss Gloria Felsman, of Sunnyside, Wash. (See opposite page for details.)

\*Mrs. Martin is the former Myra Joy Conner and served as National Sisterhood President during her college days.

# Ponderings from Philippians

BY A SECRETARY

"A student's wife!" Yes; these were among the first words I heard where I am presently working as I walked into the office to begin my secretarial work. That was a little over two years ago, and since that time I have had many wonderful opportunities to witness for my Lord, and to say: "Yes; not just a student's wife, but one who loves the Lord in a very personal way."

Paul tells us that as children of God we are in the midst of a crooked and perverse world (Phil. 2:15). As unbelievers they need the witness of the light. During the time I have worked at my present job, I have tried to live a life which would be blameless and harmless. As believers we are to "shine as lights in the world; holding forth the word of life" (Phil. 2:15-16).

How thankful I am that I had the opportunity to be brought up in a Christian home. There, even as a child, I had learned some of the lessons in the Book of Philippians, such as Philippians 4:19, where we are told: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

During the time I was in the Sisterhood of Mary and Martha, through Bible studies in the Book of Philippians I was reminded many times of the missionary spirit of this book (Phil. 1:20-21; 3:13-14). It was during these years that I gave my heart and life completely to the Lord to use however He saw fit.

I had the joy of working in two different Christian offices where there was neither opposition or conflict with unbelievers. We are exhorted in Philippians 2:14 to have a right relationship with the brethren. First, we are told to "do all things without murmurings." In working with other Christians we are not to murmur, or talk behind their backs. Secondly, we are told to do all things without "disputings"

or blowing the top. In practice we find this rather hard to do at times. If there happens to be a personality conflict, it is very easy for us to lapse into these errors. But to retain harmony in the office and for the furtherance of the cause of Christ these exhortations of Paul are still of value today.

My one job in a Christian office was here in Winona Lake, where I worked until the time the Lord blessed our home with a baby son. A year later we found it necessary for me to find work so my husband could continue his schooling at Grace.

The job that opened up for me was in a secular office. It was then I found that there were many adjustments to be made from Christian work to secular work. During

the past two years that I have worked at my present job, there have been many times when, humanly speaking, I would have given up. Verses such as Philippians 4:11: "In whatsoever state I am, therewith to be content," and Philippians 4:13: "I can do all things through Christ



Mrs. William Powell

Winona Lake, Ind.

which strengtheneth me" have been a real source of encouragement.

It is my prayer as I continue working daily among the thirty unsaved girls in the office that I might "only let [my] conversation be as it becometh the gospel of Christ" (Phil. 1:27), and that I might hold forth "the word of life; that I may rejoice in the day of Christ" (Phil. 2:16).

## MISSIONARY BIRTHDAYS FOR JUNE

### Africa—

Rev. S. Wayne Beaver	June 2
Bozoum via Bangui, French Equatorial Africa.	
Nancy Grace Hill	June 8, 1949
Bossembele via Bangui, French Equatorial Africa.	
Mrs. Marvin L. Goodman, Jr.	June 12
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Miss Marie Mishler	June 19
Bouca via Bangui, French Equatorial Africa.	
Mrs. Harold A. Mason	June 26
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.	
Roberta Ruth Hill	June 29, 1945
Bossembele via Bangui, French Equatorial Africa.	
Mrs. Lester W. Kennedy	June 30
M'Baiki via Bangui, French Equatorial Africa.	

### France—

Rev. Thomas T. Julien	June 27
1, rue Royaume, Geneva, Switzerland.	

### In the United States—

Mrs. Rose A. Foster	June 9
Box 604, Winona Lake, Ind.	
Rev. Martin M. Garber	June 14
607 Downey, Modesto, Calif.	
Rev. Roy B. Snyder	June 15
Box 588, Winona Lake, Ind.	



# PRAISE

By A. D. Cashman

In the early church following Pentecost, the believers continued daily with one accord in the Temple, broke bread from house to house, ate with gladness and singleness of heart, praising God. They "came apart" daily for praise. Now just what is meant by the word "praise"? Basically, it is an ascription of value or worth. It is a spontaneous, irresistible overflow of feeling. It implies gratitude, love, joy in the Lord. Praise is the disposition to make known inner admiration and joy. It is an inward emotion, a gladness and rejoicing of the heart, and music no language can adequately express (Ps. 106:2).

It is our human tendency to take both God and His blessings for granted and as a matter of course. We are prone to look on all good things as our birthright upon which we have natural claim. We think we have just grounds for complaint if we do not have them. Instead of being full of praise for what comes our way, we lay stress on what we do not have.

The famous preacher, C. H. Spurgeon, said: "If you search the world around among all choice spices, you shall scarcely meet with the frankincense of gratitude. It ought to be as common as the dewdrop, but

rather the world is dry of praise to God." In the day of Christ it was most scarce, as evidenced by the account of the ten lepers in Luke 17. The ratio was nine who did not praise to the one who did. There are those who declare that the situation is even worse in our generation. One godly pastor reports that of 2,000 cases of what seemed to be deathbed confessions who were raised up in answer to prayer, only two showed by their future lives that their repentance was sincere and their conversion genuine. One thousand nine hundred and ninety-eight returned to their former carelessness, indifference, and sinfulness.

It has been pointed out that all ten lepers prayed: "Lord, have mercy upon us," but only one returned to magnify and praise the Lord. All ten believed the Lord, but only one praised. All ten obeyed the Lord, and went to show themselves to the priests, but only one returned to the Saviour to praise His name after healing was experienced.

How important it is for us to be encouraged to "come apart" for praise. It is the praising man who receives the greater blessing. The Lord Jesus did not withdraw the gifts of healing from the nine unthankful lepers. That is not His way. But in the mind of Christ, physical

healing was the least part of His purpose in bestowing health on people. He ever thought of their souls. Unless the bodily benefit He bestowed blossomed into some spiritual grace, He was not satisfied. Though the nine remained healed, they were not "made whole" as was the grateful, praising Samaritan. He was lifted into the circle of divine relationship, and acknowledged God as the giver of health and all good things.

Are you robbing yourself of greater blessing due to your lack of praise? If so, bring your praise up to your quantity of petition, faith, and service. Let it be your settled purpose as expressed in Psalm 145:2: "Every day will I bless thee; and I will praise thy name for ever and ever." Also Hebrews 13:15: "Let us offer the sacrifice of praise to God continually."

Let us consider a few Scriptural reasons for praise:

The greatness of God. Psalm 150:2: "Praise him for his mighty acts: praise him for his excellent greatness."

The goodness of God. Psalm 106:1: "Praise ye the Lord. O give thanks unto the Lord; for he is good."

To fail to praise God is to withhold from God a glory that belongs to Him (Ps. 50:23; Rom. 1:20); it is to shut one's eyes to the signs of His presence (Isa. 40:26); to be forgetful of His mercies (Deut. 6:12); and unthankful for His kindness (Luke 6:35).

## A REMINDER

Some of you are telling on yourselves. You are not using the Pen Pointers. How do we know? For instance Brother Horney gets boxes for the "Indian School" and vice versa. The Pen Pointer, "Home Frontiers," is very explicit in its directions for mailing and shipping. Mail to the Navajo work should be addressed: Evan Adams, supt. Brethren Navajo Mission, Star Route, Cuba, New Mexico. Freight: Brethren Navajo Mission, Star Route, Cuba, New Mexico. In care of San Juan Basin Lines, Inc. Albuquerque, New Mexico. To the Spanish-American work mail and freight: Rev. Sam I. Horney, supt. Box 1531, Taos, New Mexico.

## To All Project Chairmen

Due to the fact that we have no information as to the space which we shall be granted for WMC publicity in the new auditorium, we suggest you make your display of such a nature that we could use the whole or a part. Make it very practical so that the ladies may get ideas to take home and use in their local meetings. Include posters, charts used to learn the names of the missionaries, invitations to the local or district meetings, lists of projects completed, pictures of special occasions, ways you assisted the SMM girls, and copies of any gimmick you used to stimulate interest in Bible reading, child evangelism, soul-winning, and the like.

—Mrs. H. Etling

## BANDAGE QUEEN HONORED



Shown above is Miss Marie Sackett, 1958 national SMM president, serving tea to Miss Gloria Felsman, 1958 bandage queen.

# We, the Women

**Palmyra, Pa.** We had twenty-nine at our guest meeting. It was a thrill indeed. The advertising was of the Lord. The leader had never written two lines that would rhyme, but the Lord gave her a poem. Our secretary got up in the church service and read the poem announcement. The folks liked it, smiled, and the men pushed their ladies to the WMC meeting that week. Our attendance was almost double. Two posters were used in prominent places in the church—it all helped, and the Lord blessed.

We had nine out on Sunday for the fifteenth day of the month prayer service. One new Christian came and prayed her first public prayer. We praise the Lord for two victories in this way recently.

Our March meeting is to be a missionary meeting. We will fill a missionary box. Our mission study is about the Fogles, and we are having one lady who has adopted a Korean boy to tell us all about it. The entire meeting is to have a missionary appeal.

Our district conference is to be here in Palmyra May 12-14.

—Mrs. Robert Markley

**Listie, Pa.** The Listie church enjoyed giving the SMM girls of the district a banquet in November. There were over one hundred in attendance and a fine program was enjoyed by all. An offering was received to help the girls with their project which is the purchase of flags for the Reading church. We

thank the Lord for these SMM girls, and for the dedicated ladies who serve as patronesses. We look to these girls for a strong WMC of the future.

—Mrs. John Hottle

**California District.** Our district conference was a huge success—almost 450 in attendance. The project offering went over the top by several dollars. The goal was \$350. The project was the purchasing of a motion picture projector for the Brennemens to take to the newest Brethren mission field—Puerto Rico. All money exceeding the cost of the projector is to be used to buy Christian films in the Spanish language.

It seemed very fitting for Temple City to entertain this conference, and we felt this was the Lord's leading since it is the home of Mrs. Brenne-man's parents and the place of departure for the Brennemens to the field of Puerto Rico. Mrs. Brenne-man belongs to the California District in many more ways than just as district WMC president. She was saved in the Norwalk church, served in the South Gate church for many years and in the Temple City church also. At Temple City she was a teacher and principal in the Christian day school. She recently served as the pastor's wife at our Fillmore church.

There was such fine cooperation on the part of everyone at this conference. Mrs. Eileen Snyder was responsible for the project display. It represented much time and thought

and was quite an added attraction to the men, as well as to the women. The "Write-Up" is the California District WMC newsletter. It is published once a quarter and is an excellent way to get the WMC news to each council in the district.

—Betty Brand

## THE PATRONESS PRESENTS . . .

(Continued from page 226)

of goals. (Refer to your September WMC Missionary Herald.) The Mary (worship) achievements, divided into two parts—Bible Study and Missions—are a real challenge to the girls. This year the Seniors are making a special study of the Book of Romans. As they read and study it prayerfully, keeping a notebook, they are receiving a real blessing and inspiration for further study.

The Martha (service) achievements are divided into six parts, but do not need to be completed in one year. However, a SMM key necklace will be presented to each girl who completes all her Mary and Martha achievements this year.

As to the future—that may depend on you. We need more patronesses, assistants, and helpers. Why not plan to attend a SMM meeting in your church? It might be an avenue of service in which the Lord would have you follow. By all means plan to attend some of the Sisterhood meetings at national conference, especially the crowning of the new bandage queen and the presentation of awards.

Let us continue "To develop every girl to be a living testimony for her Master; to give to the girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Saviour." (Aim of SMM.)

If **surrender is my motto**, then **Christ is My Life**.

## WMC OFFICIARY

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Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.  
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Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.

## NO MAN

"That little member"—no man can tame  
Makes homes and churches halt and lame.  
Untamable, inflammable, it's on the go  
Crushing and blasting its tale of woe!

"No man"—'tis true, shall victory gain  
O'er tongue, or grave—but **Jesus can!**  
Let Him your thoughts and tongue control;  
Then billows of blessing for you will roll!

Mrs. Edna C. McCiellan, Beaumont, Calif.



# SURRENDER

## MY MÖTTO

### DEVOTIONAL TOPIC FOR JUNIORS

By Mrs. Scott Weaver

Salute means to show honor or respect. We always honor someone above us. Dear girls, let's "take our hats off" to Mother—really honor her.

When we couldn't walk, Mother carried us. When we couldn't feed ourselves, Mother fed us. When we did not know how to put clothing on, Mother dressed us. When we began to talk and ask "why," Mother taught us. As we faced problems and came home crying, Mother understood. How thankful we should be for Mother! What do we remember most about Mother? The food she cooked, the dress she made, or washed, and ironed for us? No! It was her spirit of love to us.

Timothy had a godly mother. Paul said he remembered the faith of Timothy which was in the heart of both his mother and grandmother. Here was a mother and grandmother who really believed God. Dear girls, if you have a godly mother, how thankful you should be. There aren't many these days. When she says "No," pray that God will help you to obey. The Bible says: "Children obey your parents" (Col. 3:20). How can we say we are Christians and not do what the Bible says? Isn't it too bad when we see girls sneaking behind their mother's back, or talking against their mother?

Christian girls who want to please Jesus ought to obey. Do you know that God promised you would live longer if you honor your parents? "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee" (Exod 20:12). This is not easy, girls. It's much easier to criticize our parents to our best friends, or speak with much fervor and dis-

gust: "Mother won't let me!" Even our voice and eyes tell how loyal we are to Mother. Thankfulness for Mother must come from a heart of love—only then can we honestly honor her.

We say we love Jesus because He first loved us. How about Mother? Do we love her because she first loved us? Do we take her for granted like we do the kitchen table? It's always there, and so is Mother. Is she like a piece of furniture? How we need to pray for God to put love into our hearts for Mother. Mother has shown she first loved us by all the things she does for us. May we SMM girls never take these love gifts of kindness for granted. Even as we have loved the Lord Jesus, and given Him our hearts because of His great love for us; let us respond to Mother's love.

There was a godly mother named Hannah, who prayed for a son. God answered her prayer and sent Samuel. She loved the Lord so much that she lent her boy to Him to serve Him in the Temple. If we could look into Mother's great heart of love for

us and love for Jesus, we would see how many prayers she has offered up for us. Mother prays for God to keep us safe. She prays for our temper, our attitude at school, that we would choose Christian friends, and that we would do right instead of wrong. Then how often Mother prays: "Dear Jesus, help her to serve You. Call her to give her life to Thee wherever you want her." Just as Hannah lent Samuel to the Lord, so Mother wants us to read our Bible, pray, testify, and live for Jesus. Do you know *why* Mother prays like this for you? Because it's the place of blessing—it's God's best. Mother wants God's best for you!

How can I Salute My Mother? How can I respect or show honor to my mother? Here are four ways: love her, obey her, be thankful for her, serve her Lord. If these four things are in your heart, you'll do kind things, such as cheerfully washing dishes, making beds, cleaning, picking up things. May every SMM girl be able to say at the close of this month: "I have been Saluting My Mother."

### SUGGESTED PROGRAM FOR MAY

THEME SONG—"Surrender, My Motto"

PRAYER

CHORUSES

SCRIPTURE—I Samuel 1:1-28

DEVOTIONAL TOPIC—"Saluting My Mother"—Junior, Mrs. S. Weaver; Middler and Senior, skit by Mrs. Cale

PRAYER CIRCLE

SPECIAL NUMBER "Faith of Our Mothers"

MISSIONARY TOPIC—Junior, Mrs. Adams; Middler and Senior, Mrs. Burk

DISCUSSION—Juniors, Chapter 9 "Little Shepherds of Navajo Land; Middler and Senior, Chapter 9 Christian Girls' Problems

CHORUS

BUSINESS MEETING

MEMORY VERSE—Colossians 3:20 (all groups)

SMM BENEDICTION—Psalm 145:1 and 2

# SALUTING MY MOTHER

I Samuel 1:20-28

By Mrs. Esther Cole

**Characters:** Five girls (one a waitress).

(Scene opens as two girls meet on a street corner near a drug store.)

**Jane:** "Hi, Mary. What are you doing in town today?"

**Mary:** "Hi, Jane. Oh, just shopping a bit. I'm having a time. Sunday is Mother's Day and I haven't found a suitable present for my Mom yet. She has everything practically, and it is so hard to buy for her."

**Jane:** "Come on, let's go into the drug store and have a sundae. My feet are complaining from being tortured with my weight so long anyway."

**Mary:** "That is a good idea."

(Both girls enter a room where there is a table and four chairs.)

**Thelma:** "Hello, there. Don't tell me, I know. Two hot fudge sundaes!"

(She exits.)

**Jane:** "Isn't that awful—she surely knows our speed."

**Jane:** "Oh, look who's coming!"

(Cindy and Ann enter.)

**Mary:** "If this keeps up we will have our whole Sunday-school class here."

**Jane:** "Hi, kids, come and sit with us."

(Cindy and Ann sit at the table with Jane and Mary.)

**Cindy:** "What are you eating today?"

**Jane:** "You know me—diet tomorrow, and by the looks of me, I guess I even ate the diet."

**Thelma:** "What will you girls have today?"

**Cindy:** "Make mine a coke."

**Ann:** "Mine the same."

**Mary:** "Thelma, may I introduce my friends. Cindy and Ann, this is Thelma. She is in my class at school."

**Cindy:** Hello, Thelma it is nice to make your acquaintance."

**Ann:** "I am happy to meet you, Thelma."

**Thelma:** "Thank you!"

(Exits.)

**Cindy:** "What are you girls doing in town today?"

**Mary:** "Trying to find a gift for Mother's Day."

**Ann:** "Oh, my heart—I plum forgot about it. Am I ever glad I ran into you."

**Cindy:** "I didn't forget, but oh, what a job! It just seems I never give Mother what I think she is really worth."

**Jane:** "I don't think mothers expect too much, but I think it would be horrible not to give her something. Mary, what are you giving your mother?"

**Mary:** "I haven't decided yet. I looked at some jewelry, but I know it doesn't look expensive enough for Mom, and I also thought of flowers; but I just don't know. Mom is pretty fussy."

**Cindy:** "My Mom appreciates anything, no matter if it is only a hanky, but I always feel that I never give her enough for all she has done for me."

**Ann:** "No matter how we tried, I don't think we could ever repay our mothers for what they have done."

**Jane:** "I know that would be impossible, but I think mothers appreciate the giver more than the gift anyway."

(Thelma brings the orders.)

**Thelma:** "I couldn't help but overhear your conversation, and I think it is wonderful for you girls to remember your mother. I wish mine were here for me to remember her with a gift. Mother's Day seems so lonely for me."

**Jane:** "Say, Thelma, do you go to Sunday school?"

**Thelma:** "No, I don't. I used to go but just got out of the habit after Mother passed away. I have often wished I had accepted Christ before Mother died, for I know it would have made her so happy. I had such a godly mother. She loved Jesus and was so faithful to her church. It seemed she was taken just when I needed her most, and I guess I just got a little bitter and up and quit going."

**Jane:** "I have a good idea. How's this? Come and go with us Sunday—you would be in our class, and I know you will like our teacher. She is just wonderful. Being Mother's Day, there will be a special service, and that would be a good day to get into the groove again. How about it? I think that would be a wonderful way to remember your mother."

**Thelma:** "O.K. About 9:30?"

**Jane:** "Good, we'll come by for you, won't we girls?"

**Cindy and Ann:** "You bet we will."

**Thelma:** "Excuse me, I must get

back to my job."

(Exits.)

**Cindy:** "O.K. we'll see you Sunday."

**Mary:** "Jane, I think that is so nice of you to invite her to come. The day won't seem so long to her then. Let each of us really do our part to make her feel at home."

**Ann:** "I wonder if, perhaps, she might like to go home and eat dinner with me—I'll ask her in the morning."

**Mary:** "Say, none of you have given me a suggestion for a gift. Ann, what are you getting your mother?"

**Ann:** "I don't have too much to spend, but I did see a nice, small Bible at the bookstore the other day, and I think it would be just right for Mom. Hers is so worn and large, and since she is confined to her wheel chair she does so much reading. I think this one would be perfect for her."

**Cindy:** "That's a lovely gift Ann, and knowing your mother, I know how she will love it. That gives me an idea. I think I'll get Mom some flannelgraph stories for her Sunday-school class. I heard her say the other day she was entirely out of material and since she needs it so badly, I'll surprise her."

**Mary:** "I feel kinda ashamed of myself—all I have thought about has been a little selfish. I made Daddy give me extra money, and the reason I thought of jewelry was so sometime I could borrow it. Oh, how little thought I have given, but Mother would have no use for a Bible. There is the family one at home, and I can't remember ever

(Continued on page 233)

## PRAYER REQUESTS

Pray for the offerings to come in for the support of our missionary, Barbara Hulse, this year. Also for Barbara personally as she gets acquainted with her new work in Brazil.

Pray for your national officers during these closing weeks of school, and as they plan for the summer months.

Pray for the district conferences, and for the SMM meetings which will be held at each one.

Pray for the Senior SMM girls who will be graduating and making very important decisions.

Pray for each individual SMM girl and patroness, that all might be done for His honor and glory alone.



# Esther and Her Mother

Part 3

By Mrs. Evan Adams

The months Esther spent in the mission school went swiftly by. Again at Christmastime she went home for a week's visit, and one day Esther told her mother she had a new life in Christ. Her mother said not one word, but quietly went about her work in the hogan. James and her father scolded her, and told her harm would come to her from their great spirits if she believed the white man's religion. When Esther and her mother were alone, they would read Esther's Navajo Bible together. The mother was slowly learning to read, being taught by the missionary each week. The father upon hearing God's Word read each week had become bitter and would not come into the hogan when the missionaries came. How Esther prayed that her mother and father would love the Lord as she did. Her mother did not scold her, so perhaps the seeds which had been planted were sprouting. Her heart was heavy for James and her father too, but she had a special burden for her mother.

As the end of school approached in April, the mission had their annual Navajo Bible Conference. It was held for the schoolchildren, parents, and other people in the area. Many weeks before the conference, the Navajo Christians, missionaries, and many of the schoolchildren, including Esther who had long since stood before the schoolchildren as a testifying believer, prayed that many

Navajo people in the area would find peace and joy in place of darkness and fear.

Esther had told her mother about the conference, and that two Navajo Christian men were coming from another mission in Arizona to preach. Her mother did not promise, but Esther felt sure she would come. How she hoped her father and James would come too. Perhaps they would since the noon meal was always served to all. Many would come out of curiosity, some to visit other Navajo friends, others just for the meals. Those attending the services were given a slip of paper to give to those serving the meal. Most all came to the services when they learned this.

The first day of the conference dawned bright and sunny. It was still chilly in the early morning, but the bright sun warmed up things a bit by midmorning, and soon the wagons and trucks appeared. How happy and excited the schoolchildren were. School would soon be out, and how happy they were to see their families again. How happy they would be to roam about the sage again, playing their own games and riding their Indian ponies.

Esther's mother greeted her shyly with a smile and handclasp. James was in the wagon too, along with several aunts and little cousins. Father, she was told, would come in later that week. Esther's heart was

light as the meetings began. She watched her mother's face intently as the words of life were spoken. How Esther prayed at her bedside that night.

The games and fellowship among the Christians were sweet that week. The end was near, and still her mother seemed deep in thought. Esther's mother listened to the testimonies the last day, and when the invitation to accept Christ was given, to Esther's great joy, her mother raised her hand. Her father, sitting on the seat, hung his head further between his knees than ever, it seemed. How happy she was when she heard the missionaries and her mother pray. Another lost sheep had entered the safety of the fold.

That summer the missionaries visited Esther and her mother as often as possible. How they needed prayer and help as new babes in Christ! Many times it was hard living a true Christian life when their relatives made fun of them. Many times the drunken father beat them both severely, or would drive off with the wagon when he knew they had planned on going to the mission for services. Many times they were hungry when he deliberately locked them out of their hogan upon returning home from a service.

Sisterhood girls, this story is repeated many times by many of the Navajo people we actually know. Esther's story is a true one, also the story of the mother. How many of us are willing to suffer for His sake? How many of you are daily thankful for Christian parents and for a Christ-centered home?

Pray for Navajo girls like Esther, will you?

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## SALUTING MY MOTHER

(Continued from page 232)

seeing her read it. She doesn't like to go to church very well, so I guess I am stuck with the jewelry."

**Jane:** "My gift isn't very much, but do you remember the story in the Bible about Hannah—how she prayed for a child and God heard her prayer? Then when Samuel was weaned she took him to the Temple and left him to serve there. She said 'because I have asked Him of the Lord, therefore also, I have lent him to the Lord!' My mother dedicated me to the Lord when I was but a baby, and you know

how I have felt called to prepare myself for full-time service for the Lord. How I love my mother for her guidance, her prayers, and her love. So, tomorrow, when I give her the two aprons which I made myself, I am going to put my arms around her, give her a big, big kiss, and tell her just how much I do love her for lending me to the Lord."

**Cindy:** "Oh, Jane, that is the sweetest thing I have ever heard. I guess we take mothers for granted and fail to let them know just how much we do appreciate them. I love my mom for her understanding, even when I have been wrong about things. She has guided me

and given me such wonderful counsel, and has not only taught me by precept, but has set before me such a good example. I hope I can only be half as good as she."

**Ann:** "I, too, am going to tell my mother just how much I love her. How patient she must have been with me. When I look at her crippled hands, I am reminded of their beauty when I was a baby. Those hands held mine while I learned to walk, they rocked my cradle, they taught me how to dress, and to play. In sickness, they never tired in serving my needs—and Mother's hand on my fevered brow was so

(Continued on page 234)

# Missionary Story for Middlers and Seniors

By Mrs. Bill Burk

Brazilian mothers love, are proud of, and worry over their children just the same as mothers anywhere else in the world. We're proud of our Christian mothers, and rejoice at the changes that come into the homes when the women find salvation, peace, and joy through surrender to Christ.

When Lucimar and Raimunda first became known to us, they were heartbroken mothers. Lucimar's husband came to us begging that his wife and daughter be taken to a hospital. We found that the daughter was an infant of eight days. The doctors of the hospital pronounced the dread word, "tetanus" and offered no hope for the child's life. However, the Giver of life spared her and the mother found life eternal through this heartbreaking experience.

Raimunda lived across the street from the church, but never attended. Her oldest child, a little girl, was never allowed to attend Sunday school even though she often begged to do so. We were not called to take this little one to the hospital when she fell ill but, alas, to take her picture in her coffin. Heartbroken as the mother was, she too now rejoices in a new life, and a hope she never had before. God healed these broken hearts.

Lucila is a praying mother. An older woman, she and her husband were among the first fruits of our work in Brazil during the early years of the ministry of Keith and Vivian Altig. She is unable to read, and normally would be a slow-

growing Christian, but she is a wonderful exception to the rule. Because she cannot read the Bible, she memorizes it as her children and others read and reread passages to her. Through her prayers and constant witnessing, all her children and many of her relatives have come to a saving knowledge of Jesus Christ. An unsaved sister came to visit her, and after a few days returned to her home with this testimony: "Even the little one [aged 6] knows how to preach and pray."

Rosa is the mother of eight. Her children are hardworking, obedient, Christian children. All the older ones have been baptized, and are taught in the home, as well as at church, the necessity of a daily life whose standard matches that of the Sunday profession. Rosa is a deaconess and helps prepare the food for the communion services. As the food was being prepared for one such service, the names of the members of the church were being checked so as to estimate how many would be in attendance. As the various members of her family were counted she stopped at the name of one of the younger girls and said: "No, she may not come. She is still lying and may not take part in the communion until she learns to tell the truth, lest she partake of the cup unworthily." Rosa is a mother faithful in the study and teaching of God's Word.

Mariana is our most aged mother. She was many times a grandmother

before she found Jesus Christ as her Saviour. She doesn't know exactly how old she is, but her children agree that she must be over ninety. And, oh, how she loves her Saviour, and how she loves to worship in His house. She lived farther away from the church than anyone else; yet she walked regularly the three miles to church, sometimes twice a day. Recently her eyes dimmed so she couldn't care for herself any longer, and she had to move to a daughter's home in the city away from her beloved church. But she still comes to fellowship with us as often as she can persuade someone to go with her on the hot, crowded, rickety bus which runs between the city and our little town. She is an aged mother, rejoicing in her salvation, and waiting for her call home.

Teofila was a poor, uneducated mother unacquainted with the love of Christ. When her child was born it was born into a poverty-stricken home beyond our imagination. As her little one grew and the material condition of her home did not improve, Teofila became a desperate mother, and gave her child to another who could feed it, clothe it, and send it to school. Since that day Teofila, too, has come to know Jesus Christ. Since her new birth, though still extremely poor, she has been able to keep her other children.

These then are our Brazilian mothers. Heartbroken, desperate, and without hope until Christ changed them into prayerful, faithful, women of God-rearing families to His honor and glory.

## SALUTING MY MOTHER . . .

(Continued from page 233)

reassuring. Now it is my turn to let her know just how much I love her, not only by thanking her on her special day, but by using my hands to serve her needs now when it is needed most."

**Mary:** "Oh, girls, I do have a lovely mother, but she isn't a Christian, and for that matter, I'm not either. In keeping with your plans, I think I will buy her roses, and tell her that wrapped up in each one is my love. She does have a heart of wisdom, for she does teach me right from wrong. She is so kind and

shows her love for me in a different way than your mothers, but I know she really does love me and I love her, too."

**Jane:** "I know you do Mary, and believe me, Jesus loves both of you. Wouldn't it be the nicest Mother's Day gift of all if you would accept Jesus as your personal Saviour, and then tell your mother you loved her so much you are presenting yourself as a Christian daughter in appreciation of her love and care."

**Mary:** "I do believe if I would accept Christ as my Saviour, I could win her. Will you girls pray for me, for I believe I will go see our minister tonight."

**Ann:** "How glad I am that we met like this today. It has been most enjoyable and so very helpful. I believe I will be a better Christian daughter than ever. How I thank God for Christian mothers who will, like Hannah, lend us to the Lord. When one stops to think about it, a godly mother is really a gift from God. How wonderful it is that they planned so for us and then were willing to dedicate us to His service."

**Jane:** "We had better get going if we expect to get our shopping done."

Girls rise and proceed to separate, picking up purses, etc.)



# Newspage



**HATBORO, PA.** New attendance records were achieved at each service Mar. 22 at the Suburban Brethren Church. They were: Sunday school, 93; morning service, 98; and evening service, 56. These meetings were held in the basement of the new church building under construction. Lester O. Smitley pastor.

**BEAUMONT, CALIF.** Wendell E. Kent, pastor of the Cherry Valley Brethren Church, was one of the speakers at the community Good Friday services.

**WASHINGTON, D. C.** The Mid-Atlantic Fellowship youth rally will be held at the First Brethren Church, Apr. 18. James G. Dixon will be host pastor.

**FREMONT, OHIO.** Mr. and Mrs. T. W. Price celebrated their Golden Wedding anniversary Mar. 15. They are members of the Grace Brethren Church.

**SUNNYSIDE, WASH.** Pastor H. Leslie Moore, of the First Brethren Church, served as one of the escorts for the high-school band on its recent trip to the State basketball tournament in Seattle. The Sunnyside high-school basketball team placed third in the State tournament.

**SIDNEY, IND.** The Sidney Brethren Church, Rollin Sandy pastor, won in a six-week Sunday-school contest with the Community Grace Brethren Church, Warsaw, Ind., Robert Cover pastor. The contest began Feb. 15 and ended Mar. 29. The Sidney church had an increase in attendance of 88.6 percent over 1958, and the Warsaw church an increase of 79.5 percent. The Warsaw church will be hosts to the winning church to a fellowship dinner in the near future.

**WINONA LAKE, IND.** Nathan Meyer presented his resignation as pastor of the Leesburg Brethren

Church, Leesburg, Ind., Mar. 29. He will also terminate his teaching ministry at Grace College at the end of this semester. His plans include evangelism and a Bible conference ministry.

**CHANGE.** The parsonage telephone number of H. Leslie Moore, Sunnyside, Wash., has been changed to TE 9-3093. Please change Annual.

**DAYTON, OHIO.** William Steffler, pastor of the First Brethren Church, was one of the speakers at the Good Friday services sponsored by the Evangelical Ministerial Association of greater Dayton.

**TROTWOOD, OHIO.** Rev. Charles Noffsinger, 1956 graduate of Grace Seminary, was the Easter morning speaker at the Grace Brethren Church. Richard Jackson, Jr. is pastor.

**LA VERNE, CALIF.** Rev. Elmer Sachs, director of Sky Pilots of America, and Mitsuo Fuchida, former commander of the Royal Japanese Navy, were guest speakers at the First Brethren Church Mar. 4. Elias White is the pastor. They were also guest speakers at the Community Brethren Church, Whittier, Calif., Ward Miller, pastor, on Mar. 22.

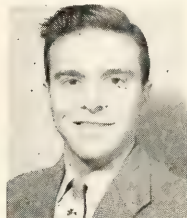
**STOYSTOWN, PA.** The Reading Brethren Church was presented with an attractive outdoor bulletin board by the local laymen's organization on Feb. 22. William Johnson is pastor.

**FREMONT, OHIO.** The Grace College Choir, of Winona Lake, Ind., presented an all musical Good Friday broadcast over radio station WFO. They also contributed the music for the union Good Friday services.

**GRAFTON, W. VA.** The boys basketball team of the First Brethren Church was awarded the runner-up trophy for second place in the Grafton Area Church League at

a banquet Mar. 13. The pastor, Paul L. Mohler, was the master of ceremonies at the banquet.

**MEYERSDALE, PA.** Clyde Caes, pastor of the Summit Mills Brethren Church, was ordained to



the Brethren ministry Mar. 22. Brother Caes graduated from Grace Theological Seminary in 1955.

## In Memoriam

**Mrs. Gertrude Yeager**, 84, has been promoted to glory. Funeral services were conducted Mar. 3 at the Conemaugh Brethren Church (Pa.) where she was a faithful member. She was converted from Romanism in 1894, and was a faithful witness for the Lord.

—Stanley Hauser, pastor

**Rolland D. Inman**, 81, passed away Feb. 27. He was a member of the First Brethren Church of Sunnyside, Wash.

—H. Leslie Moore, pastor

**Mrs. James G. Cooper** (Myrtie), 72, went to be with the Lord Feb. 22 following a heart attack. For many years she served the Carlton Brethren Church, Garwin, Iowa, as a deaconess and a delegate to national conference. She had not missed a communion service for over fifty years. Funeral services were in charge of the pastor, assisted by Brother Vernon Schrock, of Waterloo, Iowa.

—R. H. Kettell, pastor

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Buena Vista, Va.	Apr. 6-19 . . . .	Edward Lewis . .	Richard Grant
Hollins, Va. . . .	May 3-10 . . . .	William Byers . .	W. H. Schaffer
Roanoke, Va. . . .	May 3-10 . . . .	Kenneth Teague . .	A. R. Kriegbaum
Inglewood, Calif.	May 10-17 . . . .	Glenn O'Neal . .	Dean Fetterhoff
Lake Odessa, Mich. . . . .	May 17-24 . . . .	W. A. Ernest . . .	John Fasano



Compiled by Roy H. Lowery

## AWAKE, O CHURCH

Awake, O church from slumber!  
The morning dwelleth nigh;  
The fields all white for harvest  
In fruitful plenty lie.

—selected

Many churches are asleep spiritually, but God is able to revive them if they will respond to His promises (Eph. 5:14-17). The literal prophecy of Isaiah 43:18 to 21, pertinent to Israel, can be applied in principle to the church. If the church is to be ready for the coming of her Bridegroom, she will be revived in His way.

The sheep—church—will hear the voice of their Shepherd and will follow Him (John 10:3-5). For the church that will be presented to Christ in glory will be one that has been brought into the unity of the faith and of the Spirit. It will be a church united without man's compromising efforts.

The power to revive the church does not lay within the schemes of men. It is the Holy Spirit that shall empower the church to life and action. The God defying forces of opposition is no match for this Power (Zech. 4:6; Acts 1:8).

The revived church is looking for the second coming of the Lord. It has a higher quality than is found on earth today. It will purify itself as He—our Lord—is pure (I John 3:3). This church will some day be caught up in the air forever to be with the Lord, the Author and Finisher of our faith.

It is time for the church to pray for a contrite spirit, and for it to be restored to its first love (Rev. 2:4).

## SUGGESTED PROGRAM FOR MAY

Opening Hymns—"All Hail the Power of Jesus Name"; "Jesus Calls Us."  
Scripture—Joel 2:1-11  
Prayer Time—Have prayer circle, and give all men an opportunity to pray  
Hymn—"Faith Is the Victory"  
Business Session—Very brief  
Bible Study  
Closing hymn and prayer

"Revive Thy work, O Lord!  
And manifest Thy power;  
O come upon Thy church,  
And give a penitential shower!"

## LAYMEN'S ACTIVITIES

**Philadelphia, Pa.** (Third Brethren Church). Ninety men from the seven churches of the Northern Atlantic Fellowship were present here for the early spring meeting. A fine program and ham dinner were given by the host church with Rev. J. F. McGahey of the Philadelphia College of The Bible as speaker. Films showing the construction of the Suburban Brethren Church, Hatboro, Pa. were shown by William Schulze. An invitation to hold the next rally came from the men of this infant church which had their cornerstone laying February 8. They hope to be in their new church by June 1. This



Pictured above are the Northern Atlantic Fellowship Laymen's officers. They are, left to right: Jesse Gingrich, assistant recording secretary; George Wilhelm, boy's adviser; Donald Misner, assistant corresponding secretary; Leroy Siegfried, assistant treasurer; Morry Whitte, corresponding secretary; Bill Schulze, vice president; John Kaufman, treasurer; Allen Zook, recording secretary; and Ken Kohler, president.

National Library Week, April 12-18

## GIVE A GOOD MISSIONARY BOOK TO YOUR CHURCH LIBRARY

Shadow of the Almighty (Elisabeth Elliot)	3.75
Adventures for God (Clarence W. Hall)	3.75
And to the Eskimos (Gleason W. Ledyard)	3.75
Land Beyond the Nile (Malcolm Forsberg)	3.95

We pay postage

**The Brethren Missionary Herald**  
Box 544  
Winona Lake, Ind.

district also plans to have an all-night retreat in September, location to be announced at their next meeting.

**Johnstown, Pa.** (Riverside Brethren Church). Brother Rollin Sandy, National Laymen's president spoke here in the interest of the Brethren Evangelistic Crusade at the morning service recently, and Mr. Howard Womer, one of the local laymen filled the pulpit in the evening. A fine offering was received for the Laymen's work and the Evangelistic Crusade.

**Washington, D. C.** (First Brethren Church). The Mid-Atlantic Fellowship Laymen will hold their spring meeting here, Saturday, April 11 at 5:00 p.m. All men of the district are urged to attend. Rev. James Dixon is pastor of the host church.

**Hagerstown, Md.** (Grace Brethren Church). The Laymen here are very active, holding a jail service each Monday night, a Boys Club each Thursday night, with an average attendance of seventy-three so far this year. They also have a monthly meeting at the local rescue mission and the orphanage.



**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

**LOS ANGELES, CALIF.** The world of sacred music lost one of its most gifted and colorful artists on March 7, with the death of organist Les Barnett. Barnett, 49, had entered the religious field after winning fame in radio and films. He did background music for motion pictures for Paramount, 20th Century Fox, and MGM. He served many Christian organizations during his 12 years of dedicated artistry. At one time he was heard on the World Vision broadcast, and more recently had been associated with singer-evangelist Jack Holcomb in a Los Angeles television production. In 1957 he circled the globe as a "missionary musician."

**LA MIRADA, CALIF.** As a climax to its annual Day of Prayer, the Bible Institute of Los Angeles, Inc., broke ground on Mar. 12 for a \$125,000 student commons building on the new BIOLA campus site in La Mirada. Students of the four schools of the 50-year-old Southland training center participated in the event. Ground-breaking ceremonies for the next of the Biola campus buildings in La Mirada was held March 22. This will be the \$125,000 science classroom building.

**LAKELAND, FLA.** More than 400 first-time decisions for Christ resulted from the eight-day Laymen's Crusade for Christ sponsored by the Christian Business Men's Committee here in cooperation with the Ministerial Association, Feb. 14-22. Gail Harris, Detroit Tiger first baseman who was converted last November in a meeting conducted by CBMC special representative Reid Jepson, brought several teammates—including two pitchers and



"Well frankly I didn't care much for your sermon today, either!"

In many isolated areas throughout the world, missionaries are this very moment ministering to those who would otherwise have remained in pagan darkness. There is a labor of love, seldom acclaimed and often dangerous. Let us not forget, surrounded by our own snug and secure environment, how very much these dedicated Christians deserve our moral and financial support.

a catcher—with him to the Crusade.

**NEW YORK.** The first Protestant chapel to be built at a commercial airport in the United States will be located adjacent to the Roman Catholic chapel at Idlewild International Airport here. A design by Edgar Tafel, New York architect, has been approved by the Protestant Council of the City of New York. The chapel, costing approximately \$250,000, will be financed and maintained by the 1700 churches of the Protestant Council. It will have a full-time minister and staff.

**LONDON.** Queen Mother Elizabeth's plan to visit Pope John XXIII next month has grieved the Protestant Truth Society. The organization drafted a letter to the Queen stating that the visit "would be inconsistent with your position as mother of the Queen who had declared herself by oath to be a faithful Protestant."

**TORONTO.** Members of the United Church of Canada's Board of Evangelism and Social Service have urged their nation to set a "moral example" by disarming immediately and use the money saved to build a United National police force, develop peaceful uses of atomic energy, aid underdeveloped countries, and improve educational and social programs at home. The Board adopted the resolution at its annual meeting in March, stating that there is no defense in the nuclear age except attack, and such attack would be "a denial of the spirit and ethics of the Christian faith." Dean Liston Pope of Yale Divinity School charged that the churches of North America have lost much of their social concern. He said that churches in Europe, Asia, and Africa, on the other hand, are talking and acting in terms reminiscent of the old Social Gospel movement in the United States.

# ON THE TRAIL

## CHAPTER 8

MAN IN THE TOWER, is a continued story (fiction) translated from the French by Miss Mary Emmert. The story was written by Andre Adoul.

**SYNOPSIS:** John Paul and Etienne are confined in a cave, and the frustrated parents gain a clue through Fallot the dog.

John Paul's papa, his elbows on his knees, nervously turned over and over the flashlight which he recognized as his. The dog had returned an hour ago, and the children were still not there. The night was dark now, and anguish gripped each one of them.

The devoted Francine had traveled miles to question the mailman who made his long trip every day over the pathways of the valley. He had seen absolutely nothing. The woodchoppers who were working just behind the Rock of Bane were not able to furnish any information about them. It was inexplicable.

"Look," remarked John Paul's father, "my battery is burned out. I had, however, put in a new one when I left Paris. That's curious! I do not see what good this light could have been in broad daylight! No; I cannot explain it at all."

Everyone gave his viewpoint, but there was nothing convincing. The mystery remained and increased their uneasiness.

"In my mind, it would be wiser," said Etienne's father, "to put Fallot in pursuit of our children. Perhaps then we shall find the explanation of what has escaped us here."

Without adding a word, they hastily lit lanterns while the father of John Paul replaced the burnt-out battery of his flashlight.

"Let's go, Fallot!" said his master.

Everybody took to the path behind the animal, even Grandfather who was untiring this evening in spite of his seventy years. In the thick night one would have said it was a small army patrol in the country.

Fallot had understood right away what was expected of him. He resolutely took the path leading down, sniffing the ground. It was all they could do to follow him. In

several moments they arrived opposite the Olivettes; then the little troop climbed the mountain, slowing considerably their gait. The path was rugged, and fatigue made greater by anxiety soon made itself felt. They were, however, full of hope—and also fear at the same time. Full of hope because they thought they were on the right trail. Anguished because they feared there had been a fatal accident. No one spoke in order to save their diminishing strength.

Suddenly, Fallot jumped upon a rock and barked joyously. Each one with difficulty, for their legs were not new, pulled himself up on the limestone platform which they lit up on all sides. Were they going to find the lifeless bodies of those who had disappeared? There was nothing unusual, however! Why then had the dog stopped his course at this place?

Soon, however, they discovered with the aid of the four lamps the little black hole at the level of the ground.

"What do you know! There is a grotto" remarked Francine greatly surprised.

"A cord!" cried Etienne's father who was inspecting all the corners. "I recognize it; it belongs to me. My youngster took it without telling me."

"I understand now," said Grandfather still out of breath. "It is simple: the children went to explore this grotto. Perhaps they cannot get out. Perhaps also . . ."

There the old man stopped. He did not dare to tell the alarmed parents that a fatal accident might have happened to their dear children.

It is indeed clear," continued papa, "but how shall we carry help to them? We shall never be able to thread ourselves into this hole; we would have to be youngsters to do that."

"Not us—but Fallot! He alone is able to refind Popol and Etienne, but what can he do for them?" asked Mama perplexed.

A moment of silence succeeded these painful findings. Each one

wondered—would there be any way of saving them?

The air was cool now, and the country, under the starry sky, seemed to be sleeping profoundly. The noises of the earth had been extinguished one after another—the silence was impressive.

"Explain to me," said Grandfather pensively, "why the light was attached to Fallot's collar. That is a question which I have been asking myself a long time without being able to solve it."

A new silence.

"I do not see the reason either," Mama added.

"For my part," said Etienne's father, "I think that the youngsters entered into the grotto armed with this lamp to light their way. Only they did not know that one advances slowly underground and that the hours pass swiftly. So the battery burned out without their noticing it, and they suddenly found themselves in complete darkness when they wished to return. In all cases this lamp is the proof that they are still living. Cost what it may we must reach them."

"Yes; that is exact; our children are without light, and we must send them one without delay."

"Well then, let us do as they did," proposed Francine. "Attach the lamp to Fallot's collar, and send him to rejoin the lost ones."

"Bravo!" said Mama relieved by this wise idea. "The idea is good! Only, I advise you to leave the light lit, for the dog will soon reach them. The children will see the light as a symbol, and will begin to walk without losing time."

No sooner said than done. Besides it was not the time to sidetrack. Time must be fearfully long in the darkness and the cold of the grotto! One must shorten their





trail, and act before their strength failed.

They firmly attached the flashlight to Fallo's collar, then pushed the animal into the dark hole. Without being begged, the dog crawled into the narrow tunnel. Ten eyes strained to follow his slow progress—and with what interest! The light which bounced to right and to left swept the lime walls, diminishing rapidly, then disappeared suddenly. The little bell was silent in its turn.

"The admirable animal!" said Grandfather with emotion.

And in the silence of the night five shadows waited, motionless. Placed on the ground at several steps from there, the three lanterns with flickering flames animated the queer silhouettes on the rocky walls.

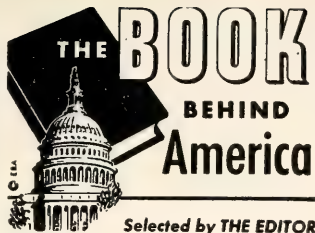
(To be continued)

## Newsmakers

**HARRAH, WASH.** One hundred and three were present Mar. 21 for the Northwest Fellowship Sisterhood of Mary and Martha rally held at the Harrah Brethren Church. Guest speaker was Mrs. Gordon Hanson, director of child evangelism in Sunnyside, Wash. Mrs. Robert Griffith was re-elected district patroness of SMM, and Mrs. Francis Wattenbargen, of Sunnyside, was elected assistant patroness. Others elected to office were: Linda Moore, president; Gloria Felsman, vice president; Barbara Roderick, secretary-treasurer; Marcelene Jones, bandage secretary; and Carol Ingalsbe, junior representative. The next rally will be held Sept. 19 at Toppenish, Wash.

**PROSSER, WASH.** Rev. Earl Reed, who served in several Brethren pastorates including Sunnyside, Wash. (July 1934 to Jan. 1946), will retire Apr. 1. High blood pressure has necessitated retirement. Since 1946 he has served in the Benton County assessor's office, and for the past six years has been deputy county assessor.

**GRANDVIEW, WASH.** The First Brethren Church, Robert Griffith, pastor, has completed a large new parking lot and cement sidewalks from the parking lot to the church. Additional landscaping is planned.



**THE HOLY SPIRIT AND THE HOLY LIFE.** By Chester K. Lehman. (Herald Press, 1959) \$3.50.

After tracing the work of the Holy Spirit from creation to the ministry of Christ, Pentecost, and through church history, the author discusses the work of the Holy Spirit in the life of the believer. He emphasizes perfection in Christ, not in self. Two interweaving threads of Biblical teaching are pursued. First, the nature of the Holy Spirit's work in man, and second, the character of the holy life.

**MORO SHEEBA.** By Beatrice T. King. (Moody Press) \$2.25.

Since Sept. 7, 1926, Beatrice King has served the Lord in the Belgian Congo. In the beginning she worked with Moro Sheeba among the women. The purpose of this book is to share with the readers some of the marvelous workings of God in the life of this woman. At an early age Moro Sheeba learned the ways of witchcraft and the pagan religions. At the age of fifteen she went to live at the Mission station where she accepted Christ.

O.E.D.

**A SECOND READER'S NOTEBOOK.** Compiled by Gerald Kennedy (Harper, 1959) \$4.95.

A new anthology of source material for ministers and public speakers, arranged alphabetically with over 400 headings and more than 1200 separate entries.

**THESE MY PEOPLE.** By Lillian Dickson (Zondervan Publishing House) \$2.

The author was the wife of a missionary in Formosa who was

working among the leprosy, the blind, and the deaf. The book relates the experiences of this work among the Formosa mountaineers and former headhunters. In spite of difficulties, she remained faithful to the Lord for over thirty years.

O.E.D.

**TRIUMPHANT LIVING.** By Paul E. Adolph (Moody Press, 1959) \$2.50).

In word-portrait a refreshing and unique viewpoint with regard to the personalities of the Bible is presented in the light of modern psychology and medical science. These men, although encountered with problems and frustrations common to all, nevertheless found the way of victory and triumph.

**FOR THE CHRISTIAN HOME.** By Mrs. Paul J. Knecht (Moody Press, 1959) \$3.50.

This book stresses the all-sufficiency of God and personal responsibility to Him. Each chapter emphasizes part of God's design for the Christian family. Such problems as birth control, mixed marriages, and divorce are discussed.

**WITH HAPPY VOICES.** By Mary C. Norfleet (Knox Press, 1959) \$3.

This book contains stories for prayertime for young children, and contains sixty stories. Parents will smile at the true-to-life conversations and actions of the children in the book, and at the same time gain an insight in guiding their own children. Each story is accompanied by one or more Bible verses and a short prayer.

**WE PREPARE AND PREACH.** Edited by Clarence Roddy (Moody Press, 1959) \$3.25)

Preaching is the communication of spiritual truth from the mind and the heart of the preacher to the everyday life of the listener. The purpose of this book is not to provide patterns for imitation, but to help those interested in preaching to "hammer out their own particular method on the anvil of everyday experience."

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# OVERFLOW

By Charles H. Ashman, Sr., D.D.

Jesus said to the woman at Jacob's well in John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Another rendering of the latter part of this verse is "the water that I shall give him shall become within him a fountain leaping up." The Holy Spirit is the internal fountain of the Christian! "He shall be in you." "Greater is he who is in you than he who is in the world." The chorus which goes, "I'm drinking at the fountain," would be more Scriptural if it said: "I'm yielding to the Fountain."

The woman at Jacob's well came to the fountain. Jesus was telling her of the Holy Spirit who would be a fountain within to whom she should yield. Most people think of coming with an empty vessel and praying the Lord to "pour out" the Spirit upon them that they might catch the Spirit in the empty vessel. Never pray for the Holy Spirit to be "poured out upon you." He was poured out at Pentecost. He is within you if you are saved! He indwells you if you are a new creature in Christ Jesus! He is the internal fountain of the child of God!

Some folks go to conferences and camps and get full to the brim. It is not long, however, until the water level begins to lower and soon they seem to be "run dry." Then there is a period of dryness until they come to another similar experience of getting filled again. Why don't they learn that the fountain is within? He abides, ever the same, inexhaustible. The secret source of spiritual supplies is within them.

In Huntville, Ala., is a marvelous fountain which not only supplies the town with all its water, but furnishes the power to pump the water into every home. By means of a water wheel, it forces the water into every home of the town. The fountain

is the water, and it is the power to bring itself within reach of everyone who will make the connections. Thus it is with the Holy Spirit. He is the fountain, and He is the power to put himself within reach of everyone who will make the connections.

## A Leaping, Gushing Fountain

The Spirit is a leaping, gushing fountain. It is recorded of the lame man at the Gate Beautiful that when he was healed, "he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:8). This word, "leaping up," in this passage is the same as used in John 4:14, when it says of the Spirit, "leaping up." The Spirit is a leaping, gushing fountain within the child of God. This is a marvelous figure employed by the Lord, setting forth the nature of the presence and power of the Holy Spirit.

## Personal Experience

First of all the Lord intends the internal fountain, the Holy Spirit, to be for our personal experience. "Within him," in his innermost soul, for his own personal need and satisfaction—this is the first purpose of the Spirit as our internal fountain. As we yield to Him, as we avail ourselves of His presence, we have soul satisfaction. In this sense we are "drinking at the fountain that never shall run dry." He will infill us as we remove the hindrances and permit Him to have freedom. What do you have to do with a fountain? Just let it have its way. It will gush forth, leap forth, to the fullest of its power unless it is choked with rubbish and hindered by obstacles. Yield! Permit! Drink!

## "My Cup Runneth Over"

But if we are just filled to our own satisfaction, we are stopping the

Spirit before the purpose of His infilling is accomplished. "From within him shall flow rivers of living water" (John 7:38 ASV). "This spake he of the Spirit." Jesus promised that the Spirit would become the source of rivers, flowing outward not just inward. The psalmist said: "My cup runneth over." But first he said: "Thou anointest my head with oil." Oil is the symbol of the Spirit. "Running over, running over, my cup's full and running over." How few Christians today can in truthfulness sing that?

A man arose in testimony meeting and said: "For years my cup has been just full, not a drop has run in or a drop run out." A brother rebuked him with these words: "I'll bet you, brother, that you've got wigglers in your cup if not a drop has either run in or out." It is the overflow that keeps the water fresh and brings blessings to others. Still and stationary water soon becomes stagnant. "Rivers"—in the plural! Abundant! Abounding! More abundant! "More abundantly" (John 10:10). Do you have just "life" or "life more abundantly"? Just life may be enough for just self. But it takes more abundant life to abound to others. Does your cup run over? Is the Spirit "leaping up" until He is flowing out as rivers? Our testimony, our influence, our service is dependent upon the overflow of the Spirit!

## SUCH IS DYING

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to meet each other. Then someone at my side says, "There, she has gone." Gone where? Gone from my sight, that's all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living weights to its place of destination. Her diminished size is in me, not in her; and just at the moment when someone at my side says, "There, she's gone," there are other eyes watching her coming, and other voices ready to take up the glad shout, "Here she comes"—and such is dying.

—Log of the Good Ship Grace



ME MISSION ISSUE

APRIL 18, 1959

BRETHREN

# Missionary Herald



"Land of Enchantment" More Than a Slogan

# EDITORIALS

By Lester E. Pifer

## *Your Opportunity in Foreign Missions*

The advance of The Brethren Church on its missionary fronts is inseparably connected with the growth and development of the church at home. God blesses the National Fellowship, our churches, and each member as we show our concern for the mission fields of the world. His command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is a key to success in spiritual maturity. When God's children obey this exhortation, the work of our Lord will move forward, souls will be saved, more people will come under the hearing of the Gospel. In return because we have obeyed the commission of God, He will not fail to manifest His blessing at home.

We are rapidly approaching the end of our foreign-mission emphasis. The Foreign Missionary Society is faced with great challenges. The need is great for support of all present fields. New missionary recruits are ready to be sent, new fronts are ready to be established. Your increase in foreign-mission gifts will be a deciding factor in the over-all growth and blessing in The Brethren Church.

## *Is Planning for a Missionary Offering a Necessity?*

How satisfied are we with efforts that are put forth to gather a missionary offering for any of our agencies? Does the pastor and his financial committee lament the meager offering which has been laid upon the altar for missionary support? Are we heart sick that our local church has not realized its potentiality and limited the full blessing which God gives to missionary givers? Are we aware that many of the newer Christians are failing to get a vision for missions because others of older status have failed to set a proper example?

The answers to these questions point out the necessity for a properly planned approach to the whole realm of missionary giving. Our inabilities cannot be traced to the Lord. God has not exhausted His treasury of blessing. Nor can we attribute our lack to the efforts of our faithful missionaries who labor well. Souls are being saved, growing in grace, and the Word of God is being spread abroad. We must admit that we have limited God in His beneficence to us. Too many of our people receive no blessing because they have no missionary interest; hence little missionary giving. Brethren people will always respond when their interest has been aroused and satisfied.

Our **first** responsibility must be to plan a program by which we can properly educate every man, woman, and child in the purpose of missions. The primary source of our educational material must be the Word of God. Every child of God must know and realize that missions is God's program for the salvation of the

lost outside our field. It is Christ's commission to His church (Matt. 28:19-20).

To base our missionary responsibility upon the need, conditions of any given field alone will confuse the mind of folk. Most situations on any needy field can be duplicated in our immediate area. To legislate our people on the basis of any need, any denominational program, or any particular missionary is to limit the Holy Spirit's work with the Word of God. God never forces any of His children to give.

Every person in our church should know our mission-aries, their respective fields, the operation and methods of each missionary organization, and the needs of each field of endeavor. They will want to relate these items of information to the Word of God and God's purpose as stated there. They will rejoice in the "Biblicalness" of our missionary program, the harmony, and spiritual unity that the Holy Spirit has produced.

Our **second** responsibility is to provide an adequate vehicle of expression, the statement of goals, and the continued development of missionary interest.

Each individual should be taught the purpose of missions through the Sunday school, every auxiliary organization, and through the regular ministry of the Word from the pulpit. It necessarily follows that this can only be possible when the pastor, heads of all organizations, and every teacher is thoroughly sold on missions. Not one of these persons can sell others if they are not sold on missionary work themselves. Such leaders and teachers must avail themselves of every opportunity in the course of teaching the Word to instruct those in their care as to God's purpose and plan in missions.

Each organization must have a means by which they can express their desire weekly. Children in the earliest years ought to be taught from the Word to share in God's program of missions. Envelopes, banks, or whatever you choose to use should be available for weekly use. To teach and not give opportunity to express is to defeat the purpose. Distribution of missionary information, news, needs should be made regularly to all of these groups. It is conceivable that a large portion of your auxiliary members will not be in the church or prayer meeting in which such releases are made.

Goals for the promotion of additional interest and giving are necessary. "A goal not set is a goal not reached." National goals can never be reached if local church goals are never set. Local church goals will not be reached if group and individual goals are not encouraged. The time for such goals to be set, or announced, must be at the beginning of any emphasis, not in the last month or week of it.

Materials provided by your missionary boards ought

(Continued on page 250)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# A Sane Religion?

By Rev. Sam I. Horney

Many and varied are the accusations brought against evangelical Protestantism. We are frequently told that our "religion" is not sane; that the reading of the Bible only leads to insanity; that Brethren beliefs and practices are impractical for modern-day living. There is open opposition to the plain teachings on separation and holy Christian living as revealed in the Word of God.

One can understand why such things are believed by Roman Catholics when the teaching, both moral and theological, are denied these people.

The **Liguorian** is a Catholic monthly magazine published with ecclesiastical approval. In an issue of this magazine the following appears: "The Catholic religion presents a sane view of life. Joe and June, a happily married non-Catholic couple, were just about ready for their Catholic baptism. June spoke up: 'Father, we never told you just why we came for Catholic instructions. It was mainly because in our Protestant faiths the ministers seem to have little to talk about except to condemn things we like to do, in which we could not see any wrong. We like to dance, we like to play cards, also to take a drink, and even gamble in moderation. What you have taught us about these things and all others, seems so **sensible and sane**, and it agrees perfectly with our conscience.'"

And just what is so "sensible and sane" about sin? Has God changed His penalty for sin? Have the wages of sin been reduced? Does God wink at moderation, thus legalizing sin?

The Catholic religion tells a man that "there is nothing wrong with alcoholic beverages in themselves, but that there is sin in the abuse of drink, which is called drunkenness." The Catholic religion tells people that "moderate gambling is not sinful when it is done in moderation and harms no one. But if gambling leads to temptation or brings harm to the gambler or others, it must be avoided, not because it is sinful in itself, but because every source of temptation or occasion of injury to others must be avoided."

What a wonderful philosophy—"Sin, but sin in moderation. Sin, but do not harm others, for in doing so you do wrong. Sin and enjoy it."



Taos Gospel Tabernacle

## The One Dollar Chapel

By Mrs. Sam I. Horney

Since our little "Gospel Tabernacle" was leased to us almost two years ago by local businessmen for the sum of \$1 for five years, many of the Brethren have expressed interest in it. This little chapel has never been prepossessing in appearance, nor has it attracted large crowds for attendance; but there have always been the faithful few, plus an occasional new one, who are interested in keeping its doors open for worship.

Last summer at conference time a battle was raging between the liquor interests who wanted to locate next door to the chapel, and the people who did not want a bar there but were interested in seeing this church established. Many of you already know the outcome of that battle. Unknown to us, and ignoring our letters which were on file at the State Liquor Commission, the new commissioner granted the license for the bar on the grounds "that services were not, and had not ever been, held in the chapel." Upon our stormy protest to this, both the Governor and liquor commissioner stated that they recommended the license to be granted on the grounds that "it is for the best interests of the community." At that time the bar owners promised that it was to be a "respectable" (?) place of business, and that they were going to provide parking space for their customers. In the face of such opposition there was nothing else for

us to do but to take defeat as gracefully as possible under the circumstances, and carry on. Never once was a weekly service missed. Each week there were those present ready to hear the Word of God preached.

And now a new development! Three weeks ago, upon arrival for the service, the pastor found that someone had rammed his car into the chapel door and knocked it off its hinges. This was repaired and service was held. The following week when the pastor arrived at the chapel, he found that again someone had run into the door and this time had knocked down both the door and the frame. The lock was ruined. Propping the door back the best way they could, and picking up the beer cans and bottles which littered the ground in front of the building, services were resumed.

However, this is not the end of the story. The evening of February 22 disclosed that since wrecking the chapel door had not sufficiently discouraged worship, someone had run his car into the side wall of the building, leaving a hole so wide, and letting in so much of the cold winter weather that this time it was indeed impossible to hold services.

I can hear you say: "Impossible here in the United States! Things like that just can't happen." Do you wonder what is the matter with our police? Didn't we inform them of

(Continued on page 246)



Taos Young People

## A Pennsylvanian in New Mexico

By Mrs. James Dowdy

To one who was born and raised a true Pennsylvanian, the "Land of Enchantment" has proved enchanting in more ways than one. Adobe houses, the Spanish language, the lovely sunshine that hardly ever refuses to shine, and many other things have impressed me in this State. Of course there are large cities, such as Albuquerque, but many are the little pueblos that are composed of twenty-five to one hundred houses. To such a pueblo as this, the Lord has seen fit to send us.

Arroyo Hondo's population is approximately 250. It is located fifteen miles from Taos, where the Horney family and Miss Celina Mares are located. Arroyo Hondo is in a small valley and proves a very quiet abode for us. A small river runs through our little pueblo and meets the famous Rio Grande about four miles from here. The words Arroyo Hondo mean "a deep valley," so we are very appropriately located.

The people are of course Spanish-Americans. They all speak the Spanish language, and many of the younger generation also speak English, owing to their education, which is now given in English. They have proved very friendly. We have visited in many of their homes and through this the Lord has given us

many opportunities to witness for Him. We certainly praise Him for this.

The mountains which surround us are the lower end of the Rockies and with their white snowcaps provide a lovely picture against the bright blue sky. These mountains receive any snow that comes, but often the clouds bank up against them, and we get little or no snow. This has been the case here this winter. We have only had two snows and no rain. This has proved quite a problem because everyone has his own well, and with no snow or rain, many of them have gone dry. This requires hauling the water from the river to their homes.

All these things have impressed me greatly, but perhaps the most "needful" thing is the need these people have for the Lord. I'm so thankful He has led us to this place of service and given us this opportunity to tell them of Him. We have our regular Sunday services, and have recently begun BYF, which has interested the young people greatly. We are praying that many of them will feel led to really go out and be radiant testimonies for the Lord. Satan is always working and is no exception here, but we praise the Lord for the fact that He is always faithful.

## Working for the Lord

By James P. Dowdy

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3-4).

This is the reason we are here this year. People all over the world are trying in a futile effort to work out in their own righteousness a character which God can approve. We have also found this true here in Arroyo Hondo. The population is predominantly Roman Catholic, although some are Catholics only by name. Predominantly Roman Catholic areas are hard fields in which to work. So many have been blinded and hardened by their superstitions and erroneous teachings. Some of the things I face when I go calling may actually shock you, but they are happening right here in the United States, at our own back door. For instance, I see posters on doors and windows, "**This is a Catholic home, propaganda of any Protestant religion will not be admitted, welcome to this house where our Lady of Guadalupe is the queen.**" I shudder to see such things like this, but Satan is still at work and working in the hardest way he knows. Not only do I meet opposition in Roman Catholic homes, but also in homes where other sects have been sowing literature which is not conducive to Christian living. You are now probably thinking that other religions are the main difficulties, but not so. Drunkenness, disinterest, filthy language, and irresponsibility are some of the tools which have been so effectively used by Satan. To me this has been a real challenge because I know these people do not know that "Christ is the end of the law for righteousness to every one that believeth."

In spite of all that Satan is doing to hinder the Lord's work, we are experiencing and witnessing growth both spiritually and numerically. It is well said that there are more discouragements than mountaintop experiences; but the blessings and joys one receives on these occasions cannot be expressed by human lips. This is why I wouldn't trade the Lord's service for all the world.



# TAOS IS DIFFERENT

By Celina A. Mares

The Lenten season, as no other time of the year, emphasizes the difference at Taos. Customs and religious practices, carried on in the same manner for centuries, make one realize that **Taos is different.**

Beginning with Ash Wednesday you will see the local people with a distinct cross of ashes on the forehead. Every religious and devout follower will have this rite performed on him with actual ashes. Only the irreligious would fail to perform this duty. To these people Lent means giving up something. You may offer someone candy or gum, and they will refuse with the explanation that they have "given it up" for Lent. There was a time when everyone gave up dancing, and some even gave up drinking liquor. But modern-day changes have come to this group too, and at present dances are held on St. Patrick's Day with the "devout," as well as the unfaithful, attending. Any number and variety of things might be abstained from during Lent, only to be resumed with greater zeal once the ban is off.

The Saturday before Resurrection Day is referred to as "Glorious." On this day—the day before Easter—everybody celebrates, for Lent is over. In this way they make up for all the "giving up" or "denying" they have done for the past weeks. When the onlooker sees such celebrating, it is all but "glorious."

"Sacrificing" for Lent is patterned after their interpretation of Christ's sacrifice. The sad thing is that it is done with the intent of pleasing Him, or to acquire His favor or approval. If only they could be made to see that Christ has already made the supreme sacrifice for them.

As a little girl, I was mortified to find that upon running or jumping on Holy Thursday or Good Friday I was committing a mortal sin. I was severely reprimanded and instructed that by running and jumping on these holy days I was stomping on the body of my Lord. But how incongruous it was to me that these same people who reprimanded me so freely took my Lord's name in vain and thought nothing of it. The whole emphasis was placed upon what **one should do** during Lent, instead of emphasizing **what Christ has done** for all of us.

Lent is a great time for saying prayers. Even the least conscientious person manages to get to church somehow. If one is unable to go to church, prayers are offered daily at home. I remember that as a child I joined daily at sunset to pray with one of the neighboring families. Every member of the family was present with the noisiest at this time being the quietest. Nothing dare interrupt the hour of prayer. If anyone came to the home to visit, they were obligated to join in the prayers, regardless of the nature of

the visit. Most convenient to prayer is the lighting of candles. A lit candle keeps on praying a prayer regardless of what the petitioner is doing.

Quite an issue is made of fasting. When a person fasts, he informs everyone what he is doing. Friday, and most of Lenten Wednesdays as well, are meatless days. The whole menu of the household changes for these two days. The women can or dry vegetables with these meatless menus in mind. **Quelites** must accompany beans, and **rueditas** are perfect blending for corn. **Torta**, made of eggs, goes into the chili in place of meat. The former knows no omission. I am sure that special dispensation would have been secured to keep it in the menu had it been banned from Lenten meals. Summer or winter, Lent or otherwise, it is always "chili" for the meal. The desserts are limited during these days, but those allowed are very nourishing and particularly good. One of the favorite desserts is made of sprouted wheat, which has not undergone any chemical treatment. A course meal is ground from wheat, and moistened just right, then baked for hours to a golden honey-flavored brown. Any health-food enthusiast would thoroughly approve of the menus for these days. Above all this food preparation comes the Scriptural admonition of Matthew 4:4: "Man shall not live by bread alone."



Taos Congregation

# Echoes of Praise

By Rev. and Mrs. Robert Salazar

"Saludos de la iglesia de los hermanos de Albuquerque." Interpreted, this means, "Greetings from the Albuquerque Brethren Church."

As we stand at the threshold of another year, and look back at the few short months we have been here; we truly rejoice at God's blessings. We have come to appreciate perhaps more than ever the words of the songwriter: "How Great Thou Art!"

During these past six months we have experienced God's increase in many and various forms. Our attendance has increased approximately one hundred percent; our offerings too have increased tremendously. Our building has changed with the installment of a baptistry and the near completion of a new classroom. This work has been accomplished with time and labor of the laymen. The people have expressed an overwhelming enthusiasm as the work continues to go forward. The Sunday-school attendance has been encouraging, reaching a new high of thirty-three. Since we arrived here we have added two new classes. Our church services too have shown an increase—as many as thirty-nine have attended our morning service.

Other than our regular church services, we have initiated the programs of WMC, Sisterhood, and Boys Club.

Perhaps the greatest blessing we have experienced in the work here has been the recent conversion of eight young girls and one boy. We



Albuquerque Congregation

consider this a truly great victory as six of these girls come from Catholic families. The father of one of these girls, although he has not yet attended any of our meetings, has expressed a desire of having a Bible. These new converts have also expressed the desire for baptism. This desire will be realized next month.

Our church is in the valley in the north part of Albuquerque where approximately half the Spanish-speaking population is located. The City of Albuquerque is nearing approximately 200,000 in population. Of these about half are Spanish-American. Our church is the only fundamental Spanish-speaking work in the northern valley. From these approximate figures, one could well see the tremendous potential and opportunity for service. Our hearts are burdened for the many lost souls among the Spanish population. Though predominantly Catholic, basically there is that spiritual hunger which can only be met with "Manna" from above. The work is not an easy task; there are many obstacles to be overcome, for people who are traditionally Catholic cannot change over night.

We are eager, almost impatient, to commence serving full time. The Brethren Home Missions Board has expressed a great interest in the work here. The people of our small group realize their responsibility, and are willing to contribute sacri-



Rev. and Mrs. Robert Salazar and baby

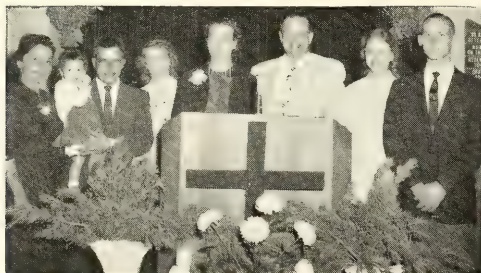
ficially toward our support. One Pennsylvania church has recently informed us they will help. Praise the Lord for the interest and response of this group.

We trust that these few words will serve to inform you of the work here in Albuquerque, and cause you to pray diligently for it.

## THE ONE DOLLAR CHAPEL

(Continued from page 243)

this gross act of vandalism? Certainly we did. Never let it be said that the Taos "law" is not willing to cooperate. Why, they were horrified. They assured us of their complete willingness to arrest the culprit. All we have to do is find the guilty person, sign a complaint, and they will put him in jail, or whatever punishment they think suits the crime.



Taos staff left to right: Celina Mares, Jake Maestas, Nettie Maestas, Beth Horney, Sam Horney, Carolyn Dowdy, and James Dowdy.



# San Bernardino

## Places

### Cornerstone

The Grace Brethren Church of San Bernardino, Calif., held a cornerstone laying service on Sunday, March 22, 1959. It was unique in that the cornerstone was placed in the planter instead of the usual church wall structure.

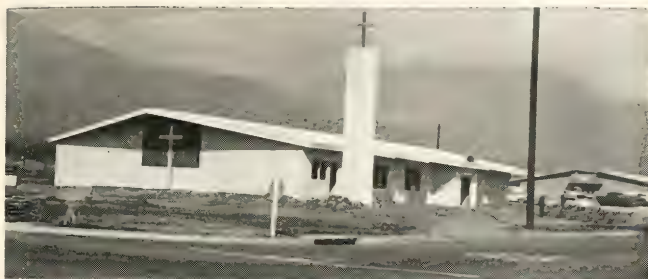
The speaker for the occasion was Rev. Leo Polman who brought a message on "The Purpose of This Building." Mr. Polman then held a week of special meetings which closed on Easter Sunday.

The cornerstone service was for the new sanctuary building now under construction. This is the second unit in their building program, the first one being an educational unit.

The church celebrated its tenth anniversary along with the cornerstone service. It began as a district project in 1949 with Richard Kelly heading up the work. Lyle Marvin, the present pastor was called in 1950, and has now started his tenth year of ministry. In this period of time the church has relocated and is now in its second building program. More than one hundred members have been added to the original charter membership of 38, and a Christian day school has been in operation for a number of years.



Leo Polman, Special Speaker



New Grace Brethren Church



Group of men who participated in the service



Lyle W. Marvin, Pastor



Cornerstone

# Minutemen See Action



The Brethren Minutemen are responding to the latest call for action to help the new Trotwood, Ohio group. Richard Jackson, the pastor, with his family is now on the field. The search is on for a location. Trotwood is so new it is not in the budget.

The first gift came from none other than our office secretary, Mrs. Eldon (Barbara) Hoke. She is shown exchanging her gift for a receipt from Mrs. Bill (Florence) Figert, assistant office secretary. The parents of Mrs. Hoke are charter members, so she has a special interest in Trotwood. She also had an advantage in that she typed the original letter and in this way was first to know about the call. **Minutemen! The action we need to see now is getting those return envelopes in the mail—today.**



Illustrations on this page include the Richard Jackson family at top left, and pictured left to right, they are: Rev. Richard Jackson, Richard III, Mrs. Jackson and Kathy. In front are Beth Ann and Timmy. Directly below the Jackson family are Mrs. Barbara Hoke and Mrs. Florence Figert, and at left is the Trotwood congregation.



# ISRAEL CALLS!

## THE DEAD SEA SCROLLS

By Leanore M. Button

I had never really investigated the Dead Sea Scrolls until one of my Jewish friends began to read about them and to ask me questions. She had found a book on the scrolls (Edmund Wilson's) telling how the New Testament and most of the teachings of Jesus had been taken from them—copied, so to speak. It was exactly what she needed to bolster her security, as far as her own "faith" was concerned. If Jesus "borrowed" most of what He said, then He was no longer unique. Christianity, she was certain, had been taken directly from the Qumran community which may or may not have been a group of Essenes.

One thing led to another. Every day or so she would call on the telephone to tell me of a new book on the scrolls, or to "enlighten" me on some new "truth" she had discovered.

After reading a number of books on the scrolls and finding out the many different ideas scholars put forth, I began to deal with her concerning them. I tried to point out if the groups had studied from the Old Testament, they would naturally have many of the same ideas, but that there were also a great many differences. One of the greatest differences seemed to be that the Teacher of Righteousness of the scrolls made no claim that He was the Elect and Messiah of God, or God incarnate in human form. The Gospel was for **all**, but the teachings of this little group of people, whatever they were, were guarded jealously for themselves alone.

My friend has a copy of the Holy Scriptures (the Old Testament). Until recently, she had never permitted me to discuss passages of Scripture with her. In the last year we have spent many hours reading the Old Testament together and discussing passages—especially from the Book of Isaiah. She has insisted Isaiah 53 refers to Israel, the servant of Jehovah, and though we have spent much time on the explanations, nothing has changed her mind.

And so, on the telephone, we opened our Bibles and again I tried to show her that regardless of what she thought of the scrolls, nothing

had changed the fact that man is essentially a sinner, in need of a blood sacrifice, and that Jesus was the **only** sacrifice acceptable to a holy God. Then I challenged her to read the New Testament.

"I wouldn't think of it," she answered. "Why should I read it when I can go to the original?"

"What do you mean, original?" I asked her.

"The scrolls, of course. Why, the Book of The Revelation was taken word for word from the Manual of Discipline. I knew I was right all along," she continued, "but I had no proof. Now this wonderful truth has come to light, and you will see Jesus was nothing but a borrower."

"How will you know your Messiah?"

"God will reveal Him to us."

"And the Teacher of Righteousness—what about him?"

"He came, and died, and He is coming back again."

It was an amazing statement. "You are willing to put your faith in **Him**?" I asked. "You have said yourself Isaiah 53 fits Jesus, but that He is **not** the Messiah. Then you mean this person whose name you don't even know and who certainly doesn't fit the description given in Isaiah 53 is the Messiah?"

She stuttered for a minute. "No; Jerry, give me a chance to explain."

"I'm waiting," I reminded her.

"I believe in the next few years there will be tremendous truths revealed by these scrolls, and you will come to me and tell me I am right," she said.

We went to Leviticus and Deuteronomy where God promised to bless Israel if they kept His commandments, and to scatter them if they did not. I read the passages to her. "Then why has God permitted this to happen to Israel [the persecution, etc.] if Israel has been His obedient servant as you claim in Isaiah 53?"

"We are being punished."

"Why?" I pressed.

"For our sins."

"Then you are a sinner."

"We err, but God understands us."

"But you are a sinner, and God's Word says the sinner must pay for

his sins. Where is your sacrifice?"

"We have sacrificed plenty. The Christians persecuted us for 2000 years."

"But before that—how about when Israel was scattered into Babylon?"

"What do you think I am—stupid?"

I told her of course not. I just wanted her to be logical.

We came back again to sin. Yes; she did believe she was a sinner. Yes; she would read more Scripture as I pointed it out to her, but if she did, she would turn right around and show me how it didn't mean what I thought it did at all. Besides, if Jesus was God, He wouldn't have said on the cross: "Why hast thou forsaken me?"

I explained that only God could pay for man's sins, and in doing so He had to be **completely** cut off from the Father. He had to experience the penalty for **all** sin in order to be effective. Though I have gone into detail on this many times, she invariably comes back to it. She says she will not read the New Testament—not when she has the "original" (the scrolls) to go to.

This woman has come a long way since I first began to deal with her. Once she was an evolutionist, certain she was not a sinner, scoffing at the Old Testament, even, as God's Word. Today she is reading it, and even believes we are in the end times as spoken in Daniel. But still her eyes are closed, though I have a feeling they are beginning to open against her will. Those who remember the Jewish work in prayer—please remember this woman and remember me as I deal with her. As I said "goodby" to her yesterday, she said: "Jerry, if S— is at your house when I come over, don't say anything in front of her about this. I feel you are the only one I can talk this over with. We have long ago passed the stage when I distrusted you. I understand you even as you understand me. You know I will never accept Jesus [she doesn't know how God can work!] but these are things I feel I must talk about, and I like to talk to you about them."

Please pray for us!

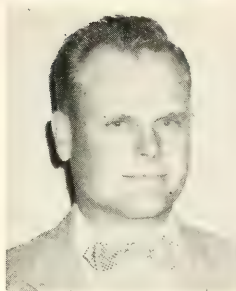
to be used properly and wisely to be effective in reaching goals.

The use of "missionary minutes" or "missionary prayer time" in the public service will enlist the support and interest of others. The "minute" can consist of vital news direct from the field concerning any missionary or need. A layman called to the platform to pray for this item will arouse his, and others, interest.

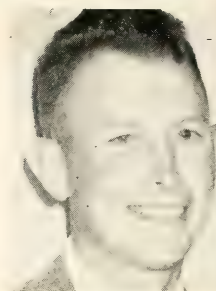
Our **third** responsibility will be to check on the loose ends, our failures of the past year, and the enlisting of still others who need to be convinced. All of us are prone to blame the other fellow, to shrug off the matter by the use of excuses, such as a building program, economic conditions, et cetera.

A missionary program properly taught has its basis in the Word of God. It is rooted and grounded in the very heart of God. Will God allow His Word to be altered? Will He allow economic conditions to limit the flow of the Gospel to others? Is He not able to raise up additional funds, enlist new supporters who have hitherto been disinterested, or provide new souls to support His work? **This is God's work.**

## Construction Company Changes



Vernon L. Latham



Donald Sellers

Mr. Vernon Latham, superintendent of the Brethren Construction Company unit two, tendered his resignation to become effective at the completion of the Suburban Brethren Church, Hatboro, Pa. His plans were interrupted when his mother Mrs. A. W. (Maude) Latham died suddenly in Ventura, Calif., on February 24. Upon his return from California the building was nearing completion, and Mr. Latham with his family moved to Florida.

Brother Latham was one of the original crew members having joined

the crew at Dayton, Ohio in 1952. The Brethren Home Missions Council Board expresses their sincere appreciation for the years of service rendered to the Lord by Brother Latham. A number of home-mission church buildings stand today as testimonies for this service.

Mr. Don Sellers, another original crew member, has assumed the superintendent's responsibility and has finished the Hatboro (Pa.) church. He is now in Virginia Beach, Va., where another building is under way. Mr. Sellers has worked with both crews one and two.

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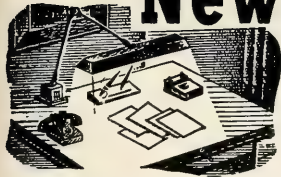
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# News



**GRANDVIEW, WASH.** During the recent evangelistic campaign at the Grace Brethren Church, Robert Griffith pastor, a surprise "birthday party" Mar. 24 was given the evangelist (the editor of The Brethren Missionary Herald). How old? The age of Caleb, plus five, when he went to spy out the land.

**ALBANY, OREG.** Nelson Hall, who recently terminated his ministry at the First Brethren Church, Tracy, Calif., has accepted the pastorate of the Grace Brethren Church.

**WINONA LAKE, IND.** Brethren everywhere are urged to attend the 70th annual conference of the National Fellowship of Brethren Churches here Aug. 17-23. It will convene in the newly constructed auditorium. Also, remember the 1960 conference will convene in Denver, Colo.

**KITTANNING, PA.** William H. Schaffer, pastor of the First Brethren Church, presented a devotional message to the Protestant chaplains of the Northeast Region Conference of Civil Air Patrol Chaplains at McGuire Airforce Base in New Jersey Apr. 7. The Civil Air Patrol, of which Mr. Schaffer is a chaplain (major), is an auxiliary of the United States Air Force. He is a Wing Chaplain in charge of Western Pennsylvania.

**SPECIAL.** District conferences to be held soon are: **Northern Ohio** District, Apr. 23-24, Rittman, Ohio; **Allegheny Fellowship**, May 4-7, Aleppo, Pa.; **Northern Atlantic** Fellowship, May 12-14, Palmyra, Pa.; **Mid-Atlantic** Fellowship, May 15-16, Winchester, Va.; **California** District, May 19-23, Long Beach (North), Calif.; and **Southern Ohio** District, May 20-23, Clayton, Ohio.

**HAGERSTOWN, MD.** A new Sunday-school record was achieved at the Calvary Brethren Church on Easter Sunday when 304 were present. Jack K. Peters is pastor.

**NORWALK, CALIF.** Rev. Robert Kliever will be the supply pastor at the Norwalk Brethren Church while the regular pastor, Henry Rempel, and his wife are on their trip to the Holy Land and Europe.

**ROANOKE, VA.** The scheduled speaker for the special meetings at the Washington Heights Brethren Church, Apr. 12-19, had to cancel the meetings, but Scott Weaver, pastor of the Bethel Brethren Church, Osceola, Ind., filled in the gap. Vernon Harris is pastor.

**DAYTON, OHIO.** Mrs. Elizabeth Couser, mother of Jacob Couser, pastor of the Grace Brethren Church, Sinking Springs, Ohio, passed away Mar. 27 at the age of 92.

**WINONA LAKE, IND.** R. P. DeArmy, pastor of the Winona Lake Brethren Church, was the guest speaker at the chapel hour of the Brethren Christian High School, Paramount, Calif., Mar. 10, and Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council, was the speaker on Mar. 12.

**DAYTON, OHIO.** The Calvary Brethren Church, Henry T. Barnhart pastor, and the Patterson Park Brethren Church, Nate Casement pastor, held a joint communion service during Easter week. They plan to have a joint VBS this summer.

**TAOS, N. MEX.** The newest member of the missionary staff to the Spanish-American people of New Mexico is Miss Ruth Elaine Dowdy. She arrived on the field Mar. 26, weighing only 6 pounds, 10 ounces. She will make her home with Mr. and Mrs. James Dowdy, Jr. The National Youth director, Ernest Bearinger, and Mrs. Bearinger were on hand to welcome their first grandchild. Her paternal grandparents are Rev. and Mrs. J. Paul Dowdy, missionaries to Argentina.

**CLEVELAND, OHIO.** New records were achieved at the First Brethren Church, Clair Brickel pastor, during Easter week. There were 65 at the communion service on Good Friday; Sunday school, 160; and Sunday morning service, 163.

**KITTANNING, PA.** William H. Schaffer, pastor of the First Brethren Church, began his sixth year of ministry there on Easter Sunday. During his five years on that field

he has received 171 members into the church. Through constant improvements and a Sunday-school annex with a parking lot, the assets of the church properties have increased from \$75,000 to \$251,000. The Sunday morning services have been broadcast without interruption since October 1951.

**CHANGE.** The address of Rev. Richard Sellers is now Box 8, Clayton, Ohio. The telephone number is TE 6-6247. That of Chaplain Lee Burris is Hq. and Hq. Co. Div. Trains. 4th Inf. Division, Fort Lewis, Wash. That of Rev. John Evans, Jr., is 2801 N. Locke St., Kokomo, Ind. Please change Annual.

**GLENDAL, CALIF.** The First Brethren Church celebrated their Silver Anniversary on Mar. 22 with a homecoming for former members, friends, and pastors. Former pastors present were A. D. Cashman, and his wife, J. Keith Altig, and his wife, and Archie Lynn. Gerald Polman is the present pastor. Grant McDonald, also a former pastor, gave the evening message.

**LONG BEACH, CALIF.** More than 100 students of the Brethren day schools participated in the musical festival for elementary and junior high schools Mar. 20. The musical was sponsored by the California Association of Christian Schools and was held in the Pasadena Nazarene College, Pasadena, Calif.

**SPECIAL.** The College Facts Chart, prepared by the National Beta Club, Spartanburg, S. C., contains information concerning 1793 colleges in the country. This information is based on reports from the offices of the presidents of the institutions listed. In the 1958-59 edition Grace College is listed as **Brethren**; Ashland College is listed as **Independent**.

**PARKERSBURG, W. VA.** The membership of the parsonage of the Grace Brethren Church was increased by one on Mar. 31 when Stephen arrived to make his home with Rev. and Mrs. Richard Placeway. He weighed 7 pounds 13 ounces.

**WINONA LAKE, IND.** Rev. and Mrs. George Cone, missionaries to the Republic of Central Africa, and their family, arrived in the United States Mar. 26 for furlough.

One of the basic reasons why revival fires are not burning in many churches and communities is because their is little or no concern in the hearts of believers over the wickedness that prevails all around them. When a church full of Christians can live in the midst of sin and unbelief and not be stirred to action by it, there is something sadly wrong. Yet that is just the case in thousands of places in this land of ours.

The moment that Paul landed in Athens, his "spirit was stirred in him, when he saw the city wholly given to idolatry." A complacent congregation of true believers in a world of sin and the works of the Devil on every side is a contradic-

tional on hand. When the sad conditions of infidelity and arrogant unbelief and atheism, which are thrust upon their own children at school to rob them of their faith, do not move them to active concern, it is not strange that there is no revival. With the world sinking down into its most awful orgy of sin, and wickedness, and blood letting, a spirit of apathy on the part of preachers and people is a tragic indication of spiritual deadness.

Elijah couldn't stand the way old Jezebel and her idolatrous gang of lecherous priests were leading Israel into sin. He rebelled in his soul against the sight of those images of Baal, and the groves high on every

Nehemiah: "Go ahead and I'll be with you." It wasn't long till the people were repenting of their sins, the Temple was restored, the walls of the city were up, Sanballat and his crowd were crushed, and God was glorified.

It is written of Nero, ruler of Rome, that when the fire was raging throughout the city, he went up on the roof of his palace, took a fiddle, and began to play like a fool. That is a true picture of thousands of pastors and congregations today, who, while the world is on fire, with the end of the age upon them, with Christ's return at hand, with sin raging through the land, and with apostasy eating the heart out of the church, they spend their precious

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## WHY NO REVIVAL?

By R. Paul Miller, D.D.

Pastor, Grace Brethren Church  
Goshen, Ind.

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tion. It is a sad commentary on the low spiritual state of any congregation when they can behold worldliness in the church with many empty pews Sunday after Sunday, and more of them getting empty; when they can see the prayer meetings die while the kitchen is worked overtime with feasting taking the place of praying, and with weeks and months passing by with no souls being saved and no one expecting any. It is not hard to see why there is no revival.

When church people get used to seeing the family altars die out of their homes without being concerned about it; when they can see an obsession for worldly pleasures, unholy ambitions, a passion for worldly success and possessions absorbing the attention of themselves and their children, and when their own personal prayer life and love for the Word of God can die without alarming their consciences, it is not hard to understand why there is no re-

hill throughout the land. Every time he saw those strutting priests of Baal his soul writhed within him. To see the people who once worshiped Jehovah in the glory of the Temple now rolling in the moral filth of these vile idolatrous practices drove him in desperation to agonizing prayer to God to show His hand and bring deliverance. The old rocks of Gilead rang with his earnest, brokenhearted cries unto the Lord. And God said: "Elijah, you're the man to lead this revival," and soon Israel saw fire flashing from the skies, and the tide was turned, and a nation was restored in a day.

Nehemiah could not bear to see Israel in shame, and Jerusalem's walls decayed, while the Lord's house was deserted and old Sanballat and his dirty gang were leering and scoffing at Jehovah. In the long night hours he cried out before the Lord to remember His people, restore the glory of Jerusalem, and revive the nation. And God said to

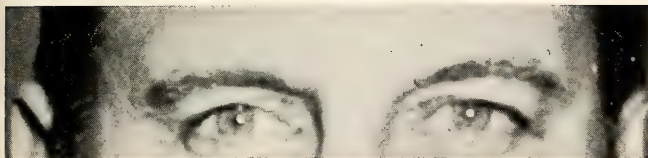
days on the earth fiddling away their opportunities to win souls for Christ with entertainments, amusing themselves, feasting themselves, putting on shows and blowouts while brokenhearted sinners perish on their doorstep. God help us, this is not overdrawn; it is true.

Revival can only begin in the hearts of the preachers and the people, when church members get brokenhearted and begin to cry out to God to show His hand and turn the tide, when prayer meetings break out among the people without prearrangement, when they begin to cry out to God over their lost sons and daughters, wives, husbands, and neighbors, over the coldness in their churches, and the powerlessness of the pulpit, when preachers go to their studies, lock the door, and weep before God over the fruitlessness of their ministry—folks, then you can look for a revival to show up. It won't be long coming.



# A BARGAIN

*As I See It!*



By Ralph Colburn, Pastor

Grace Brethren Church  
Fort Lauderdale, Florida

It is easy for Christians to be enmeshed in the materialistic madness of our present day. Everyone is in such a clamor to accumulate things, and to keep up with the trends, and the neighbors that many of us unconsciously develop a false sense of values. Luxuries, and even frivolities, become necessities; and too often our Christian service and our Christian giving suffer.

We become so concerned about maintaining a high standard of living that we lose concern for maintaining a high standard of life. I have seen Christians become so involved with extra (and often unnecessary) remunerative employment that they have cut out all Christian activities except going to church on Sundays, and sometimes even that suffers. And I have seen Christian students become so money-conscious that they refuse opportunities for serving the Lord merely because they were not highly remunerative. Some of these same students work far too many hours in order to have many things, and their studies suffer. A few years from now some of them will feel like kicking themselves for their failure to take fullest advantage of their preparation and their opportunities.

All of us like nice things. We like to be comfortable, and to enjoy the modern conveniences provided by modern technology. But when these become ours at the expense of our Christian opportunities and obligations, they are not bargains.

The Gospel calls for sacrifices. It was born of a great and perfect Sacrifice—that of our Saviour's life. A thousand years hence it may make

little difference whether you lived in a mansion or a cottage; whether you drove a Cadillac or a second-hand Chevy; whether you enjoyed the latest conveniences or whether

you "made do" with what you had. But it will make a difference whether or not you gave your best of time, and talent, and self, and substance for the Lord. Oh, that we might weigh things in the light of eternity!

Jesus warned us against attaching too much importance to substance; He said: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). And again He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also" (Matt. 6:19-21).

May the Lord help us to discern between temporal "bargains" and eternal values.



**"Yes, 'God helps those who help themselves'  
... but not to the assets of the First National Bank!"**

Man often gets tangled in his own wisdom. And he sometimes accords almost the status of Scripture to his own sayings. The proverb 'God helps those who help themselves' is true to only a limited degree. Most of us experience some critical time in our life when burdens become so heavy, and strength so meager, we must rely on God to do it all. This proverb, at such a time, can serve to dishearten rather than to encourage.

# SAVED

## CHAPTER 9

THE MAN IN THE TOWER is a continued story (fiction) translated from the French by Miss Mary Emmert. The story was written by Andre Adoul.

**SYNOPSIS:** Led by the dog, the parents of the two boys came to the mouth of the cave. They attached a flashlight to the collar of the dog and told him to go to the boys.

Etienne and John Paul were worn out by the terrible wait. Their situation became unbearable; hunger gnawed them. Would they get out of their huge prison alive? Would anyone come to their rescue? Could anyone find the entrance to the grotto? Would they understand the significance of the flashlight? Would they arrive in time? A thousand questions presented themselves to their minds. At moments it seemed impossible that they would ever get out.

For a long time they did not speak, for they were too exhausted. Sometimes in thinking of their parents grieving, awaiting them in their nice home in the light, tears filled their eyes.

"I am afraid that we are lost!" suddenly said Etienne in a fit of hopelessness. "We have been waiting too long. Certainly they have not understood at home."

Popol sobbed, his head in his hands.

"Your God will not hear us," he groaned. "Ah! I doubted it. I knew that He did not exist, for He would have replied in one way or another."

What to say to that? How combat unbelief? There are silences more convincing than good arguments. Besides, one did not demonstrate God. Nevertheless, the words of John Paul had gone straight to the heart of Etienne. Had he been an imbecile to believe in God and to pray to Him? Would his faith be in vain? Was it foolishness? No; the Creator exists; I shall believe it until the end, was his thought. And in the secret of his heart he prayed: "Lord, show us that you exist, even if we must die here."

This short but fervent request gave him new confidence. "No," he said out loud, "there is still hope because I know that God exists. You may deny it, but as for me I am

certain of it."

John Paul did not answer. In reality he was not so very sure of what he had just declared. The proof was that he was afraid to die, that he feared to meet the God in whom he said he did not believe.

Hours passed, long and terribly wearing.

"We must prepare ourselves to depart," Etienne said gravely after awhile. "Without doubt the Lord wants us to meet Him soon."

"I am afraid, frightfully afraid," responded John Paul, "Would He accept me?"

"I think so! May He have pity on us!"

"Sure enough, you are religious and it will be all right with you—but but me!"

"I am not at ease either, you know! How I regret having neglected those things when all went well. How guilty I am of not having



listened to what they told me about God, about Jesus, about the Bible, about heaven! You see, I am more guilty than you, and in every way more responsible."

"You are saying that to console me."

"Just the opposite. It is serious. In one Saturday instruction class, the pastor addressed me gravely. He told me: 'Etienne, make your peace with God, for you are far from Him. He loves you and you despise Him. Come to Jesus!' and I don't know what else! For reply I laughed at him to his face."

"You poor thing!"

"Now I regret it, but it is too late. I am an ignoramus and it is my fault. Yes; may God have pity on me!"

\* \* \*

Suddenly Etienne jumped! He had heard a slight noise. The two children strained their ears . . .

"I hear Fallot's little bell!"

"Yes; it is indeed Fallot. Hurrah!"

Suddenly they perceived a faint wavering glimmer which disappeared by moments.

"Saved!" shouted Etienne.

"Saved!" replied John Paul.

"God is good to us! Saved!"

In several bounds, Fallot was at their feet. He wriggled and shook his bell energetically, while the light, terribly jostled, threw its sheaf of light in all directions. One would have said that the light wished to sweep away the thick darkness of the grotto.

Etienne embraced his dog warmly. John Paul forgetting his natural distaste, grabbed the animal's neck.

Etienne unhooked the lamp, looked a last time at the marvels of the grotto which had almost become their tomb forever. He shuddered in thinking of it.

"We must leave!" With precaution the two children left the rock which had held them prisoners, crossing the large room by jumping from one rock to another to arrive at the other extremity of the immense chasm where without difficulty they found their roll of cord. They had only to follow it.

There they were again in the wet and slippery little gallery which they well recognized. They were exhausted, but the joy which filled them literally carried them on. Farther on the two boys again descended carefully the limestone wall which they had climbed when entering. They found themselves in the second gallery, much narrower, which led fifty yards and then opened into the first room. All that remained was to slide through the narrow tunnel which led to the fresh air.

Etienne, before entering in, lit



up this hallway, and he heard very faintly exclamations which seemed to come from outside. He made out several words: "There they are! They have arrived! Popol! Etienne!"

The big lad understood that they were awaiting him at the end, and he answered: "We are here, both of us."

The last stage was long to get through. It seemed to last ages, for everyone was impatient to see the end of this dramatic adventure. Popol showed signs of fatigue which did not escape his companion. The latter willingly slowed down his pace. He had even to wait several times and encourage him to keep on: "Keep it up! We shall soon be there! Only five more yards! Come on!"

At the other end, the voices were more distinct. Etienne recognized the dear voice of his father now, the higher voice of Francine.

"Is it you, Etienne?"

"Yes; we are all right!"

Outside, cries of joy, stamping of feet were heard. Behind, the little fellow was puffing and groaning. He had a great deal of trouble to advance. Would he arrive to the very end?

"One more yard!"

At last Etienne stuck out his head, dazzled by the three lights which they held under his nose. Then he felt himself being pulled and lifted up by an unknown number of arms. His father pressed him hard to his heart, saying: "My Etienne! my Etienne! I thought I would never see you again." Tears rolled down his face. He did not think for an instant of uttering the promised reproaches. He was too happy to find his dear son.

Popol approached also to the end of his adventure, but very slowly. He suffered much; he was at the end of his strength. Would he make it? They could well ask themselves, for they had the impression that he was not advancing any. At last, there he was! Painfully he stuck out his head and raised up—then he crumpled, his face convulsed, overcome by fatigue. He did not feel the hands which seized him, the arms which surrounded him, the kisses which covered him. He did not hear the voice of his mama who called: "Popol! Popol!"

Rapidly the child came to himself and saw the heads bent over him, heads strangely lit up by wavering lights.

"Popol dear, how glad we are to see you again!"

He did not have the strength to reply, but he smiled feebly as if to say: "I also am glad to see you again!"

Grandfather, like a wise man, advised them to think of the next step. "The youngsters are worn out," he said. "We must get them back to the house as quickly as possible."

Papa had loaded his son on his back, while Mama and Francine watched over the precious burden from behind. Etienne, still strong, hung onto the arm of his father who

helped him over the difficult places. And slowly the little troop, increased by two individuals, went back down the mountain.

Etienne remained quiet. He breathed in lungful of pure air, so perfumed that it intoxicated him. The atmosphere seemed warm to him in spite of the coolness of the night. In thinking of his marvelous deliverance which he did not underestimate, he thought of Him who had heard him. "Thanks" he murmured in his happiness.

(To be continued)

## *The Whole Thrilling Story of Lives That Turned to God!*

# CRUSADE AT THE GOLDEN GATE

By Sherwood Eliot Wirt

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## The Brethren Missionary Herald

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Winona Lake, Ind.

## *The First, Second, and Third*

# TITHE

BY ARTHUR PEKAREK\*

For some strange reason the will of God for our financial affairs is the last thing we want to consider, unless we are in desperate need; then we expect God to move heaven and earth to come to our assistance. I am aware that Christians commit as many, if not more, financial sins as they sin along other lines. Only too often the Lord gets the fag end of our giving. It is my solemn responsibility before God to reveal to you what the Word of God teaches in stewardship, and then to leave it to the Holy Spirit to make effective His Word in your heart.

### **Preceded the Law**

The tithe which comes from the Hebrew word **teen** or **tenth** was given by Abram in Genesis 14:19 and 20, and confirmed in Hebrews 7:1 and 2. This incident which took place over 500 years before the law was followed later by Jacob in Genesis 28:22. Clay tablets uncovered in recent years reveal how the ancients living around the Mediterranean Sea and eastward as far as Babylon and Persia were actually tithing at the time of Abram. From this it is clearly seen that the tithe is not merely a Jewish law but a vital principle which seems to have been woven into the ways and woof of human life, and suggests that there is a fundamental need within man which only gratitude, expressed through giving, can satisfy.

### **Demanded by Law**

This law was understood by all; it was a solemn obligation before God. When this requirement was obeyed, it brought the greatest possible prosperity to the giver and God could thus throw out the challenge of Malachi 3:10. However, the law required three tithes which we

want to consider briefly. The **first tithe** was given strictly to the Levites who gave themselves wholly to the service of the Lord (Num. 18:21-32). This is the only tribe that did not receive any inheritance of the land in which they might gain material wealth. Yet even these had to tithe what they had received from the tithe (Neh. 10:38). It clearly teaches that the obligation of stewardship was upon the leaders, as well as the laity.

The **second tithe** was taken from the remaining nine-tenths after the first was taken out. This was a unique tithe because the people were supposed to take part in consuming it: "And thou shalt eat . . . the tithe of thy corn" (Deut. 14:23). One might be inclined to ask: "Why this custom and what does it teach?" I believe God is trying to show us that those who profit most by the tithe are those who give on this basis. Imagine what would have happened to the Jew who made an excuse that he could not tithe! He would have gone away hungry! Not only would they miss the great festivity, but there would follow a very definite chastening from the Lord. There are many Christians today who fail to consider the blessing that comes to them, and who in turn are taken to the "woodshed" because they neglect to learn the true lesson about giving.

The **third tithe** (commonly called the Poor Tithe) was given strictly to the poor, the fatherless, or widows (Deut. 26:12-15). Josephus



(Antiquities of the Jews, IV, 8:22) writes that it was "besides those two tithes" that they were to bring this tithe to distribute to the poor and needy. The Scriptures show that the Jews gave over and above their requirements. In reality, no one in those days actually gave a gift to God until they surpassed the tithe. In II Chronicles 31:11-14 we read about a man Kore who "was over the freewill offerings of God."

### **Accepted in the Epistles**

It is true that this word does not exist in the Epistles outside of the reference in the Book of Hebrews; yet there is definite instruction in this grace of giving and its importance to life and service. The Christian is not living under law but above law, which is a much higher standard with greater blessings. There are many references in the New Testament which we could study, but Paul's instructions in II Corinthians 8 and 9 give us **motive, method, and manner** of giving.

There could be no better **motive** of giving than that which is exemplified through our Lord Jesus Christ who became poor that we might be made rich (II Cor. 8:9).

The reason so many of us have been so unfaithful and stingy in our **method** of giving is that we imagine that we are owners of our own substance. This is one hundred percent wrong because God owns all; man merely possesses some. Now in everyday life if we possess another's goods, we owe it and ought to be willing to pay for its use. God should own us twice because we are bought with a price, a tremendous price! So Paul states that we should "give ourselves" willingly to the Lord, then "our substance" will come automatically without any complaints (II Cor. 8:5).

What about the **manner** of giving? The percentage of the Christian tithe is seen in as "he purposeth in his heart" (II Cor. 9:7), and "as God hath prospered him" (I Cor. 16:2), for "God loveth a cheerful giver." Do you believe that the devout Jew, who gave three tithes (approximately twenty-two percent as required by law, would dare give less if he were to be born again into the family of God? Surely he would not justify himself in giving less, but in the light of his new-found faith, he would be constrained by his wonderful blessing to exceed the requirements of the law. I am afraid that all of us are guilty of "teaspoon" giving when it should be "scoop-shovel" giving.

\*Pastor, First Brethren Church  
South Gate, California



CATIONAL ISSUE

APRIL 25, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



## Graduation Events—

If you live within driving distance of Winona Lake, Ind., why not plan now to attend at least one of the main events of graduation week? It will prove an inspiration and blessing to you, especially if you have never attended any of the services before. The Seminary Class Day Service will be held in the auditorium on Sunday, May 25, at 11:00 o'clock. The Senior selected by the class to be their speaker on this occasion will be Robert Spradling. The Baccalaureate Service for both seminary and college will be held on Tuesday evening, May 26, at 7:30 o'clock. The speaker will be Rev. Charles Sumey, pastor of the First Brethren Church, Johnstown, Pa. The Graduation Service will be conducted on Thursday night, May 28, at 7:30 o'clock. The speaker will be Dr. Robert G. Lee, of Memphis, Tenn.

## The Seminary Senior Class—

Pictured elsewhere in the magazine this month are the thirty-three members of the 1959 senior class, who will receive appropriate diplomas and degrees on May 28. Each year we introduce them to you with a brief biography accompanying their pictures. You will find their varied backgrounds interesting. The fields of service to which the Lord has called them should furnish an inducement to pray that they may soon be thrust forth into the harvest—a harvest which is plenteous, but for which the laborers are few. Place them upon your prayer list for each day of the year that lies between this commencement and that of 1960.

## The College Seniors—

The Grace College graduating class picture will appear in the May Educational issue of the **Missionary Herald**. This year thirty-nine young men and women will receive college degrees. Already several of these have made the decision to enter Grace Seminary when school convenes in September.

## Christian Education—

Recently a church bulletin came to the editor's desk from Atlanta, Ga. Spread across the bottom of the page was the following quotation, the author of which was identified only by the initials "N. C. S.": "Christian Education has God at the center and everything else existing in relation to Him. If we would learn anything correctly, we must put God in His proper place. All truth belongs to God whether it is scientific, historical, philosophical, or spiritual; and it should be taught in

that light. This is what Christian Education seeks to do." This is worthy of reproduction, and especially at this time, for it represents the philosophy of education to which both Grace Seminary and Grace College are committed. How we ought to thank God that we have just such a school! It is worthy of the very best support you can possibly give it, both in prayer and in your giving.

## New Film on Egypt—

"The Withered Reed" is the name of Grace Seminary's first 28-minute sound motion picture. The color film has been produced by Missionary Enterprises, of Gardena, Calif., with the cooperation of the school. It was your editor's privilege to prepare the script and narrate the picture. Some of the film was taken by him, Dr. L. L. Grubb, and Brother Max Kent, of Dayton, Ohio, when they were in Egypt in 1954, and part of the film was taken by Missionary Enterprises. The film is prophetic in nature and deals with the riches of Egypt's glorious past, the state of ruin to which it came because of its idolatry, and the work of restoration which has begun in that land. The film is available to churches on an offering basis. Dates can be arranged by writing to the seminary.

## Bible Lands Prophetic Pilgrimage—

On the morning of April 8, 120 people boarded the Cunard liner, "Queen Mary," to begin a thirty-six-day tour of Bible lands which is to be brought to a climax by a Prophetic Congress in Jerusalem. Seven Brethren people are members of the party: Dr. Charles W. Mayes, pastor of the First Church of Long Beach, Calif.; Rev. John Mayes, pastor at Paramount, Calif.; Rev. Henry Rempel, pastor at Norwalk, Calif.; Mrs. Henry Rempel; Mrs. Mary Miller, of Long Beach, Calif.; Rev. Irvin Miller, pastor at Berne, Ind.; and Dr. Paul Bauman, of Grace Seminary. Dr. and Mrs. A. J. McClain were also to have gone, but the sudden illness of Dr. McClain two days before the sailing date made it impossible for them to go with the party. Dr. Mayes and Dr. Bauman will be serving as two of the special lecturers aboard ship and in the Holy Land. The group will return by air on May 13. It is possible that the writer will spend an extra week traveling in Turkey to visit the sites of the seven churches of the Book of The Revelation, and, if possible, to secure sufficient footage for a second film for the school. Please pray for this venture and for all members of the party as they travel that they may enjoy the protection and blessing of the Lord.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 17

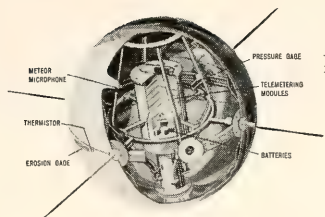
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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# Conquered Space and the Unconquered Self

By Dean I. Walter



Dean I. Walter, 37 year-old head of the Analytical Chemistry Branch of the Naval Research Laboratory, is a native of Pennsylvania with a bachelor's degree in chemistry from Juniata College (1940). With the exception of a brief period with General Chemical Company, and two years of military service, his eighteen professional years have been spent as an analytical chemist for the Navy. He is best known for his work in high vacuum methods of analysis, particularly the "Walter Method" for the determination of oxygen in titanium, for which he has received various awards and commendations. Recently, he received a cash award and a certificate for outstanding performance in the organization and conduct of the analytical laboratory. Walter also serves as pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa., to which he has commuted weekly for thirteen years, and is in demand as a speaker on humanizing the sciences. His publications are largely in the field of high vacuum analysis, poetry, and Biblical exegesis. He is a member of the *American Chemical Society*.

A few weeks ago I sat in an audience composed of scientists and their families in the auditorium of the Naval Research Laboratory, the place of my week-day employment. We were witnessing the dedication of an atomic reactor on our base; that is, the first one to be built and operated solely by a government laboratory. It will be used for the studies on the effects of radiation on materials and interrelated experimental work. On the platform were high officials from the laboratory, the Armed Forces, and the President's cabinet. Admiral E. B.

Harp, chief of chaplains, gave the invocation; Dr. Libby, member of the Atomic Energy Commission, gave an address on "Our Atomic Future."

The then Secretary of the Navy, the Honorable Charles S. Thomas, spoke on "The Importance of Research to the New Navy." This was the address of dedication, and at its conclusion he pressed an electrical contact that set the atomic reactor in operation. We listened over an amplifying circuit to the clicks of a radiation counting device that gave an audible account of the atom at work. It was one of those moments that will live in a man's memory. We were witnessing the working of a principle that man has sought for since the beginning of time and that lies at the very fundamentals of God's creative acts. We listened to some of the greatest minds in the world's history speak of forces of creative magnitude, and of the strange, almost unpredictable nature of tiny fragments of energy which exist for so short a time that a new measure of time must be considered to give its existence meaning.

Secretary Thomas spoke in terms of the strength of our Nation, and

the value of scientific contributions to this great strength. And as I sat there, somewhat numbed by the feeling of treading on holy ground, listening to thoughts of man's conquest of outer space, of triumph over disease and disaster, of the thought of one day possibly setting these feet of mine on the surface of the moon or of Mars, I turned my attention a little in the direction of a sudden burst of cold air, and saw through a side entrance the miracle of new falling snow.

All of a sudden I was back in a world that is more familiar and always fascinating. I must admit, that the snow, for a brief moment, was more thrilling and awesome than any thought of new worlds to conquer. I thought for a moment of Napoleon and his invasion of Russia, how the winter fought against him, how the snow engulfed him and overwhelmed his disheartened forces and drove him with relentless fury until he withdrew in utter surrender to God's great army of snow crystals. And as the voices continued about our new resources and the achievements within the reach of man, a sleek, black Cadillac inched down the street, cautious lest it too become a victim of the invading army from the skies—the new falling snow. It amused me a trifle that here we were talking about going to the moon, and we would be most fortunate if we could get up South Capitol hill on the way home from work. It was a fascinating paradox.

Even more paradoxical was the thought that man has become the master of so many things. He can talk, and with sound justification, of reaching up to touch the stars (don't think that I am trying to dis-



(Continued on page 263)

# Directory of the 1959 SEMINARY GRADUATES

To acquaint our readers with the students who are graduating from seminary, May 1959, the following directory has been prepared:



**DAVID B. BARTLETT**

Member, Congregational Church, North Amherst, Mass. Accepted Christ in 1950. Married. Education: Houghton College and Providence-Barrington Bible College. Will receive M.R.E. in May. Practical experience: Pulpit supply and Sunday-school teaching. Future plans: Missionary.



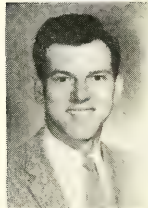
**HAROLD KEITH BINKLEY**

Member, Central Baptist Church, Gary, Ind. Accepted Christ in 1951. Married. Education: Wheaton College. Will receive B.D. in May. Practical experience: Pulpit supply, Sunday-school teaching and song-leading. Future plans: Pastorate.



**JOHN P. BURKE**

Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ in 1946. Married. Education: Wheaton College, International Business College, and Fort Wayne Bible College. Will receive B.D. in May. Practical experience: Assistant pastor, Sunday-school teaching, college and seminary musical groups, high-school Bible clubs, and gospel team work. Future plans: Pastorate.



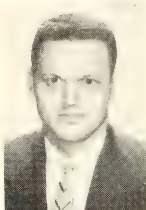
**FREDERICK O. BURKLIN**

Member, First Baptist Church, Mentone, Ind. Accepted Christ in 1946. Married. Education: University of Heidelberg, European Bible Institute, and Grace College. Will receive B.D. in May. Practical experience: Evangelism, children's work, Sunday-school teaching, and student pastoring. Future plans: Post-graduate work; then teaching in a Bible school.



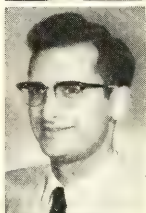
**ROBERT GRANT CLINTON**

Member, Community Grace Brethren Church, Warsaw, Ind. Accepted Christ in 1936. Married. Education: Bob Jones University and Grace College. Will receive B.D. in May. Practical Experience: Christian service in Christian Service Departments of college and seminary, and pulpit supply. Future plans: Pastorate.



**ROY M. DICE**

Member, Grace Brethren Church, Palmyra, Pa. Accepted Christ in 1943. Married. Education, Grace College. Will receive B.D. in May. Practical experience: Pulpit supply, Sunday-school teaching, and work in Christian Service Department. Future plans: Pastorate.



**WARREN DRIVER**

Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ when a child. Single. Education: University of Dayton and Los Angeles State College (M.A.). Will receive B.D. in May. Practical experience: Sunday-school teaching. Future plans: Teaching at Grace College.



**DONALD GOODHART**

Member, Calvary Temple, Hartford, Conn. Accepted Christ in 1947. Married. Education: Providence-Barrington Bible College. Will receive B.D. in May. Practical experience: Rescue Mission Work and musical teams. Future plans: Pastorate.



**MELVIN C. HOBSON**

Member of the Grace Brethren Church, Mansfield, Ohio. Accepted Christ in 1946. Married. Education: Bryan College. Will receive B.D. in May. Practical experience: Assistant pastor, street meeting work, and Sunday-school teaching. Future plans: Pastorate.



**JAMES W. KINTNER**

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1954. Married. Education: Taylor University and Ball State (M.A.). Will receive M.R.E. in May. Practical experience: Sunday-school teaching and part-time instructor at Grace College. Future plans: Teaching in a Christian college.



# Directory of the 1959 Seminary Graduates

**GENE KLINGLER**

Member, Grace Brethren Church, Ashland, Ohio. Accepted Christ in 1946. Married. Education: Bob Jones University. Will receive M.R.E. in May. Practical experience: Director of Child Evangelism and active in Christian Service Department. Future plans: Christian day-school work.

**KENNETH L. KREIDLER**

Member, York Gospel Center, York, Pa. Accepted Christ in 1940. Married. Education: Philadelphia College of the Bible and Grace College. Will receive B.D. in May. Practical experience: Pulpit supply and Christian Service Department work. Future plans: Indefinite.

**EDMUND M. LEECH**

Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ in 1930. Married. Education: New Zealand Bible Training Institute, China Inland Mission language study, Milwaukee State Teachers' College, and Bluffton College. Will receive B.D. in May. Practical experience: Missionary in China. Pastor in New Zealand and U.S.A. Future plans: Missionary to Hawaii.

**DAVID LUNNEY**

Member, Court Street Baptist Church, Port Huron, Mich. Accepted Christ in 1940. Married. Education: Bryan College. Will receive B.D. this May. Active in Christian Service Department work. Future plans: Graduate work; then teaching ministry.

**BARDWELL C. MARSHALL**

Member, Riverside Christian Church, Elkhart, Ind. Accepted Christ in 1952. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Pulpit supply, youth work, and practical Christian service in school. Future plans: Uncertain.

**CHARLES M. MARTIN**

Member, First Brethren Church, Covington, Va. Accepted Christ in 1946. Married. Education: Prairie Bible Institute and Erskine College. Will receive B.D. in May. Practical experience: Youth for Christ director, Bible-camp director, active in Christian service during college and seminary. Future plans: Uncertain.

**NORMAN E. McVEY, JR.**

Member, First Baptist Church, Warsaw, Ind. Accepted Christ in 1948. Married. Education: Providence-Barrington Bible College. Will receive B.D. in May. Practical Experience: Sunday-school teaching and youth work. Future plans: Pastorate.

**ROBERT C. MESSNER**

Member, Grace Brethren Church, Ashland, Ohio. Accepted Christ in 1943. Married. Education: Grace College. Will receive M.R.E. in May. Practical experience: Minister of music and youth, part-time instructor at Grace College, and summer gospel team work. Future plans: Minister of Music and Youth.

**FREDERIC A. PATTON**

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1944. Married. Education: Baptist Bible Seminary. Will receive B.D. this May. Practical experience: Sunday-school teaching, practical Christian work, and pulpit supply. Future plans: Uncertain.

**WILBURN C. REYNOLDS, JR.**

Member, Regular Baptist Church, Indianapolis, Ind. Accepted Christ in 1939. Married. Will receive diploma in Theology this May. Practical experience: Youth director, Sunday-school teacher, pastor, mission work, and songleader. Future plans: Pastorate.

**LEWIS L. RICHARDS**

Member, West Milford Baptist Church, West Milford, W. Va. Accepted Christ in 1946. Married. Education: Bryan College. Will receive B.D. this May. Practical experience: Active in Christian Service Department and pastoral experience. Future plans: Pastorate.

**LARRY M. RICHMOND**

Member, North Baptist Church, Flint, Mich. Accepted Christ when a child. Married. Education: Taylor University. Will receive B.D. this May. Practical experience: Assistant pastor, youth director, and Sunday-school teacher. Future plans: Pastorate; then missionary work.

# Directory of the 1959 Seminary Graduates



**JACK RIGGS**

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1948. Married. Education: Taylor University. Will receive B.D. in May. Practical experience: Student pastorate and summer camp work. Future plans: Pastorate.



**EDWARD ROBERTS**

Member, First Baptist Church, Warsaw, Ind. Accepted Christ in 1951. Married. Education: Moody Bible Institute and Baptist Bible Seminary (Th.B.). Will receive B.D. in May. Practical experience: Hospital and Jail visitation and Sunday-school teacher. Future plans: Pastorate.



**CLYDE M. SNADER**

Member, Calvary Independent Church, Lancaster, Pa. Accepted Christ in 1941. Married. Education: Trinity College, North Texas State College, and Dallas Theological Seminary. Will receive diploma in Theology this May. Practical experience: Pulpit supply, trailer-park ministry, Bible study teaching. Future plans: More schooling, and then enter the teaching ministry.



**ROBERT K. SPRADLING**

Member, New Hope Baptist Church, St. Albans, W. Va. Accepted Christ in 1948. Married. Education: Southland Bible Institute, Piedmont Bible College (B.R.E. and Th.B.), and Bob Jones University (M.A.). Will receive B.D. this May. Practical experience: Minister of music, assistant pastor, quartet work, and student pastorate. Future plans: Further training or pastorate.



**ALVA W. STEFFLER**

Member, First Brethren Church, Dayton, Ohio. Accepted Christ when a child. Married. Education: The King's College, Manchester College, and Grace College. Will receive B.D. this May. Practical experience: Assistant pastor, youth director, summer gospel team work, and part-time instructor at Grace. Future plans: Further education and teaching at Grace College.



**KENNETH LEE STEPHENS**

Member, Calvary Bible Church, Phoenix, Ariz. Accepted Christ in 1940. Married. Education: Bob Jones University and Talbot Theological Seminary. Will receive B.D. this May. Practical experience: Evangelistic work, supply pastor, youth work, child evangelism, and street meeting work. Future plans: Uncertain.



**JOHN WORL STUBER**

Member, Peru Brethren Church, Peru, Ind. Accepted Christ when a child. Married. Education: Wheaton College, Northwestern University (M.A.), University of Edinburgh, Scotland (Ph.D.). Will receive B.D. this May. Future plans: Continue to teach philosophy at Grace College.



**GERALD SWESEY**

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1942. Married. Education: University of Akron and Cornus Hill Bible College (B.R.E.). Will receive B.D. in May. Practical experience: Youth work and pastorate. Future plans: Pastorate.



**CHARLES G. THORNTON**

Accepted Christ in 1945. Married. Education: Bryan College. Will receive B.D. this May. Practical experience: Summer camp work, pulpit supply, and visitation work. Future plans: Uncertain.



**DONALD WELTMER**

Member, Calvary Baptist Church, Altoona, Pa. Accepted Christ while in the sixth grade. Single. Education: Bryan College. Will receive B.D. this May. Practical experience: Summer gospel-team work, youth director, and minister of music. Future plans: Pastorate.



**RICHARD WROUGHTON**

Member, Calvary Bible Church, Redlands, Calif. Accepted Christ while in high school. Married. Education: Wheaton College. Will receive B.D. this May. Practical experience: Youth work. Future plans: Pastorate.



# Seminary Dentist Is Busy Man

For the first time in its history the town of Winona Lake has its own dentist. It was not planned that way, however—at least so far as Dr. Austin Robbins was concerned!

Dr. Robbins graduated from the University of Pennsylvania School of Dentistry in 1954. He had then spent three years in the navy practicing his profession. As he neared the completion of his term in the service, he was ready to open practice in New Jersey with his father, also a dentist. But, before this could happen, the Lord placed him on a ship that was based at Long Beach, Calif. There he came into contact with The Brethren Church for the first time.

According to Dr. Robbins, the Lord worked through a very interesting chain of circumstances to lead him to his present plans for Christian service. On shipboard he had a ten-year lease for an office laying on his desk and all ready to sign. However, he found it necessary to return it to the landlord in New Jersey for one slight change. During the week the lease was in the mail, he attended the First Brethren Church of Long Beach and heard Dr. Harold Mason speak of the Brethren mission program in French Equatorial Africa. Up to that time Austin Robbins had not been interested particularly in missions, but that night the Lord spoke to him, and he found that a new interest in



Dr. Robbins and patient, Mr. Elmer Tamkin of the Brethren Investment Foundation.

the foreign field had been born in his heart. From that time, whenever he would open his Bible, he could see that God was placing full-time Christian service before him.

One evening, another foreign-mission speaker appeared in the same church. As he spoke of the experience of the prophet as recorded in Isaiah 6, the Lord used these words to speak to the heart of the young dentist: "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" That night his decision was made and the prophet's testimony became his:

"Then said I, Here am I; send me" (Isa. 6:8).

Dr. Robbins is now in his second year at Grace Theological Seminary, where he is preparing to minister to the needs of men's souls, as well as their bodies. He has made preliminary application to the Foreign Missionary Society of the Brethren Church for service in French Equatorial Africa. In the meantime, until his theological work is completed, his services in Winona Lake's first dental office are being greatly appreciated by students, faculty members, and the entire community.

## CONQUERED SPACE AND THE UNCONQUERED SELF

(Continued from page 259)

credit the very field of research in which I earn my living and to which I devote a good part of every waking hour), but the feeling is inescapable that man has not conquered himself. A few miles from where we thought in terms of atomic energy and the conquest of space, another group of searchers probed into the snow slope of a recreation area for clues to the death of a fifteen-year-old high-school girl, while inside the nearby school, and within sight of the murder scene, the fifteen-year-old boy who did the killing went about his

classwork nonchalantly and unassuming. What creative energy do we have to heal such scars on the human race? What areas of research can erase the motives for murder, the passion for power or plunder, the madness of melancholy? In man's long reach upward where has he laid hold on righteousness? In his search for a place among the planets, what place of peace has he found for his troubled heart?

It was Augustine who paraphrased and condensed the great truths of Scripture when he wrote: "Man was made for God, and he will never be at peace until he finds his rest in God."

But man the conqueror does not want to become man the conquered.

The freedom of choice and liberty of mind that God poured into the highest of His handiwork at his creation has become perverted and plundered. Like the vagabond in Frances Thompson's "Hound of Heaven," man flees from his Creator, not realizing that the One from whom he flees holds in His hands the very treasures for which his heart yearns.

Man's greatest instinct for research can be satisfied only when he seeks the Lord. His greatest conquest can be consummated when he himself is conquered by the One who conquered death. He realizes reality only when he joins forces with those who can say: "We are more than conquerors through him that loved us."

# Rating in Dating

By Ron Henry

(Ron, now in his first year in the Seminary, is a graduate of Grace College where he majored in history. He plans to continue his studies at Grace and at Indiana University. While attending school Ron Henry is teaching part-time in the college.)

Dating—the national pastime with voluminous problems! Christian young people soon discover that they, too, must encounter these often unsurmountable obstacles. Consequently this topic, which is often discussed and variously described, is nevertheless frequently misunderstood. No one individual can solve all the problems involved, though many have pursued such an end. Thus, any amount of writing will not completely clear the waters which have been muddied, but a suggestion or two might accomplish some fruitful end.

Let us first consider the various views regarding courtship, proceeding from the extremely liberal view to the ultra-conservative. The modern view advocates free love, or the right to indulge in the practices held sacred for the marriage union. Recently, a professor from a state university propounded this very theory, and, sadly enough, received wide acclaim. A survey of the fallacies of this Satanic idea needs no explanation for the Christian young person. This concept purely stems from the Devil and is one of his guises to corrupt the youth of today.

Another similar concept states that nothing is wrong unless one feels guilty of his or her actions. This idea followed to its logical conclusion would embrace the modern view. Eventually, the conscience will become so seared that any activity will appear rationally permissible. Thus, no convicting conscience, then no wrong. Beware, for some well-meaning Christian couples have fallen for this ruse.

Now, a great gulf appears fixed between these former ideas and the following view. This concept asserts the *laissez-faire*, or hands-off viewpoint. The proponents extol the praises of no holding of hands or kissing prior to the marriage vow. Needless to say, this theory has many principles and ideas accept-

able to the Christian youth. However, this is not faultless. Parents who are rightfully concerned for their child's welfare often fail to explain the positive aspect of dating. Therefore, the youth becomes well versed on that which is not permissible. But what can and should a Christian young person do on a date?

Rather than stumble into the same pitfall as the don't doers, I would like to offer some suggestions regarding the problem of dating. These suggestions will not be foolproof and were not intended as such. On the contrary, these are given in hope of approaching this problem in a positive light.

First and foremost, I would advocate group dating—two or more couples on any occasion. I feel this will alleviate many problems. Dating should be a wonderful experience, a time when one develops his or her personality through association with others. What better way than with a group? An individual also can increase his interests in various fields, share ideas, and stimulate thinking. Dating is vital to a young person's maturing process. The concepts developed during this period will often permeate his thinking throughout life. Therefore, dating must be a wholesome experience. Group dating will definitely aid this experience.

Another pertinent suggestion is the well-planned date. Organize the date so as to allow for very little unused time. Go on group picnics, hikes, swimming, playing softball, and such things in the summer, while in wintertime, attend concerts, athletic contests, parties; go skating, sledding, et cetera. By keeping the date interesting and well planned, a couple is not likely to become involved in embarrassing situations or even disastrous consequences.

The format of the dates should be varied to avoid them being stereo-



typed and thus boring. Too many times, a date is like a western on TV; you know the beginning and ending without viewing it. Eventually, the bored couple will desire and pursue another course of activity. This can be dangerous.

Now that we have dealt with the couples in groups and their activities, let us consider just one couple. This realm frequently involves misunderstanding, both by parents and teen-ager alike.

I would first like to suggest that the young person should without question follow the hands-off policy when he is dating. Such a policy shows commonsense and maturity. The ultimate result will be respect for one another instead of disrespect. When one has found the individual with whom he desires to "go steady," what can he do? After dating for a period of time and realizing his liking for a certain girl, a fellow will desire to express this liking. Yet, he faces the obstacle of the hands-off policy as far as physical expression is concerned. Thus, he is likely to assume these feelings are sinful. But that is not true; these emotions are good and healthy. Only when these feelings are allowed to control the motives and thinking, does sin enter in. When emotional control is lost, then an individual commits sin.

Various suggestions can be given on how to express these emotions, other than in the physical realm. A young fellow may display his fondness through deeds of thoughtfulness, such as opening the car door



for her, seating her at the table, helping her on and off with her coat, and so on. Too, he can express himself in words, such as mentioning how pretty she looks, commenting on the dress she is wearing, and such like. On occasion, the youth might even purchase a small gift as a token of his esteem for her. These are just a few of the ways and means of expressing his feelings.

Of course, there is the physical aspect of this expression of love. This is the realm where control of the emotions is demanded. If control is lost, it can only lead to trouble. Flee from this situation. As we read in II Timothy 2:19, "Let everyone that nameth the name of Christ depart from iniquity." And surely, this situation will become just that—sin—if the condition is not remedied. In this respect, physical affection is not wrong but **must** be kept in the proper perspective.

If only young people would realize that the so-called popular love making is that which has a definite purpose for the marriage relationship only. There is nothing wrong with this God-given passion. The fact remains that this is reserved for the marriage and **not** dating. Once this is understood, earnest Christian young people will avoid allowing themselves to enter compromising situations.

Thus, one can ascertain the reason for the strong advocacy of well-planned dates—no slack time. The fellow and girl should remember that they are God's children, and therefore, must be concerned with the edification of one another. Never should they engage in anything which will harm themselves spiritually or physically.

Immediately, some will counter that such suggestions look good on paper but will not always work. Granted, exceptions will arise. However, this article was conceived with the average, normal Christian youth in mind who is desirous of serving the Lord in all things including dating. Young people who would take advantage of these suggestions would no doubt take exception to the rules laid down in the "hands-off" policy. Therefore, they need prayer, not legislation or suggestions.

Thus, dating can and should be a wonderful experience for youth during their maturing process. Let us not make dating appear to be a necessary evil, but rather an essential good.

## GIFTS TO GRACE THEOLOGICAL SEMINARY March 1959

	General Fund	Building Fund		General Fund	Building Fund
Allegheny			Martinsburg, W. Va.	252.00	66.00
Meyersdale	\$53.50	\$85.00	Seven Fountains	1.00	11.00
Washington	14.89		Washington, D. C.	124.69	69.50
California			Waynesboro	54.55	13.00
Bell	34.00		Winchester	43.00	14.00
Bellflower	26.00		Northern Atlantic		
Bellmore	26.50		Boston	100.00	
Glendale	96.90	216.41	Palmyra	25.00	23.76
Inglewood	162.00		Philadelphia (First)	153.50	71.50
LaVerne	10.00		Northern Ohio		
Long Beach (First)	1,875.50	355.50	Canton	751.86	
Los Angeles	33.07		Danville	11.00	
Oxnard	39.00		Elyria	159.50	171.43
Rialto	82.76	80.00	Findlay	13.00	
Whittier (First)	17.56		Homerville	36.00	
East			Mansfield (Grace)	1,432.75	218.26
Altoona (First)	326.11	28.50	Northwest		
Altoona (Grace)	13.00		Grandview	4.00	
Conemaugh (Pike)	62.54	44.00	Southeast		
Everett	7.00		Buena Vista	210.45	
Holidaysburg	178.00		Hollins	11.00	113.00
Johnstown (Grace)	13.50	19.00	Roanoke (Garden City)	30.00	
Kittanning (First)	43.50	24.10	Roanoke (Ghent)	406.50	10.00
Indiana			Southern Ohio		
Berne	20.00	52.00	Clayton	27.65	14.00
Clay City	12.00		Covington	25.89	
Flora	89.00	195.00	Dayton (First)		100.00
Fort Wayne (First)	1,232.43	521.50	Dayton (Patterson Park)	172.62	
Sidney	91.00		Trotwood	10.00	
South Bend	25.00		Miscellaneous		
Warsaw	31.10	5.00	Isolated Brethren	22.50	2.50
Winona Lake	205.67	78.00	Non-Brethren	30.00	325.00
District WMC	25.83		Maintenance	662.50	
Iowa			Bequests	4,640.00	
Cedar Rapids	7.34		Totals	14,745.41	3,114.96
Dallas Center	2.00		Designated Gifts:		
Garwin	164.50	121.00	Beaumont, Calif.	\$60.00	
Leon	1.00	1.00	Canton, Ohio	45.00	
North English	10.00		Fort Lauderdale, Fla.	100.00	
Waterloo	139.00	45.00	Fort Wayne, Ind.	70.00	
Michigan			Warsaw, Ind.	100.00	
Alto	18.00	2.00	Winona Lake, Ind.	20.00	
Lake Odessa	112.25	11.00	Total		395.00
New Troy	13.00	8.00			
Mid-Atlantic					
Alexandria	20.00				

## A Governor Does Visitation

"You can't do handshaking on Sunday until you've done good footshaking during the week."

Recently, it was my privilege to be chosen with five other people to be at the airport to meet Governor Raymond Gary of Oklahoma and escort him to the Forum Auditorium for an address.

In the course of the evening I had a little chat with him and discovered that he is a faithful member of a church in Oklahoma City.

Thursday evening is visitation night for the Governor. He asks time out from his busy life to call on Oklahoma City people to introduce them to the Lord and invite them to church.

Without any fanfare the Governor simply says: "Good evening. I am Raymond Gary. I just stopped to talk to you about the Lord and to invite you to church." Later the people awoken to the fact that they have had a call from the busy Governor of their State.

I have read several times that Senator Douglas, a faithful Quaker,

also does visitation once every week whenever he is at home. The whole matter simmers down to this formula: Am I willing to make myself take time to do this important kind of work?

If Governor Gary and Senator Douglas can do it, you and I can. It's just as simple as that—if we are determined to obey the Lord's command, "Go ye."—C. S. Meinhardt, Topeka Church Bulletin.

## It May Be in Your Attic!

It would take just a few minutes of your time this week to look around your home for what we need. The attic is the ideal place to start looking! If you find any old original or religious paintings during your search, please let us know. We are on an all-out effort to start a gallery at Grace Seminary and College. Your help will be appreciated.

**HAGERSTOWN, MD.** Plans have been laid by the Grace Brethren Church to open a Christian day school in the fall. The name of the school will be the Grace Brethren Elementary School. Rev. Warren E. Tamkin has been elected as president; vice president, Fred Kuhn; secretary, James McCarter; and treasurer, Harold Henry. They will open registration for kindergarten, first and second grades. They also voted to become members of the National Association of Christian Schools.

**WHITTIER, CALIF.** More than 200 guests helped Mr. and Mrs. E. L. Culp celebrate their Golden Wedding anniversary Mar. 22. Their children are planning to send them on a tour to Alaska next summer. They are charter members of the First Brethren Church.

**MANSFIELD, OHIO.** Dr. Norman Grubb, of England, will be the principal speaker at the citywide Bible conference to be held at the Grace Brethren Church Apr. 27 to May 3. Dr. Bernard Schneider will be the host pastor.

**COMPTON, CALIF.** The First Brethren Church has purchased a 44-passenger bus to be used for the Sunday school, church, and young people's meetings. In the citywide Good Friday services the pastor, Bill Smith, was one of the speakers. The Easter cantata was written by the pastor especially for the musical program given that evening. Mr. and Mrs. Smith were presented with an oil painting of their two-year-old daughter, Sherilyn, at the Easter morning service.

**JOHNSTOWN, PA.** Larry Gannon, formerly a chef in resort hotels throughout the nation and now a missionary to France, was the guest speaker at the First Brethren Church Apr. 8. Charles R. Sumey is pastor.

**AKRON, OHIO.** Approximately 214 people attended a community Sunrise Service and pancake breakfast Easter morning at the First Brethren Church. The First Brethren Church of Barberton, the Hillwood Chapel of this city, Grace Brethren of Cuyahoga Falls, and Fairlawn Brethren Church of this city cooperated in the services. Russell Ogden was host pastor.

**WINONA LAKE, IND.** Rev. Richard Messner, head of the Athletic Department of Grace College,



was elected vice president of the Christian Physical Education Association at the convention held at Houghton College, Houghton, N. Y., Apr. 3-4.

**DAYTON, OHIO.** The Southern Ohio District Sisterhood birthday rally was held at the North Riverdale Church, Apr. 17.

**SPECIAL.** The tract, Freemasonry and Christianity, by Dr. A. J. McClain is now available at the Brethren Missionary Herald Company. The price is the same as previously listed in the catalog, 7c each or \$5 a hundred.

**MANILA, PHILIPPINES.** Norman Nelson, Brethren pastor, now missionary with Orient Crusades, was the tenor soloist at two recent one-week evangelistic crusades where more than 600 decisions were made for Christ. Mr. Nelson is a member of the Norwalk Brethren Church, Norwalk, Calif.

**LAKE ODESSA, MICH.** Howard Snively, student at Grace College, and member of the Community Brethren Church of Whittier, Calif., was the guest speaker at the Grace Brethren Church Apr. 5, while the pastor, William Ernest, and family were on vacation.

**WINCHESTER, VA.** Frank Brill conducted evangelistic services before Easter at the Sugar Ridge Church, Bowling Green, Ohio. Mr. Brill is a member of the First Brethren Church here.

**ALTOONA, PA.** The East District youth rally, which had to be postponed because of bad weather, was held at the First Brethren Church here Apr. 10-11. Ralph Burns was host pastor.

**VIRGINIA BEACH, VA.** The Grace Brethren Church held the ground-breaking service for the first unit of its permanent church build-

ing Apr. 5. Lloyd W. Letten, chaplain in the United States Navy was the guest speaker. A. Harold Arrington is the pastor. Robert Foltz, architect for the Brethren Home Missions Council, drew the plans for the building.

**WAYNESBORO, PA.** There were 402 present in Sunday School at the First Brethren Church, and 208 present at the communion service on Easter Sunday. William Gray is pastor. The fiftieth anniversary of the church and the dedication of the new Sunday-school building will be celebrated May 17. Dr. Russell D. Barnard will be the guest speaker.

**LONG BEACH, CALIF.** The guest speaker at the California District conference to be held May 19-23 will be L.W.G. Duff-Forbes, a noted Jewish Biblical scholar.

**CHANGE.** The new mailing address for the church, Bible school, and pastor, Leslie Moore, of the First Brethren Church, Sunnyside, Wash., is now Box 87. Please change Annual.

**TROY, OHIO.** New Sunday-school records were achieved at the Grace Brethren Church on Easter Sunday when there were 176 in attendance. The previous record was 142. Herman Hein, Jr., is pastor. In the Sunday-school contest with the First Brethren Church at Covington, Ohio, the Troy Sunday school was the loser and gave the Covington Sunday-school a party as an award. The Covington increase, True Hunt pastor, was 17 percent, and the Troy increase 14 percent.

**DALLAS CENTER, IOWA.** Bruce Alan weighing 7 pounds 4 ounces arrived Apr. 10 to join his father and mother, Rev. and Mrs. Forrest Jackson, and his brother, David, at the parsonage of the First Brethren Church.

**ASHLAND, OHIO.** Edwin Cashman has been called by the Grace Brethren Church for his fifth consecutive year to be their assistant pastor.

**GLENDALE, CALIF.** Preparations to celebrate the Silver Anniversary of Wycliffe Bible Translators, Inc., and its affiliate corporation, the Summer Institute of Linguistics, are being made here according to George M. Cowan, president, and director of the "Year of Challenge" program being launched in September.



**G**od has so ordained the body to grow by a process called metabolism. Two things are necessary in this process: (1) the taking in of food and substances necessary for growth, and (2) the excreting of poisons and those elements that stunt growth. Spiritually speaking, these two things are necessary in the **growth of the individual**, as well as in the **growth of the church**.

Peter points this out in his first epistle when he writes about the growth in the individual. After Peter discusses the new birth which gives life initially, he proceeds to show how one can feed this new life.

The body cannot grow nor acquire an appetite until it first rids itself of the poisons and sicknesses. Peter names five of these (I Pet. 2:1) which we shall consider briefly.

cause more gossip than any person living—all she had to do was to leave the room! Brethren, we need to get rid of these poisons before we can ever expect to grow!

### Proper Food

The next thing necessary for the growth in the individual is to take in some good wholesome food. Peter says (I Pet. 2:2-3), "As newborn babes desire the sincere milk of the word, that ye may grow thereby." Now I am convinced the reason some Christians do not have a desire for the Word is because their bodies are sick with the sins and poisons that Peter says to "lay aside." Strong healthy Christians are those who are growing, and "have tasted that the Lord is gracious," and know "he is merciful and ready to forgive those that call upon him."

the measure of every part [i.e., each cell has its job of preventing or permitting this nutriment to pass through], maketh increase of the body unto the edifying of itself in love." Each Christian is a finite cell in the body of Christ. Just as each cell tissue can prevent or permit certain solutions to pass through its membrane, so also the Christian can supply the nutriment or energy to pass through it to the other joining cells.

### Proper Precautions

Now Paul points out (Eph. 4:22-31) certain poisons that would prevent the necessary growth or edification of this body. Notice briefly as he commands to put off: "former conversation," which means manner of life. "The old man, which is corrupt" or deceitful and sinful, "lying" "be ye angry, and sin not," "neither give place to the devil," "corrupt communication," "grieve not the Holy Spirit," "all bitterness, and wrath, and anger, and clamour, and evil speaking." These poisons not only harm the individual body and grieve the Holy Spirit within, but also they are the termites of sin in the body, the church. The church can never grow with such hindrances and poisons that stunt its growth.

When we rid ourselves of the poison, then we will want to "put on the new man, which after God is created in righteousness and true holiness." Now it is true that the new nature is given to the Christian the minute he is born again by grace through faith, but Paul is referring to the putting on as "wearing it openly." It may be likened to a lady who puts on a nice fancy new dress, but also puts on her tattered old overcoat and wears it around so everyone can see it. She is wearing the new dress but the old coat covers it up. God wants the Christian to grow in grace and knowledge by wearing this new life outwardly." The ultimate outcome would be that the church would grow, there would be more love and kindness shown to one another, and the Lord would add daily to its progress.

The answer to growth in your life and mine, and in your church or group, then, is to "put off" things that hinder or halt growth, and to "put on" things that will edify and supply nutriment to the body. Let us therefore, Brethren, abstain from all appearances of evil but study and rightly divide the Word of Truth.

# The Answer to Growth

By Arthur Pekarek

Pastor, First Brethren Church  
South Gate, Calif.

First we need to get rid of "malice," which means wickedness or vice of any kind. Then "guile," which means craftiness or "to catch with dirty bait" (this is what the world would call a gimmick). Then Peter names "hypocrisy," which means "to judge under" or "one who judges behind a screen or a mask." It is interesting to note that the actor on the Greek stage was called a hypocrite because he impersonated someone other than himself. The next poison, "envy," is the same as jealousy, and is one of Satan's best weapons to split a church or a fellowship.

The last one is "evil speaking," which means "to speak down or against." This is the word commonly called "gossip." Someone has said that the tongue is in a slippery place. I once heard of a lady who could

Just as Peter gives the formula for **growth in the individual**, so Paul gives the formula for the **growth in the church**. In Ephesians 4:15 and 16 Paul refers to the church as it is joined together in one unit or body, and he commands each cell to nourish and strengthen the others. Just as a chain is only as strong as its weakest link, so also the body is only as strong as its weakest unit or cell. Biology has discovered a process called osmosis which explains how the body allows certain solutions or substances to pass through a membrane or cell tissue in order to supply nourishment to other cells. I think Paul gives us the picture of osmosis as he refers to "every joint supplieth [i.e., passes energy or nutriment through], according to the effectual working in

One of the greatest agencies influencing American religious life today is the Sunday school. It is a part of American culture and the American way of life. Approximately 40 million make their way to Sunday school every Sunday morning. While two-thirds of these are children and youth, there is a growing attendance on the part of adults, especially parents. Sunday school is more and more a family affair. This is a good trend, and Christian educators are rejoicing because of it.

Sunday school began in England nearly two hundred years ago—but it has been in the United States of America that Sunday school has made the greatest advance.

Its history in America has not been without ups and downs. Currently there is renewed interest, and Sunday schools of practically every denomination are realizing gains. This is especially true of our evangelical Sunday schools where an emphasis is placed on the Bible as God's inspired revelation to man, and where there has recently been an upsurge of interest in developing teachers and workers trained in sound educational and organizational methods.

Sunday school today is closely identified with the church. This has not always been true. There are some Sunday schools that are not a part of an organized church, but there are practically no Protestant churches that do not have a Sunday

school. Some of the more liturgical churches do not emphasize Sunday school for adults.

The population within the United States is currently 172,000,000. We have 300,000 Sunday schools and about 3 million Sunday-school teachers and workers. An estimated half of these Sunday schools and Sunday-school workers are of a conservative theological persuasion where the greatest gains are being made in Sunday school.

You can see from the above figures that an average Sunday school might number 130 to 150. However there are many schools of several hundred, and almost all larger cities have at least one school with over 1,000.

The American Sunday school is patterned after a successful business. The Sunday-school superintendent is responsible for managing the entire school. He plans the workers' conference usually held once a month where leaders are continually trained to do a better job. He oversees the entire operation each week, and especially on Sunday morning when the school is in session from an hour to an hour and fifteen minutes.

Most Sunday schools according to size are divided into several departments. Children, youth, and adults are usually considered to be a minimal division. As a school grows, classes and even departments may all parallel grades in the public school. Usually about three grades or ages make up a department in the children's division. Age spans are a little greater in youth and adult divisions.

Departmental superintendents are in charge of the opening assemblies for their age group. They also aid and supervise their teachers. The

teachers prepare the lesson for Sunday, visit class members, and plan occasional social activities for the pupils during the week. A general secretary for the whole school and departmental secretaries for each department completes the staff. These keep accurate records to inform and encourage personnel, regarding such items as attendance, punctuality, and lessons prepared.

Why is there such a difference in the size of Sunday schools? The answer is not a simple one. There are certain factors that go to building a growing school. If you are to build a house that stands, there are rules to follow. If you are to build a Sunday school that grows, there are rules to follow.

Of course the meeting place determines much about the school, but a factor of even greater importance is the vision, interest, and expectancy of the leadership. This applies in particular to pastors and Sunday-school superintendents.

Some of the schools and seminaries train their students well in principles of Christian education. Other emphasize theory to the exclusion of practical helps. A balance is needed and the kind of school a church has usually reflects the training of the pastor.

Many times the Sunday-school superintendent has had little or no opportunity for formal training; therefore the guiding eye of the pastor is essential. With no exception the larger schools have pastors and Sunday-school superintendents who show a genuine interest in the whole Christian education program.

Another reason for the difference in size is the difference in interest of denominational leaders. Some denominational leaders plan and promote a very helpful Sunday-school

THE AMERICAN

# SUNDAY SCHOOL

MOVEMENT





**"THE SUNDAY SCHOOL IS THE GREATEST  
AGENCY FOR CONSERVING THE EFFORTS  
OF EVANGELISM."**

**By Clate A. Risley, Executive Secretary NSSA**

program, others do practically nothing at all.

Another factor in the growth of Sunday school is the interdenominational Sunday-school convention. A Sunday-school convention is a one-, two-, or three-day meeting where Sunday-school workers gather to hear leaders tell how Sunday-school growth can be accomplished.

These conventions are packed with inspiration, information, and instruction, or ways and means to get the job done. Many a pastor or lay worker has received his vision of Sunday school at a Sunday-school convention. Many testify of a Sunday-school conversion experience even though some have been engaged in several phases of Christian work for many years.

We might summarize the reasons for growth under three headings:

**The right message:** The Bible, God's Holy Word is that message. We have never been able to build Sunday school on a philosophy of birds and bees and butterflies. The Bible is the message that changes lives. A growing Sunday school with a Bible message will see lives changed.

**The right teaching techniques:** The right message is not enough. We must have trained teachers who know how to teach. They must know how to prepare a lesson and how to present it interestingly, sincerely, and with enthusiasm.

**The right contact with the community:** The school must build and maintain through publicity and visitation a contact with the people in the area. The best message presented with the best techniques does not change a life unless that person is contacted.

Jesus said: "Go out into the highways and hedges, and compel [per-

suade] them to come in, that my house may be filled" (Luke 14:23). He also said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Much of the renewed Sunday-school interest in America today is the direct and indirect result of the work of the National Sunday School Association.

The NSSA is an interdenominational evangelical service organization. It serves the nation and its vari-

ous areas by helping to plan and promote Sunday-school conventions. Hundreds of such meetings are held annually.

The National Sunday School Association also publishes helpful literature, such as an annual Sunday-school encyclopedia that deals with many phases of Sunday-school work and Christian education, and a monthly Sunday-school workers magazine called **Link**. A new training book, "Apt to Teach," has been prepared especially to introduce teacher training to churches not now doing a training job.

The Sunday school is the greatest evangelistic agency the church has known. Eighty-five percent of the Protestant church members come through the Sunday school. The Sunday school is the greatest agency for conserving the efforts of evangelism.

The Sunday school is the greatest agency for Christian education that we have in the church today. It is not likely that many would be in higher schools of Christian learning if there had not been Sunday schools in yesteryears. From our Sunday schools come our ministers, our missionaries, and our Christian leaders for today and tomorrow.

(Editor: Our own National Sunday School Board of The Brethren Church is affiliated with the NSSA. This article was originally written for a Japanese magazine, but should be of interest to Christians in America.)

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# THE JOY OF LIVING

## CHAPTER 10

THE MAN IN THE TOWER is a continued story (fiction) written in French by Andre Adoul, and translated into English by Miss Mary Emmert, missionary in French Equatorial Africa.

SYNOPSIS: The two boys, confined in the cave, turned to the Lord for help. Fallot, the dog, returned to the boys, and led them out of the dark cave and to their parents.

In the large bedroom with faded curtains, which the morning sun brightened and renewed, John Paul enjoyed the pleasure of a soft bed. The shutters were partly opened and the light flooded the room—that beautiful light which he had narrowly missed ever seeing again. How blue the sky was! Beautiful also the never tiring voice of the nightingale! The room was full of mountain perfumes. And John Paul was happy, his chest expanded—how good it was to live on the earth! He could not help but think of the poem he had learned in school several months before: “Oh luminous morning, youth of the days!”

Then John Paul thought with emotion of his adventure of the day before, of his anguish, of the terrible hours lived in the darkness of the grotto. He relived each instant, the moments of hope, the weariness and the distress, the long wait in the silence, the coming of Fallot. . . .

“But indeed had Fallot returned home?” With a start, the boy sat up in his bed. He thought of Fallot, the means of his rescue, whom he had not seen again last evening.

“Surely he got out! A dog does not get lost in a grotto; better than anyone he would find his way. He must have loitered in some gallery to admire better the underground marvels at his leisure. There is nothing to fear for him.”

Popol was reassured. “All the same,” he continued, “I can’t wait to see that wonderful dog! Without him, we would still be in the depths of the earth. That is why I want to tell him how grateful I am and reward him with hugs that he will not forget.”

Upon the advice of his mother, John Paul stayed in bed late. It was not his habit, but he obeyed willingly in order not to make her feel bad.

A little while previously they had brought up to him a plate full of butter bread. He realized they were concerned in taking care of his needs. He felt it, and it gave him a certain satisfaction.

“I would willingly return to see the treasures of the grotto,” he said to himself. “There are such marvels that it would be interesting to continue the search, equipping oneself as one should, naturally. This time, I would take with me three or four new batteries.”

John Paul did not know that Mama had just said last evening: “I hope that this lesson will be enough for our little man, and that this adventure will remove from him the desire to try it again.”



Far from it; one likes that which costs dearly. Dangerous things have an attraction. Risks, dangers draw irresistibly! That is just what gives spice to such an undertaking. Ah! how mistaken Mama was! John Paul was ready to go again—tomorrow if need be.

\* \* \*

Mama, Papa, Grandfather and Francine entered the bedroom.

“Well, well, boy, how is it this morning?” said the old man.

Popol replied with a smile. Each one took a chair from the four corners of the room and sat down near the child’s bed.

“Tell us your story,” said Papa.

John Paul made a grimace, for he scarcely wanted to. He feared it would end with reprimands and exhortations to be wiser. The truth

was that his parents were more curious than of a mind to scold.

“Go on, tell us,” insisted his mother.

Popol had to do it. He hid nothing but spoke in detail of his meeting with Etienne, of their projects and their preparations. He recounted the adventure, the first steps in the grotto, the wall they had to climb, the chasm, the innumerable beauties it contained. His vocabulary was insufficient to give an idea of what he had seen down there underground. The four auditors did not lose a word, they were so rapt up in the narration. He told them of the long wait in the night, the anguish, the coming of Fallot which renewed their hope. He did not forget to recall Etienne’s queer prayer, which had the effect of amusing his parents greatly. Neither Grandfather nor Francine laughed; they remained silent and even appeared moved.

The day passed quietly like a magnificent August day. John Paul had risen for the noon meal, and in the afternoon he rested, stretched out under the plane trees as Mama had ordered. He followed the comings and goings of Francine who was always busy; she never stopped a single instant. Each time she passed she regarded the young Parisian with a pleasant smile that meant: “Be patient a little while longer!”

In the distance one heard the woodsman’s axe and the hours that the clock tolled out slowly.

“It is strange,” thought John Paul somewhat troubled, “Papa and Mama do not seem to take the prayer of Etienne seriously. Nevertheless!”

About six o’clock when the sun was approaching the horizon, John Paul saw his dear friend Etienne appear, accompanied by Fallot of whom he had heard no news. He walked briskly. The two children were very happy to see each other. They hugged each other; then talked a long time of their adventure while John Paul’s hand passed again and again over the back of the dog.

(To be continued)





# PULSE and POINT

## OF CONTEMPORARY NEWS

Selected by the Editor

**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

**WHEATON, ILL.** Teen-age delegates from the United States, Canada, and several nations overseas will be challenged to take advantage of today's opportunities to "win the world for Christ," at Youth for Christ International's 15th annual convention, June 28-July 12, at Winona Lake, Ind., according to Dr. Ted W. Engstrom, YFCI president.

**GENEVA.** In memory of John Calvin's birth 450 years ago, the World Presbyterian Alliance is planning a summer-long "Festival of Sound and Light." Commencing May 31, the spectacle will be repeated "every fine night" all summer in front of the Reformation Monument, a wall set off by statues of four prominent reformers: Farel, Calvin, Knox, Beza, and other figures of the Reformed faith in Europe. These statues will be bathed in lights, while recorded voices in various languages tell the story of the reformation. Other events planned are a Sunday morning rally at the Reformers' Monument to be inaugurated by music of 16th century Geneva, psalms, and the Swiss premier of a new film on the Reformation by the well-known French director, Roger Leenhardt.

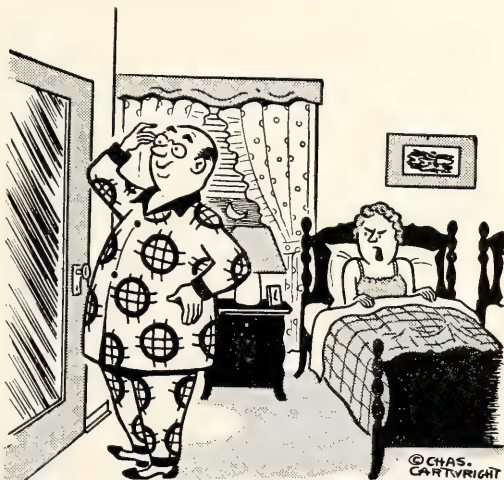
**MINNEAPOLIS.** Some 7,000 homes in this city are being invaded during a six-week period. But there's no alarm, for the invading forces are "God's Invasion Army." Composed of 26 young people from ten states and Canada, representing the home missions board of the Baptist General Conference of America, the "soldiers" in this unusual army will ring doorbells and knock on doors in personal evangelism, and also conduct children's meetings. Perhaps more important, from their viewpoint, is the training they will give to lay volunteers to carry on the visitation team after the "army" has moved on.

**VATICAN CITY.** Pope John XXIII recently washed the feet of 12 poor men, thereby reviving the ancient papal custom of laving the feet of the poor. The custom was practiced by pontiffs long ago when beggars were brought in from the streets of Rome for the ceremony. In pre-Easter rites on "Holy Thursday," the pontiff washed the feet of 13 priests representing the 12 apostles and Christ himself.

**ADDIS ABABA.** The bandit who murdered a Swedish woman

missionary last September has been caught here, according to Ethiopian authorities. He was captured near the capital city where he killed Miss Anne-Greta Stjarne, 31-year-old representative of the Swedish Evangelical Mission. Miss Stjarne's father wired Emperor Haile Selassie stating that he did not wish retaliation for his daughter's death, but he was praying that the bandit might have an opportunity to find his way to God.

**LONDON.** Critical losses among churches in Red China have been reported in the United Kingdom by the Standing Committee of the Conference of Missionary Societies. They indicate that a process of compulsory unification of the major Protestant denominations is going on, that local congregations are diminishing, and that unused church property is being turned over to the state. The report says of 65 church buildings in Peking, only four remain. Between 12 and 23 of Shanghai's 200 churches are still open.



REV. TWEEDLE, D.D.

"How'd you feel if you got caught in those things on Judgment Day?"

The effect would be highly decorative—but we all need to worry about what we are **INSIDE**, more than what we are wearing outside, on that last day. For none of us shall be judged by our wit, wealth, or beauty, but by our faith alone. Faith expressed in terms of our love for God and our fellow man.

BERNE, IND. Irvin Miller, pastor of Bethel Brethren Church, was among the 120 who left Apr. 8 on a prophetic Bible tour of the Holy Land. This tour is sponsored by the American Association for Jewish Evangelism.

WHITTIER, CALIF. Dale Henry has resigned his pastorate at Temple City and has accepted the associate pastorate of the First Brethren Church. Lewis C. Hohenstein is the pastor.

FREMONT, OHIO. Rev. Gordon Bracker presented his resignation to the Grace Brethren Church Apr. 8.

GLENDAL, CALIF. A special prayer conference has been planned to be held Apr. 29 to May 1, at the First Brethren Church with Armin Gesswein, director of the Revival Prayer Fellowship. Gerald Polman is pastor.

FORT LAUDERDALE, FLA. A branch Sunday-school was organized by the Grace Brethren Church, Apr. 12, about eight miles from the Grace church in a new housing area. There were 70 in the initial attendance, and six decisions for Christ were made. Sunday morning services started Apr. 19 with the view to establish another Brethren testimony. Ralph Colburn is the pastor.

CLEVELAND, OHIO. Raymond E. Gingrich, Jr., licensed Brethren pastor, and student at Western Reserve University, had his apartment entered Mar. 19 by thieves while he and his wife were at their respective schools. About \$750 worth of clothing and equipment were taken. The Fairlawn Brethren Church of Akron, Ohio, have been helping them financially in their time of need. Brother Gingrich and his wife are looking toward the mission field as medical missionaries as the Lord may lead.

## In Memoriam

**Mrs. Margaret Lucas**, mother of Mrs. Charles Sumey, went to be with the Lord, April 4. She was a long time, faithful member of the First Brethren Church, of Uniontown, Pa.

—R. Paul Miller, Jr., pastor

**Mrs. Martha Chillson**, 66, went to be with the Lord Mar. 22. She was a faithful member of the First Brethren Church, Clay City, Ind., where she will be greatly missed.

—Edward Bowman, pastor

## Ain't Got Time

Ain't got time to go a-fishing;

Ain't got time to relax;

Ain't got time to sit a-wishing;

Got to pay my income tax.

Ain't got time for my family;

Hardly know the children's names;

Ain't got time to sit and listen

To their tales of childish games.

Ain't got time to romp and play;

Ain't got time to go to church;

Go to work fourteen hours every day;

Can't leave my business in the lurch.

Ain't got time for mirth or laughter;

Ain't got time to eat or drink;

Ain't got time for the hereafter;

Ain't got time to sit and think.

Ain't got time to hit a golf ball;

Ain't got time to sink a putt;

Got to give my very all

To keep the wolf from my hut.

Ain't got time for a vacation—

That's all foolishness anyway.

I can get my recreation

Doing things that bring in pay.

Ain't no one can take my place;

Ain't got time for story or fable;

Think I'll have to step up my pace;

Got to make it while I'm able.

Ain't got - - -

**Good Morning, Gabriel**

(Anonymous)



GN MISSION ISSUE

MAY 2, 1959

*Brethren*

# *Missionary Herald*



# Late News From Around the World

**Bangui, Central African Republic**—A plane crash on Easter Sunday claimed the life of Barthelemy Boganda, Premier of the Central African Republic (formerly Oubangui-Chari province of French Equatorial Africa), and eight other persons. It was necessary for a rescue party to hack through miles of dense jungle to reach the wreckage at a spot about fifty-five miles from here. Boganda, age 48, was a popular leader of the people of the new republic, and sympathetic to the missionaries. Prayer is particularly requested concerning a successor and the future of our Mission.

**Huntington Park, Calif.**—Mrs. Wayne Beaver and youngest son, Danny, arrived here April 14, coming before the rest of the Beaver family because of the serious illness of Mrs. Beaver's mother, Mrs. Hope Wolf. The Beavers were due for furlough in the fall of 1958 but were remaining in Africa until this summer so that they and the Marvin Goodman family might travel home together for furlough.

**Rio Tercero, Argentina**—Special meetings were held here at Easter time with Rev. Lynn Schrock as the speaker. There were three first-time decisions and five baptisms; others are waiting to be baptized.

**San Juan, Puerto Rico**—The Maxwell Brenneman family, missionaries, are now at home at 527 Calle Escorial, Caparra Heights, San Juan, Puerto Rico.

**Don Bosco, Argentina**—Missionary Solon Hoyt is using a plan of ten lessons in the homes of new believers to build them up spiritually. He reports great blessings.

**Bangui, Africa**—Another congregation has been started in this city, this one being in the Gbaya quarter. The first service was held February 1, and during the first two months the services averaged 350 in attendance. A faithful pastor is needed for this new work.

**Corral de Bustos, Argentina**—Rev. and Mrs. Donald Bishop and family, the missionaries at this station, will leave for furlough near the end of May. They will fly directly from Buenos Aires to Seattle, Wash., and go to Mrs. Bishop's home at Sunnyside.

**Winona Lake, Ind.**—The missionary rallies for 1959 will be completed in this month of May with the teams appearing in the Michigan, Iowa, and Midwest districts. Rev. and Mrs. J. Keith Altig are in the Northwest for several weeks of visitation work.

**Washington, D. C.**—There are 80,000 Moslems in the United States, according to Khalil Ahmad Nasir, Ph.D., editor of the quarterly magazine **Muslim Sunrise**, published by the Ahmadiyya Movement in Islam. Dr. Nasir also stated that there are mosques in Washington, D. C., New York City, and Detroit. Groups of Moslems are meeting in many other cities in homes and rented halls.—EFMA Missionary News Service.

**Sudan**—Opposition to Christian missions continues to be manifest in this nation. The order which closed the medical work of the Africa Inland Mission was followed by another ordering Dr. Reitsma to leave the country. The Governor of Equatoria Province wrote to Dr. Reitsma giving the following explanation: "It is now the policy of the government of the Republic of the Sudan to undertake by itself the medical services required by its citizens which was previously done by religious missions. . . . Since this policy necessitates confining your medical work to the members of your mission, and since that does not provide sufficient work

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# MISSION OFFICE MEMOS

By Russell D. Barnard

## We Are Encouraged—

Your general secretary and Brother Clyde Landrum have just returned to the office after several months in the mission fields of Europe and Africa, and then with missionaries on furlough, have spent some months in the visitation of many of our Brethren churches. This ministry in the churches will be continuing through the month of May. We are greatly encouraged. I believe we can all testify to a great interest in foreign missions in our

Brethren churches. Some places have been less interested; usually they have been less informed. The stories of the victories in our foreign fields cannot be told without implanting in our hearts a desire to do more for the Lord in making His precious Word known to the multitudes of the lost.

Traveling from one to four months each year in church visitation is not an easy work; yet if we can believe the comments given to us by hundreds and hundreds of our Brethren people, it is a blessing to them. If so, we are satisfied.

## May, May or May Not—

—end your foreign-mission giving for 1959. It does end the period of special promotion and appeal which continues throughout February, March, April, and May. We trust it doesn't end our foreign-mission giving for this year. Should our present giving reveal anything as to totals for this year, we would be failing terribly. How can we fail, when the opportunities and responsibilities are so great! Although the period of special emphasis will have passed, the pressing need continues.

Many of our Brethren people now plan so that their mission giving is a week-by-week arrangement throughout the entire year. This is a helpful plan, since all mission expenses continue on just that basis. Just a nickel a day—thirty-five cents per week—by **all** the members of our Brethren churches would care for all of our foreign-mission needs for this year. Is there a member of The Brethren Church who couldn't possibly give a nickel a day toward

the saving of the lost millions of the world?

In recent years our December receipts for foreign missions have been large, exceeded only by possibly one other month in the year. Our people set prayer goals and look to the Lord to supply before the end of the year. As Christians we take stock of our giving as we come to the end of the year to be sure we have done for each part of His work what He would have us to do. To be sure we will come to the end of the year with joy in our Christian giving, the best way is to give liberally, and as the Lord has prospered, throughout the entire year.

It is just as reasonable that we **give** throughout the year as that we **pray** throughout the year. We trust none of our Brethren people would think of praying for our missionaries in February, March, April, and May, and then leave them to their own resources during the rest of the year. As we pray regularly, the Lord will impress upon us that we should regularly show our interest in some tangible way.

## Reporting in—

We would greatly appreciate it if the so-called Easter Offering for foreign missions might be sent to our office by the first of July. Many churches are now finding it a matter of convenience to send in their accumulated foreign-mission offerings at the end of each month or quarter. To have it done this way is a very great assistance to us. Lists of donors may be sent in with each offering, or the list may be kept and sent in at the end of each quarter.

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for you, and as your presence also causes you embarrassment with your customers which may lead to implications, your presence in Equatoria Province will no longer be justified, and you were therefore asked to leave Equatoria Province."

Further regulations issued by the Sudan Government have curtailed missionary activity and are an urgent call to prayer. Many missionaries are not permitted to travel without government permission. All literacy classes carried on by missions must be stopped.—EFMA Missionary News Service.

**Haiti**—Radio station 4VI of the West Indies Mission, Cayes, Haiti, is broadcasting on a regular schedule now, although much remains to be done on the buildings and equipment. The present schedule consists of six hours of daily broadcasting and fourteen hours on Sundays. The ministry has been so immediately effective that the local Roman Catholic bishop has found his forbiddings ineffective and now intends to erect his own station.—Foreign Missionary Radio, as in EFMA Missionary News Service.

# The Entrance of God's Word

By Mrs. Harold Dunning

One of the initial problems of any teacher anywhere is to learn to recognize his students quickly. In the Central African Republic there is one earlier problem which the teacher faces when she tries to seat the new women alphabetically.

Is the lady's name **Douba** the way it reads on her card, or **Ngdouba** which seems to be the way she tells you to pronounce it, when she realizes you are trying to come as close to saying it correctly as your foreigner's ear and tongue will permit. Is the name **Peifei** or **Kpeifei**? **Dome** or **Nlome**? And so on and on. One way out of the dilemma is to keep all records of the name in the way it was first written and arrange the students accordingly. Sometimes it helps, though, to spell the name in your own roll book the way it sounds to you in order to approximate as quickly as possible the correct pronunciation.

But how does one go about recognizing the women themselves? In the States one can say: "She's the girl with red hair and blue eyes," or, "Her hair is blonde and it curls . . ." Here their eyes are always dark brown, hair dark, and curly! Clothing and accessories do not change with great frequency out here, so it is fairly safe to depend on that as an aid at the beginning. Of course, there are always some who are outstanding because of personality, and one comes to know them almost at once.

## ABOUT OUR COVER:

This photo by missionary "Amazon Bill" Burk shows his boat, the **Vamos**, arriving at a home on the **Illa da Barra** (Island of the Bar) where a night meeting is to be held, and where the missionary will sleep in his jungle hammock until returning home the next day. Brother Burk makes regular weekly runs to a number of these Amazon islands, isolated from any other gospel contacts.

Often one asks if it isn't easier to teach the women than the men. That is a moot question. There are certainly more hindrances and drawbacks in teaching the women. Neither is it as stimulating a class because they do not have the background of study that their husbands have. Also, they are more shy about asking questions and seem almost stolid in contrast to their more expressive husbands.

The women's classes have many more absences than do the men's. It is not merely that women are more frail physically (and right here some would add, "They are more frail mentally, too!"), but most of them are mothers. There is so much sickness out here among young children that it seems to be a rare day when there is not one absence among the mothers.

Another difficulty is that while the only requirement for entrance is that they be able to read without missing more than one-fourth of the words, the teacher nevertheless begins with many different levels of learning. Some can barely read, and there is usually one who can't read at all. This is supposed to be because the husband is exceptional material, has a great desire to preach, and is badly needed in his field. An increasing number each year read with facility and comprehension, and a few not only read but also write! These are the ones who can make the most progress, of course, as well as being the easiest to teach.

Where do they get this preliminary training? They receive it at elementary Bible schools taught for a number of months each year on different stations. Only those who have taught adults who are ignorant of all "book-larnin'" can appreciate how difficult it can be. When some come here who seem especially slow, it always helps to remember how far they have come already.

It is so easy to take too much for granted. You soon learn you

can't count on their knowing even some of the commonest facts of the Old Testament. For instance: "You have heard of the patience of Job." It always pays to ask: "**Have** you heard of Job?" Often you must tell the story before you can go on.

These African women don't always learn **what** we want them to, but they do learn to know the missionaries, and what kind of answers they like. They know, for instance, "believe on the Lord Jesus Christ" and "salvation is by grace" and "preach the gospel to all people" are things that are stressed. So these become stock answers to give whenever one is just guessing. It is surprising how often it turns out to be right!

Unfortunately, one of these answers came amiss in the case of the woman who was a member of a class being quizzed on Genesis. "What was the first thing Noah did after God let them out of the ark?" Silence, and apparently deep thought; then came the bright answer: "He preached to all the people." That is why a missionary needs a sense of humor!

In a class in the Book of Acts, the missionary spent the hour drilling in review for a test. At the end of the period one of the women asked: "Is this exam going to be on Acts?" That is why a missionary needs patience and gentleness.

These women out here get just as nervous and confused at test time as any other group of students the

(Continued on page 278)



Women's conference group—natives and missionaries.





Lois Ringler



Evelyn Schumacher

## READY TO SAIL!

Miss Lois Ringler and Miss Evelyn Schumacher are accepted candidates for missionary service in Africa, having been set aside in a dedication service at the last national conference. Their plan is to go to France for an extended period of French language study, and then proceed to Africa for a teaching ministry. They are scheduled to sail from New York on May 8, on the S.S. **United States**.

No outfit appeal was put out for these young ladies. Their home churches asked for the privilege of supplying the funds for the complete outfits for these missionaries-under-appointment. Miss Ringler's home church is the First Brethren Church of Johnstown, Pa., and Miss Schumacher's is the Bethel Brethren Church of Osceola, Ind. These churches are to be commended for this gracious undertaking. However, although no outfit appeals are being made for these two, prayer reminders for them will be supplied to our churches in the near future.

Please pray for these new missionaries. Our Heavenly Father has called them, and He will guide them as they go. May His abundant blessing be theirs!

---

## Puerto Rico Work Begins . . .

We've started! March 22 was a red-letter day for the Brethren in Puerto Rico. Our meeting place is the 32-foot by 50-foot covered patio adjoining the DeVos home. Four long benches have been constructed for our "pews." The Lord has provided a Lester spinet piano—but until it is delivered, Michelle DeVos' accordion is our musicmaker.

At 9:45 a.m. we began to gather at the home of the DeVos family (formerly members of the Third Brethren Church of Philadelphia). By 10 o'clock, twenty-four were ready for Sunday school—twelve children and twelve adults. Pastor Brenneman led the adults in a study from "Bible Truths," while the children gathered in the front room and enjoyed the Wordless Book story and song.

Our morning worship began at

11:00. The entire service was in English. We praise the Lord for two Puerto Ricans who came to fellowship with us. Of course, the sun shone and would have "baked us out," but the Lord sent breezes at the right time to cool us off.

We also had visitors in our first church service—to the delight of the children. Into the open patio walked a mother hen followed by eight tiny chicks. (At least there was a mother who set the example by bringing her children to church instead of sending them!)

The attendance of the Sunday school and church was the same—no exodus after Sunday school. We pray that this shall continue.

A church sign will be erected and placed out in front of the DeVos home. This we believe will bring in English-speaking people.

We praise the Lord for the faithfulness of the Adams family, and the invitation of the DeVos family to meet in their home. Because of them and because of your prayers, a Brethren testimony has been started on the island of Puerto Rico.

Our morning worship ended in true Brethren style—no one seemed in a hurry to leave. Just to stand around visiting and rejoicing in the Lord seemed to be the only thing to do—and we did it.

Pray with us as the seventh mission field of our church is opened for our Lord and Saviour.

—Maxwell Brenneman

(Editor's note: Since this article was received, word has reached the office that a later Sunday service had an attendance of thirty-four.)

# The High Cost of Lower Education

By Mrs. J. Keith Altig

In this land of Brazil where many are still illiterate, a good education is becoming more essential, and the percentage of those who can read is growing. The public schools are so overcrowded that there are many pupils who are refused entrance when school starts each year. Even though it is mandatory that they go to school, they remain at home another year. Thus their minds are undisciplined sometimes until they are eleven years of age.

I was amazed at the age level of the pupils of the primary school here when I began to make out the statistical report for the State Department of Education. In our school, which has four primary grades, the average age of the beginning pupil is nine. The age range is from six to sixteen in the first four grades, which are comparable to our first eight grades.

There was also quite a shock to pupils and parents alike this past year because only about one-eighth of the pupils in the public school passed the fourth or fifth years to be able to enter into the secondary school. When the percentage is so high, where should the blame be

fixed? Naturally, we think the answer is the educational system.

Consequently, we are trying to maintain a school of good quality, but at the same time with all Christian teachers. This is very difficult because qualified teachers are hard to find and qualified Christian teachers almost nonexistent.

Our report on the school this year shows the cost of educating one pupil for a whole year, including his uniform, one pair of shoes, and a glass of milk each day, is about one dollar a month or twelve dollars a year. This seems very small compared to the cost in the United States, but in the Amazon Valley where salaries are so low and food prices so high, the father can barely afford to pay for the education of his family.

When the wage earner makes about twenty-five dollars a month for a family numbering from five to ten children, it becomes a serious matter to give half of one month's salary for only one child's annual education. The solution for them is the free education, but not really a solution because all children will not be accepted, and many will not

pass when they have studied the whole year.

One other important consideration for our believers is the Christian influence they receive here in our school. The public schoolteachers ridicule the believers, and the padre makes it rather hard on those who do not attend his regular catechism classes.

Our Foreign Missionary Society believes in the Christian day school enough to pay the teachers' salaries, which is the largest expense of the school. The salaries of all four amounted to about \$570 for the whole year. When I think of how little it costs to educate one child, I wonder if there could be some scholarships made available to those who are believers or to some who are very poor. If so, one who provided a scholarship could have direct contact with the pupil if he desired, either by picture or letter or both. If there were many such, it would also relieve some of the burden of the Foreign Missionary Society.

Please pray for our school and especially for the teachers that we may, above all, maintain a good Christian testimony at all times.

## THE ENTRANCE OF GOD'S WORD

(Continued from page 276)

world over. Besides, tests in themselves are a new and rather terrifying thing. To help her class, a missionary said one day: "Now write down first the answers you know. Then go back afterwards, think over the ones you find more difficult, and write them." When she corrected the papers, she was amazed to find some of the brightest women giving the most incorrect answers. She was sure they knew better, so she asked for an explanation, and got this bewildering answer: "Madame, you know you said to write first the ones we know." So if they didn't know numbers one and two, the answer for number three went in the first blank, and so on down the page. That is why a missionary needs

long-suffering and understanding for the people she has come to serve.

Suppose you are listening to a certain woman read. She starts off easily. The trouble is that what she is reading so fluently bears **no relation at all** to the words she is looking at. Just as you are about to stop her, she interrupts herself and, pointing to a word on the page, says: "I don't know that word." You tell her, "This is a test, just do the best you can." Without a change of tone she reads on: "This is a test just do the best you can, and he said unto them soon I will come believe on the Lord and preach the gospel to everybody." Now is the time to exercise your self-control! Love and perseverance, too.

This woman has been taught reading for years. She isn't stupid about things not academic; in fact, at times

she shows remarkable shrewdness. She seems to be a good wife and mother. One has wondered if her husband is partly to blame. He doesn't "hold" with women knowing too much about books and such.

We long for these women to acquire knowledge and grow in wisdom so they can take the place God intends for them out here. Unfortunately, it is often the case anywhere that "a little knowledge puffeth up." It has been said that knowledge like timber needs to be seasoned.

These women need your prayers that as they learn they are free indeed in Christ Jesus, that there is no longer any bond nor free, male or female, but that all are one in Christ, that they may manifest their new-found knowledge in a walk of love and meekness before their families and friends.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Boys and girls, these pictures were sent to us by Mrs. Kenneth Felthoff, the superintendent of the Children's Department of the Peru Brethren Sunday School at Peru, Ind. Here you see some of their Missionary Helpers and the display that they had last year. See the missionary map on the wall, and the hut bank village on the table. From left to right the girls are Susan Felthoff, Susan Burgan, Beverly Runkle, and Gloria Bryant. The boys: David Felthoff, Gary Sebree, and Billy Bowman. Rev. George Johnson is their pastor.

## KNOWING YOUR MISSIONARIES

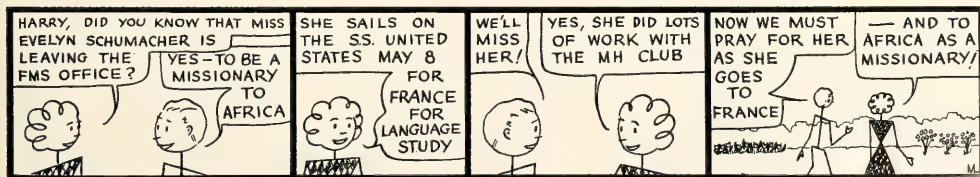


This MH group from the Calvary Brethren Church of Dayton, Ohio, is really interested in our missionaries. Mrs. Maynard Smart, their leader, tells us that the first Sunday of each month is missionary Sunday in their church. The boys and girls have a good program which includes (1) Scripture, (2) Prayer for the missionaries, (3) Missionary offering while the MH song is sung, and (4) Missionary story. We are happy for these fine Missionary Helpers, too.



Here is Miss Florence Bickel. It was in January 1923 that Miss Bickel first sailed for Africa. She worked as a nurse at the Bellevue station most of the time. Miss Bickel returned to the United States in March 1958 and is now retired. She lives at the Missionary Residence at Winona Lake.

## MARY MISSIONARY—



By  
Jean-Louis  
Steudler\*



Mr. Steudler and his class; Chantal Steudler at lower left.

## WHY GO TO AFRICA?

Why go to Africa? This is a question we heard frequently in Switzerland. When we let it be known that we were going to Oubangui-Chari, many people asked themselves, or us, this question.

"What are you going to do over there?" was another question. And the most talkative added: "Isn't there enough work to be done right here?" Some good friends said, "Go, but don't go too far," just as Pharaoh had said to the Israelites at the time of the Exodus.

For all these comments, we needed to find a clear answer, a trumpet call not uncertain. To find this answer, let us take a look at the spiritual condition of Europe. Certainly, it is not very good, and in our little country of Switzerland, it is no better than elsewhere. The present generation is more and more attracted by the powers of darkness and by the "spirit of this present evil age" (*je ne peux pas placer la citation*). Young people especially are drawn on all sides by activities which at first glance seem much more interesting than the Christian life. But how many bitter awakenings, how many disappointments there are among these same young people! Nevertheless, we must not forget one important fact, a fact so important that it can determine our calling. Here it is in a few words:

All these people—French, German, Italian, Swiss—are not left to

themselves. In every city there are centers of evangelism, and there are Christian bookstores. Besides, every year brings special campaigns for a week or two, sometimes more. There is advertising through posters and newspapers. There are therefore many occasions for the seeker to find the truth. There are no excuses!

But the African? I can only quote the words of the Apostle Paul: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15). They have not known the civilization of Europe and of America, which brings much evil but which has also been a means of propagating the message of salvation. Above all, they do not have compulsory schooling for each child so that each can learn to read. And how can they be established in the faith if they cannot read the Bible?

It is for these reasons that we rejoice to see all that the Mission has accomplished in the Republic of Central Africa. But the job is still a long way from being finished! The Africans, Christian or not, still need our service, our testimony. We must hasten while it is "a time accepted . . . the day of salvation." Do you know that in Egypt, where we spent ten years, this time is past? That after a long period of peace and

prosperity for missions, the night came swiftly, in the space of a few years? It is a remarkable fact that in the last few months Bible colporters were selling up to one Gospel a minute. We believe that all this seed will not return to Him void.

Here in the Central African Republic there is still complete freedom to witness and to establish autonomous churches on a solid foundation. Let us take advantage of this opportunity.

It is this that we hoped to do in accepting the offer of the Mission, in responding to the need for Christian teachers. The fact that we were engaged by an American mission also occasioned many objections in our country; but we wish to testify to this, that we have been agreeably surprised by all that we have seen and heard, both at Yaloke and on the other stations. Everywhere we have been most kindly received. This shows once more that when our fellowship is in Christ, there are no differences of nationality or race.

Thank you, every one, most sincerely for the welcome extended to us, and for having adopted us so quickly as one of your own. And we are very happy to be able to get acquainted with each of you through this magazine.

(\*Worker in the French School of the Mission Evangelique, Yaloke, Republic of Central Africa)



# STANDING OF THE CHURCHES

## Showing Percentage of Increase of the

## 1958 Foreign Mission Offering Over That for 1957

### THESE CHURCHES INCREASED 100% OR MORE—

1. Seal Beach, Calif.
2. San Diego, Calif.
3. Parkersburg, W. Va.
4. West Covina, Calif.
5. Middlebranch, Ohio
6. Virginia Beach, Va.
7. Rialto, Calif.
8. Ranchos de Taos, N. Mex.

### THESE CHURCHES INCREASED BY 99% OR LESS—

	Percentage
9. Grandview, Wash. ....	99
10. Honolulu, Hawaii ....	94
11. Winona, Minn. ....	89
12. Montclair, Calif. ....	77
13. San Jose, Calif. ....	60
14. Flora, Ind. ....	59.6
15. Bell, Calif. ....	59.4
16. Kittanning, Pa. (North Buffalo) ....	57
17. Cleveland, Ohio ....	54
18. Mansfield, Ohio (Grace) ....	52.9
19. Leesburg, Ind. ....	52.3
20. Fort Lauderdale, Fla. ....	51.6
21. Sidney, Ind. ....	51.5
22. Cheyenne, Wyo. ....	46
23. Dryhill, Ky. ....	43
24. Winona Lake, Ind. ....	42.35
25. Wheaton, Ill. ....	42.31
26. Lansing, Mich. ....	41
27. Conemaugh, Pa. (Pike) ....	40
28. Artesia, Calif. ....	38
29. Hagerstown, Md. (Grace) ....	35.4
30. Dayton, Ohio (North Riverdale) ....	35.1
31. Kokomo, Ind. ....	34
32. Leon, Iowa ....	31
33. York, Pa. ....	29
34. Dayton, Ohio (First) ....	26.6
35. Radford, Va. ....	26.3
36. Wooster, Ohio ....	26.1
37. Fillmore, Calif. ....	25.8
38. Whittier, Calif. (Community) ....	25.2
39. Cedar Rapids, Iowa ....	24.9
40. Covington, Ohio ....	24.2

41. Ankenytown, Ohio ....	22
42. Alexandria, Va. ....	19
43. Listie, Pa. ....	17
44. Bellflower, Calif. ....	16
45. Taos, N. Mex. ....	15.8
46. Grafton, W. Va. ....	15.4
47. Fort Wayne, Ind. (Grace) ....	12
48. Buena Vista, Va. ....	11.2
49. Accident, Md. ....	11.1
50. Cuyahoga Falls, Ohio ....	10.5
51. Hagerstown, Md. (Calvary) ....	10.3
52. Peru, Ind. ....	9
53. Modesto, Calif (La Loma) ....	7.5
54. Ashland, Ohio ....	7.3
55. Arroyo Hondo, N. Mex. ....	7.2
56. Elkhart, Ind. ....	6.8
57. Altoona, Pa. (First) ....	6.4
58. Portis, Kans. ....	5.8
59. Berne, Ind. ....	5.3
60. Whittier, Calif. (First) ....	4.9
61. Limestone, Tenn. ....	4.2
62. Covington, Va. ....	4.0
63. Long Beach, Calif. (Los Altos) ....	3.8
64. Washington, D. C. ....	3.1
65. Oxnard, Calif. ....	2.8
66. La Verne, Calif. ....	2.3
67. Englewood, Ohio ....	1.9
68. Palmyra, Pa. ....	1.5
69. Chico, Calif. ....	1.4
70. Paramount, Calif. ....	.9
71. Beaver City, Nebr. ....	.23
72. Alto, Mich. ....	.21
73. Phoenix, Ariz. ....	.20
74. Long Beach, Calif. (First) ....	.20

### CORRECTION ON PER CAPITA GIVING REPORT

in April 4, 1959, Foreign Mission issue of the *Missionary Herald*, Cedar Rapids, Iowa, should be \$11.93 instead of \$1.19 as reported. This places them 53 in the list instead of 159.

# Newspage

Compiled by the editor

**\*PHILADELPHIA, PA.** In 1917 a young Austrian Jewess came to America. Shortly after her arrival because of circumstances she needed a loan of \$100. The loan was made to Mrs. Ethel McAdams. Recently she died, and in her will she left the Third Brethren Church \$10,000. Robert D. Crees, pastor, tells the full story in the next issue of the *Missionary Herald*.

**OSCEOLA, IND.** Gerie Weaver has been named salutatorian of the 1959 graduating class at Jamestown High School, Elkhart, Ind. Weaver is the son of Rev. and Mrs. Scott Weaver. His father is the pastor of the Bethel Brethren Church here. Weaver has won letters in football and track and is currently vice president of the student council. He plans to enter Grace College in the fall of 1959.

**NOTICE.** Upon the resignation of Rev. Russell H. Weber as secretary-treasurer of the Board of Ministerial Relief, Rev. W. H. Schaffer, 215 Arthur St., Kittanning, Pa., has been appointed to fill the unexpired term. All money and communications should be directed to Mr. Schaffer. Tel.: Liberty 3-8731.

**WOOSTER, OHIO.** The request of John Smith made before his decease has been honored by his son, and a note for \$750 made to the First Brethren Church during the building campaign has been canceled. Kenneth Ashman is pastor.

**ALTOONA, PA.** A farewell party was held Apr. 2 for Pastor and Mrs. Ward Tressler. One hundred and fourteen members and friends of the Grace Brethren Church were present.

**SEAL BEACH, CALIF.** On Apr. 12 there were 165 present for Sunday school at the Seal Beach Brethren Church. This is over 82 percent of the enrollment. The first quarter of 1959 showed increase in all departments.

**SAN BERNARDINO, CALIF.** Decisions for Christ were made at every service during the recent evangelistic meetings Mar. 22-29, at the Grace Brethren Church. Leo Polman was the evangelist, and Lyle Marvin is pastor.

**FORT LAUDERDALE, FLA.** Architects are working on plans for a 3500 square foot addition to the Grace Brethren Church. The new quarters will be a second floor of the present Sunday-school building. A branch Sunday-school has been started eight miles from the present church. A new attendance record was set Mar. 22 with 285 present and Mar. 29 with 337 present for Sunday school. Ralph Colburn is pastor.

**SPECIAL.** Dr. Charles Ashman is available for special meetings and Bible conferences. Address him: 803 S. Lolita St., West Covina, Calif.

**ORLANDO, FLA.** If any Brethren folk are known to be living in the Orlando (Fla.), area, please send their names to Rev. Ralph Colburn, 1118 NW 18th Court, Fort Lauderdale, Fla.

**CHANGES OF ADDRESS:** Rev. Dale Henry, 7833 Wellsford Dr., Whittier, Calif.; Rev. Maxwell Breneman, 527 Calle Escorial, Caparra Heights, San Juan, Puerto Rico; Rev. Carlton Fuller, R.R. 8, Box 388, Roanoke, Va. Please change Annual.

**YORK, PA.** Secretaries of district ministeriums are requested to mail at once the names of ordained and licensed ministers who are recognized in each district. This material should be mailed to Dr. Herman Koontz, vice chairman of the National Fellowship of Brethren Ministers. Full cooperation is needed to produce an accurate listing. Send all material to Dr. H. W. Koontz, 1408 Dartmouth Road, York, Pa.

**MANSFIELD, OHIO.** All records are being broken at the Woodville Grace Brethren Church, M. L. Myers, pastor. Attendance on recent Sundays for morning worship services have been as follows: Mar. 8, 156; Mar. 15, 161; Mar. 22, 168; Mar. 29, 276. The average for 1958 was 204.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the *Missionary Herald* grants a weekly award to any individual who is the first to send to the *Herald* offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the *Missionary Herald* bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Robert D. Crees  
112 W. Godfrey Ave.  
Philadelphia, Pa.

**BELL, CALIF.** Emlyn Jones, pastor of the Bell Brethren Church, has been elected president of the Tri-City Ministerium, and as president delivered the message at the Easter sunrise service.

**ENGLEWOOD, OHIO.** A new attendance record was established Mar. 29 at the Englewood Grace Brethren Church with 267 present for Sunday school and 271 for the morning worship. The enlarged auditorium was well filled. Lon Karns is pastor.

**PARAMOUNT, CALIF.** The Paramount Brethren Church contributed \$450 toward the trip of their pastor, Rev. John Mayes, to the Holy Land. He is now with the group of Brethren which left Apr. 6 to tour the Bible Lands.

**WATERLOO, IOWA.** Charles Henry will serve as the summer assistant to Pastor John Aeby of the Grace Brethren Church. Charles is a student in Grace College.

**WINONA LAKE, IND.** Rev. and Mrs. A. D. Cashman will soon close their ministry in the Long Beach (Calif.), area, where they have been for the past three months, and will then return to their home here.

**NOTICE:** Reprinted tracts now ready for distribution by the *Missionary Herald* are: "I'm So Sorry" by Robert Crees; "Freemasonry and Christianity" by Alva J. McClain; "What Is The National Fellowship of Brethren Churches" by L. L. Grubb; and "If I Wash Thee Not" by Charles Mayes. Quantity prices on request.



# What Makes Our Home Wonderful?

By Arvid F. Carlson\*



Someone has well described a "home" as "a little corner of the very bosom of God, where faithful souls are held close to the infinite Father-heart, and carried safely to the home above." How important then is our task of making our homes the most wonderful places on earth. If, as Victor Hugo wrote, A house is built of logs and stone, Of tiles and posts and piers; A home is built of loving deeds That stand a thousand years, we have a God-given responsibility to fashion our own homes according to the indestructible pattern of divine wisdom and love. We cannot afford to trifle with our task.

## Homes Do Not Just Happen

Homes do not just happen. They are the result of perpetual thought, discipline, prayer, and action. They can be either a "bit of heaven" on earth or "hell" within four walls. One of my former Sunday-school pupils, who came from a broken home, said: "If my mother is in heaven, I do not want to go there." We are told that there are "two inescapable things—memories of home, and of the love of God." Tragic is that life whose memories of home are but haunting shadows of bitter childhood experiences! On the other hand, even the most ungrateful child sometimes will feel urged to rise up and call his home blessed if it provided him with fragrant reminiscences of a happy homelife.

## Family Fellowship

The question immediately before us is, How can we make our homes wonderful? What factors will con-

tribute to the creation of the place which we believe is "more than a house"? In answering the question, we must first of all consider the matter of family fellowship. One of the saddest commentaries of our time is the separateness and compartmentalization of family life, not to say anything of the same situation in society itself. Today's families, although smaller, are less a unit than in the past. The craving for real family fellowship has largely ceased. Children seem to thrive as well away from home as in the home. To some degree the answer lies in the manifold diversions available to the present-day family. The old-fashioned home was not in competition with every bit of clatrap out of the world. Life patterns were more simple. "The Cotter's Saturday Night" was no rarity, as seems to be the case today.

Our sensate society dotes on increasing portions of sensational entertainment. Our homes have taken on a dull atmosphere in the minds of our children. Their thoughts are similar to those of the young lady who was approached by a real estate agent regarding the purchase of a house. "Why should I need a home?" she asked. "I was born in a hospital; educated in a college; courted in an automobile; married in a church; I take my meals at a restaurant; spend

my afternoons playing bridge and my evenings at the movies. When I die, I will be buried by an undertaker. All I need is a garage."

There are many contributing factors to family fellowship, apart from the headship of Christ and the centrality of the family altar. A home that is called a Christian home is not necessarily a happy home. Indeed, some people may seem to qualify as good Christians, but not good parents. The first requisite to a wonderful home is, therefore, its **atmosphere**. Homes are not created by a set of rules. They are not "legislatures," "courts," "barracks," or "dormitories." Rather, they are "incubators" of the highest ideals and the finest Christian virtues of which we are capable as parents and Christians. When unforgiving attitudes, harsh words, and critical temperaments make way for unsolicited kindnesses, unconscious courtesies, and unbounded joy, the atmosphere in which Christian graces flourish is definitely assured. Character craves a climate, and we must provide only the best.

Take, for example, the seemingly trivial matter of conversation. Idle, unplanned, and selfish talk will detract from a home's sweet atmosphere. The thoughts and problems of all members of the family should reflect and react upon each other. "Table talks" may linger as the happiest memories of childhood. School activities, achievements, and plans should enter into the thought-sharing of a loving family. Psychologists point out that even the matter of voice control sets a prevailing tone in the home. Loud and nagging conversation makes for psychological

(Continued on page 286)

\*Pastor, Mission Covenant Church  
Pasadena, California

# THE SALVATION OF CHILDREN



BY R. S. BEAL, D.D.

Pastor, First Baptist Church  
Tucson, Arizona

## A Serious Condition

Every one working with children, whether it be the schoolteacher, the social worker, or the Sunday-school teacher, knows that a serious condition prevails in connection with the moral and spiritual welfare of children. It is common knowledge that suicide among children is increasing at an alarming rate. Upon investigation the causes for this condition are laid to intolerable homelife, faulty educational methods, mental derangement, and child marriages.

The majority of crimes today are committed by boys under twenty-one years of age. The average home is nothing more than a place in which to eat and sleep because it has ceased to be a shrine for moral and religious training. The Bible is an unheard of institution, and reverence is an unusual experience with the result that we have a great crowd of ungovernable youngsters who soon find their way into all sorts of mischief. It is not long until the community finds itself burdened with the heartbreaking problems of juvenile delinquency.

The ignorance of boys and girls concerning the Bible is appalling, and one's heart is made heavy when reading the reports of experiments conducted by teachers relative to a child's understanding of simple Biblical facts, to say nothing of divine truths. It has been discovered that American children are deplorably unfamiliar with the features of the Saviour as represented in religious art. It is not a matter of stupidity, for it is noted that the same children instantly recognize the features of well-known movie people and other famed public entertainers. One college professor

"So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? Is it well with the child? And she answered, It is well" (II Kings 4:25-26). The question which concerns us is the spiritual welfare of the child, and we can well ask ourselves this same question as we think about our own children. Is it well with my child? Is it well with your child? We speak not merely in a physical sense, but more particularly in a spiritual way.

It was a great day for Israel when Elisha appeared upon the scene of their national life. Unlike Elijah he did not appear amid thunder and flame, but rather he moved among the people doing the service of God and working his miracles. The story of the Shunammite's child illustrates this point. It did not take the prophet long to sense the anxiety upon the face and the heart of this mother whose dead son she had laid upon the bed in the prophet's chamber of her home. Leaving the little corpse, she made her way to the man of God

and would not rest until he himself had come to her home. Then the great miracle of raising him from the dead and restoring him to his parents took place.

We pass from the physical miracle of this account to the spiritual miracle which needs to be wrought in the heart of every child who comes to the age of accountability. We recall reading of a train wreck on an eastern road. The conductor ordered his flagman to run down the track and wave his red lantern "to save the other train." We are thinking just now of the oncoming generation, and with the help of God we want to hang out the red lantern of warning. A Christian man approached a heavy drinker and urged him to turn from his course. Said the liquor-soaked individual: "Do you think you can make a temperance man out of me?" "No," replied the Christian, "we evidently can't do much with you, but I am thinking of your boy." At this unexpected retort the man dropped his jocular tone and said seriously: "Well, I guess you are right. If somebody had been after me when I was a boy, I would be better off today." As we think about the child's welfare, let us face—



took time to test a number of children in connection with Leonardo de Vinci's "Last Supper" generally admitted to be the most famous religious picture in existence. He made many interesting observations, but far overshadowing all the rest in significance was the discovery that not one of the children of a fourth-grade class could identify the central figure in this most famous painting as that of the Founder of Christianity. They are equally ignorant of the identity of all the Twelve Apostles surrounding the Christ. Let us think of—

### The Salvation of the Child

So far as infants are concerned there need be no worry on the part of the parents as to their saved estate. Every baby born into the world possesses a carnal nature for which it is not responsible. When the Lord Jesus died upon the cross, He answered for this nature in every one of us. Do we not recall how John the Baptist cried out and said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)? We must keep in mind the difference between sin and sins. When a child reaches the age of accountability, which is a variable age, and comes to know the reality of his sins and especially so in relation to God, then that child must seek divine forgiveness for his sins at the hands of the Saviour.

There is in the Book of Job a pertinent question: "Who can bring a clean thing out of an unclean? not one" (Job 14:4). And David bore this witness: "Behold, I was shapen in iniquity; and in sin did my mother conceive me (Ps. 51:5). Because of this condition even children need to come to Jesus Christ and find regeneration by the power of the Holy Spirit. The plan of salvation is as much for them as for any adult. There are in our cities at this moment thousands of children who, if not reached soon, will grow up with hardened hearts and will spend in all likelihood an eternity in hell. It is a known fact that if they come to maturity without Christ, the probability is few of them will ever find Him.

The boy Isaac was never safer than when he was bound on the altar

of God. God develops and keeps and never destroys youth who are bound to His altars. The editor of a great secular magazine, when dealing with the subject of juvenile delinquency, wrote: "The girl who goes to a strange city to work will find that her best safeguard against being thrown into company of young male companions who would entice her from virtue's path is the church of God." Increasingly men of the world recognize the value of that which the church represents; namely, the Gospel. The third phase of this subject to which I call attention is—

### The Parents' Responsibility

After a child has found Christ as personal Saviour, too many parents seem to question the child's sincerity, rather than rejoice in the little one's decision. While it is true that some children may be swept along with the tide and unite with the church simply because their companions do so, this in no wise justifies indifference to the decision to accept Christ on the part of a child who has been taught clearly the way of salvation. Let us give some credit to the operation of the Holy Spirit in a child's heart when the Word is taught him. Christianity is not a childish thing, but it is a power intended of God to reach children. Let us remember that every year a child remains away from Christ as Saviour after he is six or seven years of age, he becomes more entangled in sin and worldliness, and every passing year finds it more difficult for him to break away.

Instead of doubting young converts, we should encourage them and make certain that they have been properly taught the way of life, and then trust God to own and bless His Word in their young hearts. Concern about their spiritual welfare should burden us if they do not make a decision early in life.

The Book of Job gives to us the picture of a father truly burdened about the spiritual welfare of his children. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons

have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5). The marginal rendition of "continually" is "all the days." This father had a continual burden upon his heart in relation to the spiritual welfare of his sons. Daily he made offerings unto God in their behalf. How many of us as parents have labored with God "all the days" in behalf of the spiritual condition of our children? Oftentimes we never utter a word of prayer for them until they fall sick or are nigh unto death.

John G. Paton, the famous missionary, testified many times to the lifelong influence of his father's prayers. W. T. Stead wrote: "I fail to find that modern society has any substitute for the social benefits which result from this old institution of the family altar." When our children in the tender years of life profess to have found the Lord Jesus Christ, let us water the seed of truth in their hearts by much prayer, and by a holy example.

We cannot escape the fact that the life and conduct of each parent is largely reflected in their children. If these young converts are not doing as well as they ought in their new-found hope, the strong probability is that the Christian profession of the parents is not making much of an impression. My sympathies go out to those children whose parents make no effort to help them in the Christian way after they have once found it. The time in which we find ourselves are perilous, and we cannot take too much care to fortify our children against the ever-increasing forces of evil to be found in every walk of life into which our children will enter. I am pleading with father and mother to believe in the genuineness of a Christian experience in the heart of their child.

There are some fine stories told of the children of Scotch Covenanters. Many of these brave Scotch people met death at the hands of their enemies because of their faith in God, and even the children were true under great persecution. A number of children were surrounded by the soldiers of King George and were commanded to tell where their parents were hidden or be shot to death.

(Continued on page 287)

(Continued from page 283)

deafness akin to a gunner's ability to sleep amid the roar of firing cannons.

### Evenings at Home Are Important

Another means to the enjoyment of family fellowship is to spend profitable evenings at home. Because of the scarcity of such a commodity, we are apt to smile at the suggestion. On the other hand, we should approach the problem in all sincerity and Christian seriousness. Today's children know little of "firesides," "songfests," or recreation in the rumpus room. Living rooms are waste space, and a luxury. The "den" is ever so much more appealing. It usually contains the family television set! And, even if the family discovers an evening free, it seldom enjoys its own fellowship because of a lack of planned activity. No wonder some church-children prefer the neighbor's house to their own!

Moreover, family fellowship can be cultivated along divergent cultural lines. Good music, whether "live" or recorded, should be abundantly provided. High quality reading material ranging from school reference books to classical and Christian literature should be found on the family library shelves. The proper use of the radio and the television set is a must. A worldly crowd, once scorned and frowned upon by Christian parents, now parades before eager eyes within the sanctuary of the home—with or without parental censorship! These communicating media are not necessarily evil. On the contrary, they can be instruments for great good. "Television," says Dr. Carnell, "can become a medium for endless increase of human happiness and security. This is our hope. But, it may fall into the hands of those who will use it as a further means to exploit sinful potentialities in man. This is our fear."

A final factor in the promotion of family fellowship is the utilization of leisure time. It has been axiomatically said that "the family which prays together stays together."

Might not the word "plays" be substituted with considerable effect? When parents permit themselves to become so "old" in either body or spirit as to eliminate the family playtime, it is indeed high time to take inventory. As will be pointed out later, many parents have lost their sons and daughters through a lack of wholesome companionship.

### Family Loyalty

Let us turn to a second major contribution to wonderful homes; namely, **family loyalty**. It is interesting to notice that the first institution created by divine love and power is the human family. Society and, then, the state follow each other in that order. It is also worthwhile to note that the threatened collapse of this ideal social unit is couched in Cain's caustic question: "Am I my brother's keeper?" When family loyalty vanishes and crass irresponsibility creeps in, the demise of the family is well-nigh accomplished. On the other hand, when family loyalty is developed along the lines of personnel, principles, and projects, the home will unshakably stand the tests and tensions of modern temptations. When each member will be unflinchingly true and supremely loyal to every other member, our homes will be "little heavens" and our fellowship sublime. Ideals and principles must become the common property of all, as well as the responsibility of each individual member. Finally, the family should be totally together in its projects. The writer once heard of a mother, who at advanced age took clarinet lessons in order to share her children's interest in music. Hobbies and diversions may vary within the family framework, but certain unifying interests must be promoted if loyalty is to achieve perfection.

Does not the Word condemn us when it says: "They made me keeper of the vineyards; but my own vineyard have I not kept" (Song of Sol. 1:6). Again, "As your servant was busy here and there, he was gone" (1 Kings 20:40). Many Christian parents have been so busy looking after someone else's children, they have unknowingly lost their own.

Dr. John Sutherland Bonnell relates a telling story in his book,

**Pastoral Psychology**, concerning a ten-year-old boy whose father was a very popular and enterprising young doctor. The father had no time for his family. The two younger sisters received the attention and affection of the mother, but the boy, for all practical purposes, became an orphan in his own home. He lost interest in his studies, as well as in his family. He quarreled continually with his sisters. The distracted mother brought him to Dr. Bonnell for counseling help. After several sessions, the boy was drawn out of his shell, revealing his utter loneliness and craving for love. The parents, quickly appraised of the situation, took the boy into their heart and lavished their attention and affection upon him. As a result, the lad was rescued from awful consequences, and the home was saved from an inevitable tragedy. How often children are taken for granted! How often it is assumed they are already adults! How quickly they gather the impression they are not wanted or needed! How many homes have suffered disintegration owing to a lack of family loyalty or interest! Christian families should, by all means, find unified outlets of service and worship. Vocal and instrumental combinations should be pressed into practice and action. The total genius of the family should be developed to the fullest possible extent.

### Family Responsibilities

In order completely to portray a "home wonderful" something must be said regarding family responsibilities. The relationship between the husband and the wife, and the relationship of both to the children are exceedingly important.

Homes where anarchy prevails can never be wonderful. A sense of responsibility toward each other must prevail. Parents are to be examples. We owe our children more than money—we owe them the finest manhood and womanhood in our redeemed nature.

This then is our task, to make our homes so wonderful that a coming generation will treasure the inheritance of a happy, wholesome homelife, filled with the sunshine of God's love.



# THE BLUE SHUTTERS

## CHAPTER 11

THE MAN IN THE TOWER is a continued story (fiction) written originally in French by Andre Adoul, and translated into English by Miss Mary Emmert, missionary in French Equatorial Africa.

**SYNOPSIS:** After a night of sleep John Paul and Etienne (and Fallot) are reunited, and they relived the adventure of being lost in the grotto.

The end of the stay at Oumbras was approaching. John Paul was so much at home in the country that the thought of leaving filled him with sadness. He had the impression now that the days went by twice as quickly. What would he not do to slow down their flight! Alas! Soon it would be suitcases! Soon Paris! Soon school! Such prospects cast a shade over the joy of these last days.

Imperceptibly his heart had become attached to these stern old walls, to this wild but vivid scenery, to these people a little uncouth at first contact, who nevertheless hid large hearts behind their uncouthness. They had more feeling and were more loving than they had appeared. Besides, it seemed to the young man that Francine and Grandfather Adolphe talked a great deal more, which permitted one to see into their hearts. Well, what was bubbling there was good! One discovered in them a certain culture which surprised one, considering the isolation in which they lived.

"Grandfather must have read a great deal in his youth," said Papa who thought he had found the explanation of this mystery.

John Paul had definitely adopted "Grandpa" Adolphe and Francine—he loved them as an uncle and aunt. They were part of his family. As he had few relatives outside of his old grandmother who insisted on living in Normandy and whom he rarely saw, the young man felt himself somewhat solitary; he was happy to enlarge the circle of those whom he loved. Etienne also had a great place in his heart. The two boys saw each other every day, and with what joy! In the mornings they traveled

across fields and forests, and in the afternoons they guarded the little troop of goats from the Olivettes. They were as inseparable as the ten fingers of one's hand. The adventures of the grotto had cemented them together forever.

\* \* \*

Seven o'clock! Seated on his bed, arms crossed on his knees, John Paul, half awake, reveled in the coolness of the morning. He looked in the direction of the window without thinking of anything. The old tower was always there, lit up by the thousand fires of the morning sun. In the third story the blue shutters were wide open. Suddenly John Paul jumped. Two hands had just seized the shutters which closed with a bang. He remembered then of having seen those hands—the same without doubt—several weeks before.

"Yes; a strange person is hiding in the tower. I must find out," he thought, determined to solve this mystery. For children, old towers always have mysteries.

The next day at half past five, John Paul already had his eyes open. It was still dark, and daylight was just breaking. The little fellow jumped out of bed and ran to the window. The blue shutters were again open. The inmate of the tower was an early riser! Did he spend the night up there? The air was so cool that John Paul shivered. He went to his chair and pulled on a wool sweater; then again took up his post of observation, for he wanted to know at any price!

Life began again on the farm. The wooden shoes of Francine came and went. The great clock struck, while the chickenhouse awoke to resounding crowing. Several little long clouds stood benumbed at the horizon.

The young adolescent did not remove his eyes from the tower. The chickens and the comings and goings

of Francine were of little importance! He did not want to miss the important moment which would arrive at last. Like the day before, two hands seized the shutters which swung, then came abruptly together with a clatter. Once again John Paul had not been able to see the man in the tower. Who was this early riser? What was he doing there at such unreasonable hours? John Paul did not understand.

He regained his bed, disappointed by his failure.

"I shall find out all the same!" he repeated to himself. "I shall find out."

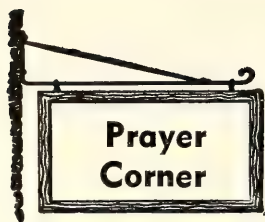
(To be continued)

## THE SALVATION OF CHILDREN

(Continued from page 285)

In spite of the soldiers' cruel threats, not one lad or lassie would tell the secret. As they were gathered under a tree, the fierce officer commanding the soldiers sought to frighten them.

"If you do not tell me quickly you will be shot," the officer roared. They only huddled the closer and kept silent. "Make them all kneel and cover their faces," ordered the captain. One little lassie asked to be allowed to hold her brother's hand, for she thought he would face death easier. All knelt save one bonnie lad who remained standing. "I've done naething wrang: I'll no kneel doon; I'll dee stanin' up," he said in his Scotch brogue. The rifles were ordered loaded with only powder, but the order was given to fire. As the loud report rang through the valley, the children cried pitifully; and some fell to the ground in their fright, but others remained kneeling. "You have not prayed," sneered the officer. "Please sir, ma mither taught me a psalm; we'll sing that if it will do," said a little girl. All the children stood and tears ran down the soldier's faces as the children's voices rang out, "The Lord's my shepherd, I'll not want." The officer himself had learned that psalm also at his mother's knee. Before the song was finished the soldiers hurried away and left the children in peace. Does not this incident show how little children can love God and be true to Him even in the face of the threat of death?



## BRETHREN DAY OF PRAYER MAY 15

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14: 13-14).

### FOREIGN MISSIONS

Pray for journeying mercies for the Don Bishop family as they come from Argentina for furlough; pray also for the two young ladies who will be caring for the work at Corral de Bustos during the missionaries' absence.

Praise the Lord for the wide-open door in Puerto Rico, and His evident blessing on the beginnings of our work there.

Pray especially concerning the future of our work in Africa in the face of possible governmental changes in the Republic.

Pray for the health of the Fogle family, especially Victor, and that the Lord may guide in all arrangements for their coming on furlough in June.

Praise the Lord for the steady progress at all our stations in Brazil, and pray concerning the opening of new works in other areas.

### HOME MISSIONS

Praise God for providing the financing, and helping in the completion of three new churches—Berrien Springs, Mich., Hatboro, Pa., and San Bernardino, Calif.

Pray for the vacation Bible schools to be held in the home-mission churches that there may be many decisions for Christ and many contacts for the churches.

Pray for the Lord's direction in

the many opportunities for establishing another Brethren church in Florida.

Pray for the possibility of a radio broadcast in Navajo to reach Navajos with the Gospel who have battery operated radios.

Pray for the radio ministry of Dr. R. Paul Miller in Goshen, Ind.

Pray for the 1959 seminary graduates who will soon be going into home-mission work.

### BYC

Pray for Youth Sunday, May 17, that it may be effective in the development of youth, and that the financial support will be sufficient for the expenses incurred.

Pray for the district camps and those who are in charge.

Pray for National Camp Bethany and the plans for counselors, programs, and speakers.

Pray for the director's summer itinerary in the camps and churches of the West.

Pray that God will especially lay the burden for working with teenage boys upon the hearts of Brethren men.

### LAYMEN

Pray that through the father and son banquets being held in our churches this spring and summer many men will be won to the Lord.

Continue to pray that the Laymen will surpass their goal for foreign missions; that all the support for Donald Spangler will be met; and that next year we will be able to support at least two more missionaries.

Pray for the national officers as they meet in Roanoke, Va., May 2 to make plans for national conference in August.

### SUNDAY SCHOOL

Pray that the results of our Loyalty Campaign may be enduring, and that all pupils may have been challenged to a new loyalty to Christ and the Sunday school.

Pray for our national director in

his travels to our district conferences, as well as local churches.

Pray for our National Sunday School Convention, August 16 and 17, as many details need to be worked out.

Continue to pray that all our Sunday schools may help us realize 60,000 by 1960.

### WMC

Pray that God will give wisdom and guidance to all officers of WMC.

Pray that each member will take greater interest in family altar worship time.

Pray that each WMC lady will see the names written on the prayer links come to know the Lord Jesus as Saviour.

Pray that each monthly meeting will provide spiritual help for each individual lady.

### GRACE SEMINARY, COLLEGE

Pray for the graduation services, May 26, 28.

Pray for the graduates of both college and seminary that each one will find God's place in service.

Pray for high-school students now making decisions relative to a college education.

Pray for the needs of several students regarding their financial obligations to the school.

Pray that funds will continue to come in sufficiently to meet both the current obligations and the building debt.

### SMM

Pray for the SMM program in the district summer camps that the girls will learn more about the Lord and SMM.

Pray for the national officers as they plan SMM programs for national conference.

Pray that the girls will attain their goal of \$700 for the higher education of missionaries' children.

### MISSIONARY HERALD

Pray that the new Sunday-school curriculum will prove to be a blessing to the churches of our brotherhood.

Pray that the next special issue of the Missionary Herald (May 30) will be used of the Lord to bring souls to Christ, even as the Jan. 31 issue did.



WMC ISSUE  
MAY 9, 1959

BRETHREN

# *Missionary Herald*



Photo by Ken R.

## *The Christian Mother*

# CHRIST MY LIFE

## WMC IN BALANCE

By Mrs. Chester McCall\*

Just what does it mean to be in balance? Webster says: To be in balance is to bring to a state of equilibrium, to arrange equal so that the sum of the debits are equal with the sum of the credits. In Proverbs 11:1 God's Word says: "A false balance is abomination to the Lord: but a just weight is his delight." In the last part of Proverbs 20:23 we find "a false balance is not good." In I Corinthians 14:40 we are instructed how things should be done: "Let all things be done decently and in order." With these admonitions in mind, as your national financial secretary, I have felt a great responsibility to keep the finances of National WMC in balance. Not only has it been a responsibility, but I have deemed it a privilege to serve my Lord in this way. The joys and blessings have greatly outweighed the long hours of work that this office brings. I praise the Lord for the friends I have made since I became an officer of National WMC, and I am sure these friendships will last throughout eternity.

For the WMC to be in balance, there must be more to our program than our offering goals, as wonderful as they are. In 1949, my first year as financial secretary, we had four major offerings of \$1,800 each. Our total cash receipts for that year amounted to \$9,824.73. Each year as we have met our goals, we have increased them until this year we have four major offerings of \$3,200 each. Our total cash receipts for last year amounted to \$27,191.66.

We have also added the Thank Offering for our national Jewish work. The first year this offering amounted to \$776.21. We have set as our goal for this offering, "a penny per day per member." While we have not reached this goal, we truly can praise the Lord for the \$6,049.29 we received last year. In Genesis 12:3, when the Lord called Abram out of his country and promised to make of him a great nation, He also said: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." I am sure this is the secret of the

blessing of the Lord on our program, and He has enabled us to increase our offerings for His glory because we have included the Jewish work in our national program.

Then we have also added two other offerings: The Missionary Residence Fund, which is used to maintain our Missionary home and to help keep it comfortable for our missionaries while home on furlough. The second offering was our Missionary Birthday Fund. Since 1951, when we started this fund, we have supported seventeen missionaries for one year each.

The WMC would not be in balance if we only placed before our women goals for their tithes and offerings. I am happy to know that this is not so. In our national objectives, our first objective is daily Bible reading and study wherein we receive instructions for our lives. The second one is fellowship in prayer. What a wonderful privilege is ours to be prayer warriors to pray for our national, district, and local WMC works, our other national boards, and our foreign and home missionaries. Next, we are to put into action some of the blessings we receive from our Bible study and prayer to "win others," and to be good witnesses for the Lord. There are many ways in which we can do this. A few are work in Sunday-school as teachers and officers, assist our SMM girls, sponsor Child Evangelism classes, help in vacation Bible school, assist the pastor in visitation programs, visit the sick and the shut-ins, sponsor young peoples' meetings, and be willing to help in any way when called upon.

With this type of program we will find not only WMC in balance, but each lady's life will be in balance.

As we look to the future, may we do so in the expectation of the Lord's soon return. While He tarries, may we be busy studying, praying, witnessing, and giving as we never have before so that more souls for whom Jesus died may be saved and come to know the joys of sins forgiven. I am so glad that I can say with the songwriter: "I know not what the future holds, but I know who holds the future." May the Lord's blessing be upon our WMC and always find us in balance.

\*Mrs. McCall of the California District, has served the National WMC for almost ten years as financial secretary-treasurer.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# The Ideal MOTHER

By Mrs. John C. Whitcomb, Jr.



Shown above are Dr. and Mrs. John Whitcomb with Donald, David, and Constance. Mrs. Whitcomb teaches part time at Grace College, Winona Lake, Ind.

Samuel had a wise and loving mother who possessed excellent qualities and characteristics which it would be well for us to emulate. Hannah was loved and honored by her husband and given "a worthy portion." She was not only an ideal mother but a loving and faithful wife, which God wants us all to be.

In the first and second chapters of I Samuel, we discover some of these qualities and characteristics that made Hannah a virtuous woman and a great mother. First, her life was filled with **prayer**. How heavy her heart was because "the Lord had shut up her womb." In all her sorrow and bitterness of soul, she brought her problem to the Lord in prayer. Year after year she went up to the house of the Lord praying that the Lord would not forget His handmaid. And, at last, she vowed a vow that she would give her child unto the Lord all the days of his life. God answered her prayer and she called her son Samuel, which means "asked of God." Whenever she called his name, she was reminded again that God had answered her prayer. Hannah continually upheld her son in prayer as he grew to manhood and became a great leader for the needy people of Israel.

Secondly, we see in Hannah **unselfishness**. She promised to give back to God her most wanted and precious possession to be used for His glory. "I will give him unto the Lord all the days of his life" was the vow she made. "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him

to the Lord; as long as he liveth he shall be lent to the Lord." It is not easy for us completely to commit our children unto Him when we realize it may mean foreign missionary service in the heart of darkest Africa or in the jungles of Brazil. We, by instinct, want to protect them from harm and danger. But we, like Hannah, who have received God's gift, want our most precious possessions to be used to God's glory.

Hannah devoted her full time to her baby while he was very young. She did not leave him with servants or babysitters, but gave her full time and energy to him. When it came time for the yearly trip to Shiloh, she said to her husband: "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever" (I Sam. 1:22). Elkanah, her husband, believed Hannah had made a wise decision, and respected her decision to remain at home: "Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word" (1:23).

How important are these early years of influence and training! It is believed that Hannah had approximately three years to mold this little life. An amazing amount of basic emotional, social, and spiritual structure can be built into these brief and formative years.

Hannah kept her vow to the Lord, and she and Elkanah took little Samuel to Eli the priest in the Temple. "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord

hath given me my petition which I asked of him" (1:26-27). She brought him to live with Eli in the house of the Lord so that he could be in full-time service. God honored Samuel with many years as a prophet in Israel. How greatly enriched was Hannah because of her self-denial and sacrifice! God blessed her with three more sons and two daughters. "He maketh the barren woman to keep house, and to be a joyful mother of children" (Ps. 113:9).

In the third place, Hannah was an ideal mother because she demonstrated a spirit of **thankfulness**. She may be compared to the one leper of the ten whom Jesus had healed who "turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks" (Luke 17:15-16). Her prayer is recorded in I Samuel 2: 1-10, and begins with a note of praise, joy, and thanksgiving that is almost without comparison in Scripture: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord . . . I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee; neither is there any rock like our God." The heart of God rejoices when His people remember to thank Him for

(Continued on page 294)

## ABOUT OUR COVER—

Pictured is Mrs. Howard Snively, of Whittier, Calif., with Dan, Diane, Janice, and Mike. Mr. Snively is at Grace College preparing for the Lord's service.

# Ponderings from Philippians

BY A PASTOR'S WIFE

Several years ago as a high-school senior, I heard a message on Philippians 3:13. It was a New Years' Eve message, and the emphasis was on "forgetting those things which are behind, and reaching forth unto those things which are before." Little did I realize then how the Lord had patterned my life to take me to Bryan College for four years; to bring into my life a husband who was Brethren; and finally to lead us together into home-missions work in The Brethren Church. Had I known then all that was before me, I am sure my faith would have failed. How marvelous it is that we need only take one step at a time with our Lord!

For many years Philippians has been a favorite book of mine. This year the WMC Bible studies in this wonderful book have proved a great blessing. In this precious letter, we read Philippians 1:21: "For to me to live is Christ, and to die is gain." This verse ruled the lives of John and Betty Stam, martyrs for the faith in China. I pray that it might also rule my life as a pastor's wife. We may never be called upon to die for Him as John and Betty Stam did, but many of us find it difficult to live for Him daily, consistently, and victoriously.

"Let nothing be done through strife or vainglory . . . Do all things without murmurings and disputing" (Phil. 2:3, 14). In a small church, just beginning, so many times to "do all things" means just that—the pastor's wife seems to need to "do all" and do it cheerfully, even though her own work may be left undone. Regardless of how hard it may seem, we have the promise of Philippians 3:20-21 on which we can stand. Our citizenship is really in heaven, and someday our body, which grows weary here, is going to be made like unto His glorious body, and we will be with Him for all eternity. That knowledge makes all that

we do here more than worthwhile. It is not drudgery but joy to serve Him. Then we can truly "Rejoice in the Lord alway: and again I say, Rejoice." Surely, Paul said it again because he, too, knew how hard it is to rejoice "alway."

You know, when we find a recipe we really like and it really turns out a beautiful dish for our families, we like to use it. Well, here is a recipe in God's Word, Philippians 4:6-7, that has been tried, and it really works. Worry about nothing, pray about everything, be thankful for anything, and have God's wonderful peace. Only as we experience this peace ourselves can we ever

hope to influence the lives of others. Our goal as "Women Manifesting Christ" is that our lives might so tell for Him that others would love us, and thus learn to love our Lord. More recently, as a substitute



Mrs. Gene Witzky  
South Bend, Ind.

teacher in the public schools, I have realized over and over again the wonderful promise of Philippians 4:13: "I can do all things through Christ which strengtheneth me." In the last few weeks, I have been teaching third grade in a school where discipline, of necessity, takes priority over learning. Time and

Continued on page 294)

## MISSIONARY BIRTHDAYS FOR JULY

### Africa—

Rev. Robert W. Hill	July 4
Bossembele via Bangui, Republic of Central Africa.	
Rev. Lester W. Kennedy	July 4
M'Baiki via Bangui, Republic of Central Africa.	
Mrs. Floyd W. Taber	July 8
B. P. 36, Bossangoa via Bangui, Republic of Central Africa.	
Dr. Orville D. Jobson	July 11
B. P. 240, Bangui, Republic of Central Africa.	
Rev. Robert S. Williams	July 15
Batangafo via Bangui, Republic of Central Africa.	
Rev. Don Hocking	July 15
M'Baiki via Bangui, Republic of Central Africa.	
James Randall Hocking	July 20, 1954
M'Baiki via Bangui, Republic of Central Africa.	
Mrs. Orville D. Jobson	July 21
B. P. 240, Bangui, Republic of Central Africa.	
Miss Marian Thurston	July 24
Mission a Nzoro, Bocaranga via Bangui, Republic of Central Africa.	
Wilma Esther Mason	July 25, 1955
B. P. 36, Bossangoa via Bangui, Republic of Central Africa.	

### Argentina—

Michael Stephen Marshall	July 12, 1951
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Rosalie Ann Rottler	July 24, 1954
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.	
Mrs. Solon Hoyt	July 29
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.	

### Brazil—

Carol Ann Miller	July 31, 1947
Macapa, Terr. Federal do Amapa, Brazil.	

### Mexico—

Harold Douglas Haag	July 9, 1949
439 Sunset Lane, San Ysidro, Calif.	

### In the United States —

Miss Florence Bickel	July 10
P. O. Box 588, Winona Lake, Ind.	
Gail Marie Bishop	July 22, 1952
c/o W. G. Belcher, 309 Grandview Ave., Sunnyside, Wash.	



# SUNLIGHT and SHADOWS

The last faint rays of the gold and rose sunset slipped through the logs of the brush shelter to rest upon the little group gathered around the fire. It was evening in Navajoland and this was the last service of the day for the missionary among the people she loved.

The dried leaves above rustled in the sharp breeze, but the warmth of the little stove filled with crackling cedar chips, drew the circle closer in silent fellowship. At last the brown hands of the Indian evangelist tenderly opened his worn Bible, and his low voice carried again the wonderful message of salvation to dying hearts. His dark face shone with the glow of his redemption and joy in the Lord, and the watching missionary could only pray that same saving faith which took him out of darkness would reach these dear ones who sat shrouded in both physical and spiritual night and give them new life.

Years before, back on a farm in southern Iowa, twin girls were born, the last of a family of nine children and the second set of twins. Laying the smallest aside with the prediction she would not live, the doctor never knew that even then the hand of the omnipotent God was setting that life apart for the Navajo people.

Happy childhood days were filled with hymns, missionary stories, and fellowship with Christians in the

home and at church. Wise indeed was the little mother who placed Bibles in her growing daughters' hands as soon as they were able to read and appreciate them, and thus regular Bible study became a part of their lives.

After the twins finished high school together, the Lord began to work in each life that which was to prepare them for His service. It was college for the one, but sickness for the other. No one would choose polio to prepare for missionary service, but that was what He permitted—years of weakness. Scarcely a year later the mother became sick, and the next ten years were spent in helping to care for her—years of heartache, discouragement, and unfulfilled desires, but sweet in the fellowship of the Lord and in learning at His feet.

It was the loving hand of the Lord which finally opened the way to four years of college, and His faithfulness which provided for complete payment of all expenses until graduation. The small monthly offerings received from the dear people back at the home church that first year never will be forgotten.

The next two years were spent teaching in a rural school back in Iowa among the home folks. Here word was received that missionary work in Africa was not the Lord's plan for this life. Two more years of waiting while attending Grace Semi-

nary and Wheaton College ended with a call to teach in our first Navajo school.

Eight years have passed since that call came, but never has there been so much of blessing as this last year out among the people, sitting with them and giving out the Word of life. How exceeding abundantly the Lord has blessed.

(Ed. note: Miss Angie Garber of the Brethren Navajo Mission at Cuba, N. Mex., has written her own story so effectively that we are publishing it in her own words. We would like to mention that Angie's twin sister is Mrs. Earle Peer, wife of our pastor at Martinsburg, W. Va. Angie has two other sisters who are married to Brethren ministers—Mrs. George Cone, Sr., of Winona Lake, Ind., and Mrs. Ray Gingrich, Sr., of Akron, Ohio. This brief biography completes the write-ups of our four WMC "birthday missionaries" that we are supporting for 1958-59. These dear servants of the Lord covet your prayers for their effectiveness in His service. Won't you continue to uphold them—Mrs. Foster Tresise of Hawaii, Mrs. J. Paul Dowdy of Argentina, Mrs. Fred Fogle of France, and Miss Angie Garber. Miss Marcia Lowe has spent a great deal of time compiling these biographies, and her efforts are sincerely appreciated.)



Miss Angie Garber and Navajo children in front of a hogan



Miss Garber teaching in an outdoor classroom

# A Missionary Quiz

THE IDEAL MOTHER  
(Continued from page 291)

This quiz is written using the names of Brethren Foreign Missionaries. Mrs. Lona Liggett of the Beaumont (Calif.) council, has submitted it. Test yourself. Answers are at the bottom of this section.

One fine morning I started to walk to town. After going only a short distance I saw a farmer cutting grain with a \_\_\_\_\_

(1). He seemed very friendly and like a \_\_\_\_\_ (2). He called out "Good morning" and asked if I were going to see the parade. He said that the governor was to be the Grand \_\_\_\_\_

(3). I hurried on looking toward the river where I saw some \_\_\_\_\_ (4) building a dam. My attention was drawn to some \_\_\_\_\_ (5) beneath a pine tree.

Just then a \_\_\_\_\_ (6) in front of me crowing saucily as he did so.

Very soon I came to a \_\_\_\_\_ (7), and hardly felt \_\_\_\_\_ (8) to climb it. However, when I started up, it was like so many things that look big at first. When I reached the top I could hear the music of the on-coming parade. I found myself among some well-dressed people and wondered if I looked

slightly \_\_\_\_\_ (9). When the parade was over and I started for home, I was quite excited. My elation left when I found a bill collector at my door. Seems like our creditors are always

\_\_\_\_\_ (10) us. This bill was for the \_\_\_\_\_ (11) who built our brick wall. I told the collector we would pay as soon as we took our grain to the \_\_\_\_\_ (12) to be made into flour. This promise seemed to satisfy him, so he left.

My three boys \_\_\_\_\_ (13), \_\_\_\_\_ (14), and \_\_\_\_\_ (15) are now clamoring for something to eat, so my story must end.

- |            |            |             |            |             |
|------------|------------|-------------|------------|-------------|
| 1. Sichel  | 2. Goodman | 3. Marshall | 4. Beavers | 5. Cones    |
| 6. Cochran | 7. Hill    | 8. Abel     | 9. Dowdy   | 10. Dunning |
| 11. Mason  | 12. Miller | 13. Howard  | 14. Byron  | 15. Burk    |

## Indiana District Holds Annual Festival

The fourth annual Indiana WMC Fellowship Festival was held at the Winona Lake Brethren Church, Winona Lake, Ind., Friday, April 20. This event has grown in popularity during the last four years. This year it reached a peak with approximately 250 persons present. WMC ladies with their husbands and friends enjoyed a time of spiritual refreshment along with an evening of Christian fellowship.

Mrs. Robert Boone, our district president, with her executive committee, had arranged an interesting program around the theme, "Abounding in Blessing" (Prov. 28:

20). Congregational singing, devotions, a reading by four-year-old Ricky Wagner, and a helpful skit, "Trip to Victory," given by the Osceola council made the evening pass all too quickly.

Interesting and artistic posters made by each council and illustrating the theme were displayed and judged. The first award was given to the First Brethren Church of Fort Wayne.

Wonderful Christian fellowship was enjoyed during refreshment time and all were aware of the fact that 'twas well to have been there.

—Mrs. Mildred Virts

His benefits and answers to prayer.

Finally, Hannah was ideal as a mother because of her **diligence** in performing her motherly responsibilities. "Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice" (2:18-19). This verse of Scripture, though brief, is filled with precious thoughts. A mother's heart, prayers, longings, and hopes were woven into the very fabric of those little coats; and Samuel, though a child, doubtless appreciated and long remembered these tokens of a mother's diligence and concern on his behalf. Hannah was surely a "virtuous woman" whose value was "far above rubies," for she is like the ideal wife and mother of Proverbs 31:10-31.

As Christian mothers today, may our lives also be characterized by **prayer, unselfishness, thankfulness, and diligence** for the glory of the wonderful Saviour who loves us!

## PONDERINGS FROM PHILIPPIANS

(Continued from page 292)

again the Lord has brought to my mind incidents and verses from His Word that have solved the problem confronting me. When all else fails, it seems that the Spirit of God speaks in a still small voice with just the right answer. I am thankful that Christ does strengthen us for each day, and the added strength comes just at the moment we need it. My prayer is that whether in the school-room, or in the parsonage, God might have the glory.

## WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
First Vice President (Project)—Mrs. Harold Eiling, Box 718, Winona Lake, Ind.  
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.  
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Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.



# SURRENDER

## MY MÖTTO

### SELECTING MY MATE

Joan was a fine Christian girl. She had been active in the Lord's service all through high school and felt that it was the Lord's will for her to go on to a Christian college in the fall. Then she met and fell in love with a wonderful young man, perfect, it seemed, in every way except that he wasn't a Christian. But Joan kept telling herself, "I'm sure he'll accept Christ after we're married once he starts going to my church."

They were married, but things didn't work out as Joan had hoped. She gradually stopped attending church, and her life became one of misery and heartache. Joan realized that her troubled life was the result of her failure to heed God's command to "be not unequally yoked together with unbelievers" (II Cor. 6:14).

As we look at Joan's mistake, it is a problem to see how we can avoid doing the same thing. We Christians are living in a world of unbelievers. We see them, rub shoulders with them, and talk with them every day. But how can we be separated from them?

Let us open our Bibles and read II Corinthians 6:11-18. Here Paul was writing about some trouble in the Corinthian church, and he was blaming the trouble on the worldly surroundings in which the Christians were living.

First notice verse 17 of this sixth chapter of II Corinthians: "Wherefore be ye out from among them, and be ye separate, saith the Lord."

This word "separation" involves two things: first, separation **from** anything that is displeasing to God; and secondly, separation **unto** God himself. It is impossible for God to fully bless and use His children if they compromise with evil. Thus, marriage to an unbeliever restricts the blessing of God to His child.



By Janet Hammers

Now look at another verse in this text, verse 14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The believers here are the righteous (see II Cor. 5:21). For a successful marriage, the husband and wife must agree on basic issues, but how can a believer and an unbeliever agree on the things which will be important in their home and life? Amos 3:3 says: "Can two walk together, except they be agreed?"

Christians need spiritual companionship with other Christians. The

girl who really loves the Lord will be happy only with one who can share this love with her. By marrying an unsaved man, the Christian girl is being unfair not only to herself but also to her husband. A Christian girl cannot make an unsaved man happy, and she soon finds herself doing things to please her husband, rather than her Lord.

Another thing to consider is that children born of a mixed marriage are torn between two ways and do not know which way to turn. There is much sorrow in knowing that one's husband is unsaved, but knowing that one's child may be lost causes a greater heartache.

God knew how far apart unbelievers are from Christians, and that is why He has set down certain rules for us to follow concerning marriage. He loves us and wants us to be happy.

The best way to solve the problem of loving and marrying an unsaved man is never to date him. Then you won't even be tempted!

### SMM OFFICARY

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# Missionary Lesson for Seniors

By Mrs. Lynn D. Schrock

Christian young girls in Argentina do not have the privileges that Christian girls do here in the United States. Many live in towns where perhaps there are but one or two other Christian young people. Some live in towns where there may be not even one. How can they select a mate? Some of our most spiritual girls have remained single, rather than marry unsaved men and thus form a divided home. Others have given in to the great temptation of wanting to form a home. Almost without exception these have marred, if not entirely ruined, their usefulness for the Lord. Other girls are members of larger congregations but have made the tragic error of marrying unsaved young men.

I think of Juanita. Since she was a mere child, she was brought up in the Sunday school and young people's meetings. She attended the Bible Institute one year. Yet she selected a Catholic mate. His folks had some money, more than what she had ever known in her life. She came to talk to the missionary about what she should do. She knew she should do as the missionary had taught her, but she was hoping something might be remarked to give her a clear conscience to marry the Catholic man. The responsibility rested on her. Rejecting all counseling, she was married in the Catholic cathedral.

Young people come so many times asking for advice, but one is aware they have already made their decision just as Juanita had. What is her life like now? She is having to help work in a bar which her husband owns. It is in a section of the city where there are constant fights and where immorality is high. She has to ask permission to go to the "Culto" which is seldom. They have had financial setbacks, to say nothing of the setbacks in their relation to each other. Without a doubt Juanita thought her case would be

different, as so many young people think. However, this example could be proved over and over.

How do we go about selecting a mate? There are three relationships to consider—the spiritual, the physical, and the mental. Let us consider the spiritual first: "Can two walk together, except they be agreed?" (Amos 3:3.) Why do we play with temptation by beginning a friendship with an unsaved boy? Such a friendship can easily develop into what they imagine is true love. If young people would break off such a friendship before it develops into something more serious, they would be saved from many a heartache.

Who does the selecting, the boy or girl? There could be various replies to this. Above all, as Christians, we ought to let the Lord be our help. He is able, by prayer and waiting, to bring the one of His choice to us. Physical attraction is not enough. Mental understanding is not enough. Selecting a mate is one of the most important choices we have to make in life, and it is essential that we should realize this.

When there is no true understanding, it can be very tragic. When both are Christians and truly desire the will of the Lord, many differences can be worked out. Being agreed on the spiritual relationship, a couple can be assured of God's guidance and help.

How can we select our mate? Remember when Abraham sent Eliezer, his servant, to select a mate for Isaac? After having found Rebekah he said: "I being in the way, the Lord led me" (Gen. 24:27). We must be willing to ask the Lord, "Is this thy will for me?" We must trust Him for the answer; then we can have the inner conviction that we have obeyed and that He has done what is best for us.

In this matter of choosing a mate the physical relationship, or mutual attraction, should not be overlooked. In the relationship between worldlings this has been overemphasized. For a truly complete relationship it is of importance. Beauty is

only skin deep, but unless our partner gives an attractive presentation in his appearance to the public, we might come to be ashamed of him. As one grows older, one realizes that beauty in itself is not essential. True happiness is made up of other elements of far greater importance. But whether our partner is attractive to others or not, he should be to us.

Though it may seem that the mental relationship is not of great importance, as time goes on one will realize it should not be overlooked. The young couple should have an education more or less equal so that they can talk freely and sensibly about mutual interests. It is sad to see young couples with one or the other far surpassed in mental ability. The one lacking in education will constantly be a hindrance, and it will eventually cause an inferiority complex. It may also cause friction in later years in the education of their children.

In selecting a mate, your faith in Christ ought to free you from all anxiety on the matter by praying and trusting the Lord to guide you as to His partner for you. When Christ has His proper place in our hearts and lives, these desires will be fulfilled.

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## PRAYER REQUESTS

Pray for your national and district officers as they prepare for the last two months before national conference.

Pray for those SMM girls who are graduating from high schools and from colleges that they will yield completely to the Lord for His guidance in every step.

Pray for Miss Barbara Hulse, our national project this year, that she will be given strength and wisdom as she learns the work of the Brazilian-mission field.

Pray for each SMM girl that she will ask the Lord just how much He would have her give to each offering before the year is closed.

Pray for requests from your own group.



# Devotional Topic for Juniors

By Mrs. Scott Weaver

"Selecting" means to carefully choose, or pick out, or the best picked out of a great number.

"Mate" means a partner in marriage or a companion in marriage.

Now don't you laugh! Someday you girls will be picking out a husband to marry. Remember this: "Never settle for less than the best."

"Selecting My Mate" means to choose God's best for any SMM girl.

Every girl needs a best girl friend. We shouldn't stop with one friend. We need to have many friends. The Lord Jesus "increased in favor with God and man," the Bible says, which means God was pleased with Him and so were those about Him. The Bible also says, "God so loved the world"—that's everybody. So we ought to love others or be a friend to everyone. Yet, when we choose our closest friends, we should be very careful. "My son, if sinners entice thee, consent thou not" (Prov. 1:10). That Bible verse means if sinners want you to do things with them, say No. "He that is a companion of riotous men, shameth his father" (Prov. 28:7). This verse means that if we are a friend of unruly folks, we will shame our parents. How carefully we should choose our friends. There are girls all around to choose from, but we must make a selection for our best friends.

Some girls throw themselves away on any friend, boy or girl. Those girls do not care what kind of companions their friends are. We belong to Jesus, girls. He paid for our sins with his own blood. "What? know ye not that your body is the temple of the Holy Ghost which is

in you . . . ye are not your own. For ye are bought with a price" (I Cor. 6:19-20). Since it cost Jesus so much, let's guard ourselves from the Devil's children. Let no Christian girl throw herself away on worldly friends, but carefully select Christian friends.

There is a verse of warning for every Christian girl: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Do you know what an unequal yoke is? A yoke is a wooden frame to fit over the heads of two oxen to tie them together so they will work as a pair. Anything which binds or ties two together is a yoke. Marriage ties two together. "Unequal" means not balanced or matched. So two may be tied together, yet they may not match. The Bible says a Christian should not be tied together with an unbeliever. It can be very binding or irritating. The Bible says there will be no peace, or harmony, or agreement with an unbeliever even though a Christian is tied to them. It just wouldn't be any fun together—and the yoke or tie would be for life. How awful, girls! Can you think of a Christian girl being tied for life to a husband who wouldn't read the Bible, one who wouldn't pray, and

one who didn't care if souls were won to Jesus or not? Wouldn't it be terrible for a lovely Christian girl, who loved the Lord Jesus, to marry someone who didn't love Jesus at all, and who would even use His name to curse and swear? The Bible warns us not to be "unequally yoked together [or tied] with unbelievers."

Who should we marry, then? Whom should we fall in love with? "Beloved, let us love one another" (I John 4:7). Let us love other Christians. "If God so loved us, we ought to love one another" (I John 4:11). "Love not the world" (I John 2:15). We should really love our Christian brothers and sisters, the boys and girls who trust Jesus like we do. "If any man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). Do you have trouble loving other Christian girls and boys? Is it easier to love the worldly ones? Dear SMM girls, check your heart and see if you are really saved and love Jesus as you ought. If we love Him, then we should have fellowship with other Christian young people. Don't forget the warning: "Be not unequally yoked together with unbelievers." May we carefully select Christian girlfriends and boyfriends. Every SMM girl can have real joy and a happy marriage if she does as the Bible teaches when "Selecting My Mate."

## SUGGESTED PROGRAM FOR JUNE

THEME SONG—"Surrender My Motto."

PRAYER

CHORUSES

SCRIPTURE—II Corinthians 6: 11-18.

DEVOTIONAL TOPIC—Middlers and Seniors discuss Janet Hammers' article, "Selecting My Mate." Juniors read Mrs. Scott Weaver's article.

PRAYER CIRCLE—Use the prayer requests printed in the Missionary Herald, page 296.

SPECIAL NUMBER—Since this is the wedding month, perhaps someone could present a number on the love that Christ gives to each of us.

MISSIONARY TOPIC—Middlers and Seniors read Mrs. Lynn Shrock's article. Juniors read Mrs. Bruce Button's story.

DISCUSSION—Middlers and Seniors study chapter 10 of **Christian Girls' Problems**. Juniors read and discuss chapter 10 of **Little Shepherds of Navajoland**.

CHORUS—"Only Jesus."

BUSINESS MEETING—For roll call the Middlers and Seniors should use II Corinthians 6:14. The Juniors should use II Corinthians 6:14a.

SMM BENEDICTION—Sing a verse of the "Mary and Martha Song," and close with Psalm 145 1 and 2.

**Have You  
Held Your  
Spring  
Cabinet  
Meeting?**

# True Beauty

By Mrs. Bruce Button

"If ye therefore be risen with Christ, seek those things which are above" (Col. 3:1).

Kathy stood before the mirror and brushed her hair until it shone. She tucked a tiny yellow rosebud over her ear, surveyed the result, and frowned. A little to the left, perhaps? Then, whirling around, she smiled at her mother.

"Do you think I am pretty?" she asked. "You never say anything to me like Peggy's mother does. Her mother is always telling her how pretty she is."

Mother patted her on the head. "You know, Kathy, all mothers think their daughters are pretty. The truth of the matter is, however, it isn't the outside that matters so much. It's what is inside that really counts. After all, our friends see the outside, but God sees right into our hearts. Do you think He would find you beautiful?"

Kathy didn't think she rated very well with God. She remembered how she snapped at her big sister, and how she didn't want to set the table for Mother because it interfered with her favorite television program.

"My heart is white, all right," she told herself as she walked slowly to school, "because I took Jesus as my Saviour, and His blood made my heart white and washed away my sins in God's sight. I guess I'm not very helpful to myself."

All day long Kathy thought about what Mother said. When she came home from school, she quickly practiced her music without being told. She changed her dress and set the table for dinner early so it would be finished before time for her favorite TV program. She even fed the cat for her big sister. It wasn't really so hard doing things if you remembered you were doing them for Jesus when He had done so much for you.

When the little new girl in school looked lonely and frightened, Kathy took her in hand and explained she

would be her "big sister" until she was better acquainted. Kathy had a lot of fun as she helped the girl to feel she "belonged." During lunch Kathy told her about Jesus and how He had saved her.

"Tell me more about your Jesus,"

the little girl begged. "Do you suppose He would save me, too?"

"Oh yes!" Kathy cried, and with a heart full of rejoicing, she led the little girl to Christ.

Later, Mother found Kathy's yellow rosebuds in the wastebasket. "Don't you want them anymore?" she asked in surprise. "They were practically new."

"I don't need flowers now, Mother," Kathy said. "I am no longer worried about the outside now that I've found out how to be pretty inside." And Mother smiled softly to herself as she tossed the flowers back into the wastebasket.

## Meet Your National Officers . . .



Miss Penny Rae Edenfield  
National President

As I reminisce over the past few years, I am truly thankful that I have accepted the Lord as my personal Saviour. "For me to live is Christ, and to die is gain" (Phil. 1:21) is a verse which constantly comes into view while serving my Lord and Master.

Having accepted Christ as my personal Saviour at the age of seven, I can vividly recall the nurture and admonition that my Christian parents bestowed upon me. Sometimes

I am very thankful that I know the Lord, and that I was brought up in a Christian home. I have been in Sisterhood for about ten years, and the last three years, being a national officer, have been the most outstanding in Sisterhood. I thank the Lord for all you Sisterhood girls who continue to pray for the national officers that we might know and obey the Lord's will. I am praying for the Sisterhood girls all over the country that they will be a real testimony for Christ in school and everywhere.

"I can do all things through Christ

we who are brought up in Christian homes from early childhood neglect to fully appreciate our guidance. How we as Christian young people should praise Him for such parents!

At the age of nine I joined Junior SMM, and what a magnificent challenge it was to my heart! Everyday I never cease to marvel and praise Him for guiding my footsteps into the work of Sisterhood. It has truly been a blessing to my heart and life to serve the Lord in such a small way.

This fall, the Lord willing, I plan to enter Grace College. I have felt the leading of the Lord to Grace College mainly, I believe, because of the Christian training I can obtain to be a true example of Christian living.

May we as Christians strive to meet the qualifications that He has set before us to be stewards for Him wherever He may lead us, and may our goal be to live daily for His honor and glory, serving our Master.

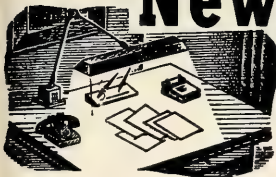


Miss Joyce Ashman  
National Vice President

which strengtheneth me" (Phil. 4:13).



# News



Compiled by the editor

consideration to the possibilities of building or buying a parsonage. Pastor Richard DeArney has been called to serve the church for another year, with an increase in salary.

**DAYTON, OHIO.** A total of 153 attended the communion service of the North Riverdale Brethren Church on Apr. 12. Russell Ward is pastor.

**HAGERSTOWN, MD.** The Grace Brethren Church has approved sending Mrs. Thelma Brining as a worker to the Brethren Navajo Indian work at Cuba, N. Mex.

**\*RITTMAN, OHIO.** Two new Brethren churches were received into the Northern Ohio District Fellowship which convened here Apr. 23-24. The two churches are: The Fairlawn Brethren Church of Akron, pastored by Dr. Raymond Gingrich; and, the First Brethren Church of Barberton, pastored by Robert Burns.

**HOMERVILLE, OHIO.** The West Homer Brethren Church plans to dedicate the addition to the church on May 10. The dedicatory speaker will be Clair Brickel, pastor of our Cleveland church. Robert Holmes is pastor.

**NOTICE:** Upon the resignation of Rev. Russell H. Weber as secretary-treasurer of the Board of Ministerial Relief, Rev. W. H. Schaffer, 215 Arthur St., Kittanning, Pa., has been appointed to fill the unexpired term. All money and communications should be directed to Rev. Schaffer immediately.

**DAYTON, OHIO.** The overnight youth rally of the Southern Ohio District was held at the First Brethren Church May 8-9. Rev. William Steffler was the host pastor.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Lester E. Pifer  
Box 195  
Winona Lake, Ind.

**ROANOKE, VA.** The laymen's rally of the Southeast Fellowship was held May 1 at the Clearbrook Brethren Church. Rollin Sandy, president of the National Fellowship of Brethren Laymen, was the speaker. On May 3 Mr. Sandy also spoke at the Washington Heights Brethren Church, and Mr. Herbert Edwards, vice president of the laymen's group, spoke at the Clearbrook church.

**WINONA LAKE, IND.** Misses Marcia Lowe, Betty Pratt, Bobbette Osborn, and Grace Byron, made the trip to New York to wish "bon voyage" to Misses Lois Ringler and Evelyn Schumacher who were scheduled to sail for Africa on May 8. The foursome left Winona on May 2, and expected to return on May 10.

**DAYTON, OHIO.** The North Riverdale Brethren Church voted at the Apr. 22 business meeting to call an assistant pastor to have charge of the youth work, Christian education, and the music of the church. Interested applicants are invited to correspond with Russell Ward, pastor.

**FORT WAYNE, IND.** Nearly 500 people registered for the VBS seminar held at the First Brethren Church Apr. 13-15. The seminar was sponsored by the Fort Wayne Sunday School Association of which Rev. Mark Malles is vice president.

**MODESTO, CALIF.** The Northern California District Conference will be held at the LaLoma Grace Brethren Church, May 15-16. Dr. Charles Feinberg of Talbot Theological Seminary will deliver the Bible messages. J. Paul Miller will be the host pastor.

**SPECIAL.** Chaplain Orville A. Lorenz (Major), stationed with the U. S. Army in Germany, recently wrote: "Several months ago I was a Retreat Leader at our Retreat House at Berchtesgaden. Was very happy to see the Brethren Missionary Herald in the group of publications placed for the reading of those who attend the various retreats during the year." Chaplain Lorenz is located at Schweinfurt, about 90 miles east of Frankfurt/M.

**LONG BEACH, CALIF.** The Los Angeles County Christian Endeavor Convention was held at the North Long Beach Brethren Church May 1-3. Dr. Louis Talbot spoke at the opening session. Dr. George Peek was host pastor.

**WINONA LAKE, IND.** Dr. Herman A. Hoyt, dean of Grace Theological Seminary, will leave May 13 for a 12-day trip to Haiti. He will spend two days at San Juan, Puerto Rico, visiting our missionary work, and then go on to Haiti where he will minister to some 200 Protestant missionaries who are ministering in this island area. The Haiti Keswick Conference is now several years old. He will return to Winona Lake on May 24.

**WINONA LAKE, IND.** The Winona Lake Brethren Church has appointed a committee to give full

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Inglewood, Calif.	May 10-17 . . . .	Glenn O'Neal . . .	Dean Fetterhoff
Lake Odessa, Mich. . . . .	May 17-24 . . . .	W. A. Ernest . . .	John Fasano
Bell, Calif. . . . .	May 24-29 . . . .	Emlyn Jones . . .	Louis T. Talbot
Rialto, Calif. . . .	May 24-31 . . . .	Arthur Carey . . .	Dean Fetterhoff
San Bernardino, Calif. . . . .	June 7-14 . . . .	Lyle Marvin . . . .	Dean Fetterhoff
Beaumont, Calif. .	June 15-21 . . . .	Wendell Kent . . .	Dean Fetterhoff



Compiled by Roy H. Lowery

## BIBLE STUDY: "THE RESURRECTION OF THE JUST"

The great theme of apostolic preaching in contrast to modern preaching was the message of the resurrection. David spoke of the resurrection of Christ in Acts 2:29 to 31. The rulers were grieved at Peter and John for preaching through Christ the resurrection from the dead. Paul preached unto the Athenians "Jesus and the resurrection of the dead" (Acts 17:18). This theme never failed to arouse a great interest. It was the theme of a

bodily resurrection that caused apostolic preaching to be called in question. As Paul said: "If Christ be not risen, then is our preaching vain" (I Cor. 15:14). Certainly there must be power in the Gospel that saves (Rom. 10:9-10; I Cor. 15:3-4)! Many heathen believe in immortality, but Paul was mocked by the heathen for preaching the resurrection of the body (Acts 17:32).

Abraham believed that God could and would resurrect Isaac (Heb. 11:19). Job believed in a bodily resurrection (Job 19:25-26). Daniel believed in the resurrection of the just and the unjust (Dan. 12:2). Isaiah was a positive believer in the resurrection of the body (Isa. 26:19). The Old Testament martyrs were all firm believers in the resurrection (Heb. 11:35). Jesus was a great preacher of the resurrection (John 5:28-29).

That there will be a resurrection of the bodies of the just and the un-

just there can be no question according to Scripture (Acts 24:15). Have not two men gone to heaven in their bodies (Gen. 5:23-24; II Kings 2:11)? Even so, believers will be raptured when Jesus shall come for His own (I Thess. 4:15-17). The bodies of the raptured saints shall be changed and glorified (I Cor. 15:33). Properly taught Christians yearn for the redemption of their bodies. Why would Michael the archangel contend with the Devil over the body of Moses if that body is of no further use (Jude 9)? When Jesus himself rose from the dead many bodies of the saints came forth from their graves and appeared unto many (Matt. 27:52-53).

The human body of the redeemed belongs to the Lord (I Cor. 6:13-14). The bodies of the saints "are the members of Christ." Paul, in speaking of Christ and the church, taught that the bodies of the saints are joined to the body of Christ as one flesh (Eph. 5:31-32). The body of the Christian is the temple of the Holy Ghost and is "as eternal as the Holy Ghost" (I Cor. 6:19-20). If there is to be no resurrection of the bodies of the saints, then Christ is not risen (I Cor. 15:12-13). Christ was not a mere spirit when He arose; He had a body and did eat before His disciples (Luke 24:39-43).

## Inside My Bible

Are you a Christian?

There are only three times in the whole inspired writing that "Christian" appears, as follows:

As a "choice" in Acts 26:28 when Paul gave the story of Christ to King Agrippa. When he knew he had to make a choice, Agrippa said: "Almost thou persuadest me to be a Christian." His choice unfortunately was "almost."

As a "change" in Acts 11:26, the people at Antioch noticed the people who had received Christ in that area were gradually being changed, day by day, month by month, and year by year. They weren't perfected overnight, but there was evidence they were being perfected—so much so that "they were called Christians first in Antioch." They talked about Christ, prayed in the name of Christ, walked in a way that resembled Christ.

As a "challenge," Peter comforted the troubled believers by saying: "If any man suffer as a Christian . . . let him glorify God" (I Pet. 4:16).

How thrilled we can be with the Christian faith—the greatest in all the world because it is the fulfillment of God's prophetic Word. "One hundred and twenty" believed in it, Acts chapter 1; in chapter 2, it is specifically mentioned that "three thousand" believed; in chapter 3, "five thousand"; and in chapters 4 and 5, "multitudes." What a growth!

## News and Views

**Washington, D. C.** First Brethren Church was host to the Mid-Atlantic district Laymen's rally, Saturday, April 11. A turkey dinner was enjoyed by all. The speaker of the evening was Dr. Deloss Scott, pastor of the National Tabernacle, Washington, D. C. Officers elected for the coming year were: President, Richard Trenary, Hagerstown Grace Brethren; vice president, Floyd Hartman, Washington, D. C.; secretary, Richard Saunders, Washington, D. C.; treasurer, Roy Lowery, Hagerstown Grace Brethren. An invitation was accepted from the Grace Brethren, Hagerstown, Md., to hold the summer meeting there Saturday, June 20.

**Roanoke, Va.** (Washington Heights Brethren). Brother Rollin Sandy, National Laymen's president, was speaker for the Southeast district Laymen's rally Friday evening, May 1. Other national laymen officers were also guests at this meet-

ing and stayed for a national executive meeting Saturday, May 2, at which time plans were formulated for national conference and the coming year.

**Winona Lake, Ind.** (Winona Lake Brethren Church). The laymen's group participated in all of the services on Evangelism Sunday, February 22. A highlight of the day was the special men's chorus which sang at the Sunday evening service. The total offering for the Board of Evangelism amounted to \$181.50. An election of officers was held at the February meeting. Kenneth Herman was elected president, John Hood, vice president, and Howard Streit, secretary-treasurer. Mr. Robert Foltz, a member of our local group and the architect for the Brethren Home Missions Council, was recently elected district president.

**Please send** news items to: Roy H. Lowery, 118 W. Potomac St., Williamsport, Md.



# MOTHERS

## In the Spotlight

- BY ARTHUR PEKAREK
- PASTOR, FIRST BRETHREN CHURCH
- SOUTH GATE, CALIFORNIA

Sunday, May 10, 1959, will be a great day for Mother, for our nation sets aside this commemorial day to honor her. Motherhood is the most important undertaking of all the phases of life. It was established by God in the Garden of Eden. Motherhood is earth's first and most fundamental calling, and the heart of civilization.

We realize that it takes two to make a home. The father is the responsible home leader before God (Eph. 6:4) and is exhorted to "bring them up in the nurture and admonition of the Lord" (which means "to apply knowledge to the seat of learning"). The mother is the key in the training of the child in the way it should go. Now this may startle the average American because we have modernized our homes to where the mother is no longer "the keeper of the home" (Titus 2:5), or the one who bears children and "guides the home" (1 Tim. 5:14). It is interesting to note that the word "train" (Prov. 22:6) comes from the Hebrew noun "jaw or palate," thus we receive the verbal meaning "to put something into the mouth to desire a taste." In the Near East customs, it was always the mother's duty, when weaning or teaching the child to take different foods, to rub the palate of the child so as to cause it to have an appetite for that food. So the spiritual admonition for the "keepers at home," who spend much time with their preschool children, is to "train up the child in the way it should go."

Many great men attributed their greatness to the influence of their mother. Abraham Lincoln said: "I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother."

### The Mother of Sisera

Sisera was captain of the army of Jabin, King of Hazor, who was warring against Israel during the time of the Judges. Sisera's name had long produced fear in Israel because of his oppression of the people, and because of his vast army

and 900 chariots of iron. But Barak defeated Sisera's army, and, as Deborah the prophetess predicted, Sisera was killed by a woman named Jael when she drove a long nail through his head and pinned him to the ground. The home of Sisera was the typical home of the unbeliever (Judg. 5:28-30).

Sisera's people were outside the commonwealth of Israel. Just as people need to be saved today in God's way, so people needed to be saved in the Old Testament times—through obedience to God's will and way—which was given through the Israelites.

They were typical mercenary people. The wise ladies or princesses showed satirical wisdom when they asked: "Have they not sped? have they not divided the prey?" Literally, "Are they not finding? Are they not dividing the spoil as usual? Is not the wealth of their booty the cause of their delay?"

They were beasts of very low morals. "To every man a damsel or two." This indicates they killed the male enemies and spared the young maidens for their bestial, fleshly satisfaction.

The mother was interested in the booty, not the battle. "To Sisera [as usual] a prey of divers colors . . . needlework . . . for the necks of the spoils." These princesses were talking about their fine needlework and gloating over the description and not concerned about the slaughter

of the enemy nor the prowess of the warriors.

Though there was great expectancy of the usual victory and acquisition of the booty; yet the mother could not help but think something had happened to her son as she "looked out at a window" waiting for his return. No doubt this picture of this sad mother has been duplicated many times, especially in wartime when many mothers "cried through the lattice" not knowing where their sons would go if they were killed. This unbelieving mother had raised her boy in prestige, and position, and worldly circles, for great success, but what a sad ending for a son who was not ready to meet his Maker. She had undoubtedly taught him the ways of life, but not the Way of life.

### The Mother of Mahlon and Chilion

The mother Naomi went with her husband Elimelech to sojourn in the foreign land of Moab because there was a famine in Bethlehem-Judah (Ruth 1). This mother is typical of many backslidden mothers. She agreed to dwell in this foreign land.

Now there is a difference in being subject to one's husband and continuing to disregard the laws of God. The hand of God was upon the disobedience of the husband, for he died. Naomi still remained in the pignen though she could have taken her sons with her back to the place of blessing. Instead she went farther away from God because she allowed her sons to marry unbelieving women. "They took them wives of the women of Moab" (v. 4). Now this again was a violation of the laws of God to be "not unequally yoked together with unbelievers." However, "God is not mocked"; He deals with backsliders, for God chastened her.

"Whom the Lord loveth he chasteneth." He will not allow His children to go too far without a "woodshed" experience. The sons died, and Naomi decided to return to the place of blessing. She knew the "hand of the Lord had gone out



(Continued on page 303)

## *The Man in the Tower*

# DEFEAT

### CHAPTER 12

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emerit, missionary in French Equatorial Africa. Chapter 1 of this story (fiction) began in the Feb. 14 issue, and has run consecutively with each issue.

For several days John Paul observed the same procedure at the same hour. Well before the dawn appeared the shutters opened without noise to close again abruptly about seven o'clock. The young man was more and more curious. There was something uncanny there. More than ever he was convinced of it. A fact struck him also: the shutters remained tightly sealed during the day. John Paul did not understand it, but he formed a plan of campaign. Tomorrow morning very early he would climb to the top of the only staircase in the house. Then he would see!

\* \* \*

Well before the rooster gave the alarm in the vicinity, John Paul jumped out of bed. It was still very dark; he had to be careful of all his movements so as not to bump against

any chairs, which are especially noisy at night. He pulled on his trousers and a sweater, put on his slippers, grabbed his flashlight—papa's which he had not yet given back—then very softly, holding his breath, he opened his door which squeaked a little.

Ah! the house was sleeping soundly.

The boy occupied the left bedroom on the second floor. On the other side of the landing, opposite him, was his parents' door. Slowly, with velvety steps, he climbed one by one the old stone steps which were slightly worn in the middle.

Ah! if someone were to surprise him there at that moment, how uncomfortable he would be, our youngster! This thought seriously bothered him. What explanation would he give? Luckily John Paul had a good imagination. He would reply that not being able to sleep, he was prowling around the house in order to kill time. He could also walk on without saying a word, his face set like a sleepwalker's. But this last solution was too rascally to consider; such schemes repulsed him. In the end, he thought, the simplest would be to tell the truth straightforwardly.

On the third floor, nothing special: a door to the left and two to the right. John Paul could not open them just like that at a venture; he would risk stumbling upon Francine or Grandfather. That would be nice, indeed! The little fellow re-

flected, flashed his light in all directions and remained perplexed. Nevertheless, they were on the third story—those blue shutters!

"Let's go higher up; we shall see then!"

On the fourth floor, there was only one little door of rough wood. John Paul guessed without difficulty that behind it was the garret, for dust and spider webs abounded. He opened it without noise. What risk was there in taking a look under the roof? He found himself in an immense attic which occupied all the top of the house, and which by day was lighted at floor level by very small oval dormer windows without panes. It was cold in the garret. Everything one could find in a flea-market was there, scattered around. One takes useless things to the attic which one never brings back down. Dust reigned everywhere. On the floor lay moldering boxes of all sizes, and what have you! Enough to pass unforgettable hours in this place!

John Paul took several steps in the abandoned museum, but he felt the floor creak under him. Watch out! They might hear him from the floor beneath; it was not wise to go farther. Seized with fear, our boy stopped, prudently retreated and carefully closed the door. The idea that they might find him there, at four-thirty in the morning gave him a shudder. It was best to get out of there as quickly as possible. As though seized by panic, he descended the stairs four at a time and rushed into his bedroom. "Ouf!" he breathed. There, he was at home, in his own domain. There no one could say anything to him, even at this unreasonable hour.

Almost mechanically he went to the window. The blue shutters were wide open, the unknown was at his post. Really, what could he do to find out? He regained his bed, stretched out on the coarse heavy sheets, then far from sleeping, he reflected a long time. Should he speak to Grandfather? He couldn't do that, for John Paul rather feared the worthy old man. As to Francine, she wouldn't know anything about it. Only her kitchen and her chickens interested her. Definitely, it was better to persevere. The proverb was indeed true that affirmed: "He who seeks shall find!"

And then there was the pleasure of finding out all alone!

(To be continued)



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Next annual conference: Grace Brethren Church, Grandview, Wash., March 22-24, 1960.

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Seattle, Wash.—View Ridge Brethren  
Spokane, Wash.—First Brethren  
Sunnyside, Wash.—First Brethren  
Yakima, Wash.—Grace Brethren

### MOTHERS

(Continued from page 301)

against her." She even requested the people to call her Mara (bitter) instead of Naomi (sunshine) because she said, the "Almighty hath dealt bitterly with me." Though she blamed God, yet He forgives and forgets, for He still called her Naomi. What a wonderful ending. She came back in the "beginning of barley harvest." God sends sunshine and harvest to all those who return from their backslidden ways. Now since we have seen the unbelieving mother

and the backslidden mother, let us look at a godly or spiritual mother.

#### The Mother of Timothy

The Scriptures reveal this mother to be one who was vitally interested in training up the child in the way it should go. She was indeed a godly mother because she did not expect her unbelieving husband to do the training. In Acts 16:1 we are told that she "was a Jewess, and believed; but [the] father was a Greek." This mother knew and practiced the teaching to "train up the child in the way it should go" regardless of the husband. God honored her stand in

the life of young Timothy. Paul mentions that this mother had unfeigned faith in the things of God.

In II Timothy 1:5 Paul refers to "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Here is an example of Scriptural teaching handed down from mother to daughter to son. We certainly can take knowledge of this mother, who continued in sincere faith in the command of God regardless of her lack of help from the "head of the home," to "train up the child in the way it should go."

# \$10,000 FOR \$100

By Robert D. Crees

Pastor, Third Brethren Church  
Philadelphia, Pa.



When the Third Brethren Church of Philadelphia, Pa., loaned an Austrian Jewess \$100, little did they realize she would provide an estate of \$10,000 for them in her will!

Ethel and her sister were the only members of her family that came to America. In 1917, when she married Mr. MacAdams, her sister disowned her for marrying a gentile.

It was early in 1925 that Mrs. Ida Ayling was doing some Home Department visiting in the vicinity of the Third Brethren Church. Learning of illness, she stopped in and found Mr. MacAdams seriously ill. Mrs. Ayling informed her pastor, Allen S. Wheatcroft, who brought comfort to the home and won Mr. MacAdams to the Lord. He died shortly afterwards and in her grief and need Mrs. Ethel MacAdams turned to the pastor for emergency financial help. He tried to get a loan of \$100 for her from the church. When one of the officials raised a question as to whether the church should loan money to a Jewess who never came to the church, Pastor Wheatcroft signed the note himself to secure the loan.

One month later, in a cottage prayer meeting in one of the church homes, Ethel was led to the Lord by the pastor. The loan was repaid in a few months, but the good deed was never forgotten. Ethel was baptized and united with the church that had helped her. Being quiet and unassuming, for she could neither read nor write, Mrs. MacAdams never took an active part in the church. That same year Pastor Wheatcroft closed his ministry at Third Brethren, and Ethel left also to unite with the next church he pastored.

Thirty years ago Ethel moved away from the vicinity of the church, and finally to another city, and today only a few of the oldtimers re-

member her. She worked as a domestic in the home of a Mr. and Mrs. Kramer in Mechanicsburg, Pa., for those thirty years.

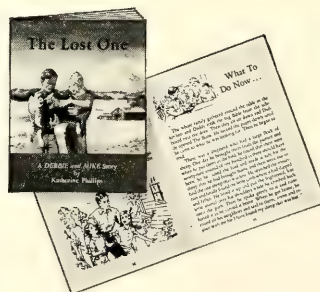
When she died recently at the age of 72, the church was surprised to learn that Ethel, the forgotten Austrian Jewess, had left them her entire estate, estimated at \$10,000. The will was dated March 31, 1925, shortly after her conversion. At that time she was almost penniless. The money the church is to receive is her life savings of thirty-four years of hard work.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Ethel never forgot the little church that had befriended her. Neighborhood calling, together with kindness and sympathy, paid off in the salvation of souls, and also paid off in cash, one hundred for one.

What will be done with the money? That is for the church to decide. However, one suggestion is gaining favor, that at least a tithe of the amount be contributed to Jewish evangelism!

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HOME MISSION ISSUE

MAY 16, 1959

RETHREN

# Missionary Herald



Home Missions Approves Cleveland Action

# EDITORIALS

By L. L. Grubb

## *NAE Conference in Los Angeles*

The recent national convention of the National Association of Evangelicals held in the Statler-Hilton Hotel in Los Angeles was an epochal event in many respects.

The convention was well attended. Many interested people from the various fields of Christian enterprise—home missions, foreign missions, education, social welfare, and others—attended the commission sessions and received much helpful instruction and information.

Fellowship of this type is strengthening to all evangelical believers. It is encouraging to know that there are thousands of others besides our own Fellowship who believe the Bible and love our Lord and are interested in the salvation of precious souls.

As never before the forces of Bible-believing churches are being united through the arm of NAE. In every realm of Christian endeavor, major strides forward are being made.

The Commission on Church Extension and Home Missions in cooperation with the main office of NAE in Wheaton, Ill., is helping church extension agencies of all NAE constituent members to combat and offset the forces of the National Council of Churches of Christ in the United States of America in locating and developing new churches. In many instances the National Council has effectively blocked the purchase of property and establishment of an evangelical church through its local church councils and connections with subdividers and developers. In practically every case where directly involved, the NAE agencies have won these battles for the Lord. The ramifications of this are many as these new churches grow and preach the Gospel and exert a wholesome, spiritual effect on new communities.

## *The Jew Again Becomes the Pawn of Nations*

No nation on earth, no race of men, has been bandied about from "pillar to post," nation to nation and used as a pawn to serve the caprices and desires of ungodly rulers as the Jews. As the Bible indicates, his history has been one of wandering. "The Wandering Jew" is not an idle designation.

In spite of the fact that the nation of Israel has been established, and many thousands of Jews have gone back to their homeland and more are constantly returning, there are still many of these people scattered all over the world who probably never will get back to Israel short of the fulfillment of God's prophetic plan. There are approximately twelve million Jews in the world today. The Soviet Union has about two-and-a-half-million. Other states behind the Iron Curtain have a large Jewish population, only three states having less than 10,000. In Poland there are 80,000 Jews. Rumania has 300,000, Hungary between 200,000 and 250,-

000. There are more than five million Jews in America.

Thus far only Poland has allowed Jewish emigration to Israel on any substantial scale. Now Rumania and Hungary have opened the gates, and the Soviet Union is doing likewise.

The Arab countries have openly expressed intense hostility to the prospect of large-scale immigration into Israel from Russia. Even the Israeli Government is disturbed about this because certainly the Jews who are allowed to enter from Russia will be fully communist indoctrinated and completely brainwashed. News of this immigration is already stirring and inflaming public opinion in the Arab countries and causing Nasser no little problem. This is exactly what Russia desires because Nasser is on her "black list." Then, when chaos reigns in the Arab countries, Russia will step in and bring "order" out of the chaos and establish herself as the great benefactor of the Arab nations.

The Israeli constitution says that any Jew in the world, whether Russian or otherwise, has a right to come to Israel and become a citizen of that land. As soon as he steps on Israeli soil, he becomes a citizen. Since the nation of Israel is so new and much land is undeveloped, every new Jew moving in creates a temporary problem in food, clothing, housing, and all things necessary to a fair existence. Thus a flood of Jewish immigrants from these Soviet countries will severely tax the Israeli economy. In fact, Jews leaving these countries will be forced to pay a tax and thoroughly renovate their properties for future use, which will bring them to Israel penniless or very poor.

There is only one explanation for all of this. The Jews are no more than an instrument in the hands of Soviet world politicians, a pawn in the game of world chess being played by the most devilishly clever leaders on the face of the earth.

God's Word has certainly been proven in prophecies concerning Israel. And the worst is yet to come during the Tribulation Period which is referred to as "the time of Jacob's trouble."

But, it is significant prophetically that the plan of infiltration of Palestine which Russia has been operating for twenty years is about to bear fruit not only in Israel but in all the Arab countries. Iraq now is virtually in the Russian camp. It has about reached the point of no return. Communists will hold positions of power in the Government soon.

More than ever before it seems that the focus of international politics is turning toward Palestine. The prophecies of Ezekiel are at least being partially fulfilled, and the groundwork laid for a complete fulfillment as the Russian bear moves toward his final objective in the Holy Land.

The coming of the Lord draweth nigh!

THE BRETHERN MISSIONARY HERALD

Entered as second-class matter April 16, 1949, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.50 a year; 100-percent churches, \$2.50; 75-percent churches, \$2.75; 50-percent churches, \$3.00; foreign, \$4.00. Board of Directors: Robert Cress, president; Herman A. Hoyt, vice president; True Hunt, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Feltner, member-at-large to executive committee; Mark Mailes, Robert E. A. Miller, Thomas Hammers, Robert Sackett, William Schaffer, Arnold R. Kriegbaum, ex officio.

DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

VOLUME 21, NUMBER 20



## Home Missions Approves Cleveland Action

The Brethren Home Missions Council is much in favor of the action that was voted upon in a recent business meeting of the First Brethren Church, Cleveland, Ohio. It was at this meeting the church voted to become a self-supporting church on April 1, 1959, and by doing this cut off all financial assistance being given them by The Brethren Home Missions Council.

The Brethren Home Missions Council takes this opportunity to express its appreciation to

Pastor Clair Brickel and the members of the First Brethren Church for this action and for this large step of faith. It came as somewhat of a surprise, for the directors expected it would be the end of the year before they could make this announcement. They are indeed grateful to all our Brethren who have prayed and given to help add another church to the growing list of self-supporting churches.

—Frank J. Poland

## A Testimony of God's Grace at Cleveland

By Clair Brickel, Pastor

The outstanding characteristic in the Lord's work in this great city of Cleveland has been the unfailing grace and patience of God. We join with the psalmist in saying: "The mercy of the Lord is from everlasting to everlasting." Since 1935 there has been a Brethren witness for the Lord in this city, and God has seen fit to keep the testimony of the church burning through times of adversity, as well as through times of prosperity.

The Brethren Church in Cleveland has experienced many of the adversities, as well as the joys, that go with carrying on a ministry for the Lord in a big city. From the day Pastor Tom Hammers came to Cleveland to begin a Brethren church in 1935 until the present day, there have been faithful men and women who were ready to sacrifice and work and labor that there might be a Brethren church firmly established in this great city. The experiences that they met were similar to what many home-mission churches experience. There was no permanent meeting place established until a home was purchased on Noble Road in Cleveland Heights and converted into a church. Until that time this faithful congregation met in the Gospel Church on Hayden Avenue, Mayfair School building, and Oxford School building in Cleveland. As the saints met for worship on Noble Road, God blessed the faithful ministries of Pastor Hammers, Pastor Lepp, and

Pastor Bracker, and made it possible for this new church to carry their own load and no longer receive support from The Brethren Home Missions Council.

Then with the shift in population and seeing great expansion taking place in the far eastern suburbs of Cleveland, the local congregation in 1950 after consulting with The Home Missions Council decided to change locations. Four lots were purchased on Mayfield Road (Rte. 322) in Lyndhurst. With this great change came the necessity of asking for help, and The Home Missions Council along with the Northern Ohio District Mission Board came to the assistance of this struggling church. During this unstable time of moving, there were several men who served as pastor of the congregation and carried the people through a critical period in the history of their church. Pastor Russell Ward spearheaded the move and in October 1951, the superstructure of their new building was completed. With the congregation meeting in the basement, they dedicated the church to the Lord. On June 5, 1955, under the ministry of Pastor Robert Cessna a completed sanctuary was dedicated. Most of the labor in completing the auditorium was done by members and friends of the church, which meant many long days and nights of hard labor. In September of 1957 the present pastor came to the field to continue the work that had been begun so many

years before and a work that God had seen fit to bless and prosper in such a needy area.

But it hasn't been easy. The city of Cleveland is considered to be fifty percent Roman Catholic. There is a large element of Jewish folk living in the city. Modernism is just as rank in Cleveland as in any other city in America. In essence, the whole east side of this great city constitutes the field this pastor has in which to work, including almost a million people. Many Brethren families from other cities have moved to our city and many of them have become a part of this local work. There are hundreds of thousands of souls that need the message that is preached from the Brethren pulpit. We dare not fail our God in this portion of His vineyard.

Much credit needs to be given to the faithful servants of God, laity as well as clergy, for sacrificing in so many ways in order that there might be a Brethren testimony in Cleveland. Without the financial help of The Brethren Home Missions Council and the Northern Ohio District Mission Board, the work could not have continued. Every member of The Brethren Church who gave to home missions shall have a portion of the reward for helping to establish this church. The years of faithful service by every God-sent pastor who led the people through the years shall be rewarded by our Lord in that day. The mem-

(Continued on page 310)

## Pictorial and Personal Testimonies of God's Grace

As charter members of the First Brethren Church of Cleveland, we thank the Lord for helping us to reach our goal to become a self-supporting church. We are indeed thankful to The Brethren Home Missions Council for their support and help in days gone by. The church has become to us like one of our family and is a real part of us in all our trials and good times. God has never let us down, and His promises are always true. May we ever strive to do His will at all times.

—Mr. and Mrs. L. S. Berkibile

To me the First Brethren Church means much, for I was a Lutheran from early childhood. I never knew what salvation meant. After I was married I attended the Brethren church in Johnstown, Pa., where Rev. Charles Ashman, Sr. was pastor. His kind wife was interested in my soul, told me the plan of salvation, and I accepted the Lord Jesus as my Saviour. I was a young Christian when we moved to Cleveland and at that time there was no Brethren church in the city. When Rev. Tom Hammers came, he taught me much and I will always be grateful to the faithful pastors of The Brethren Church in Cleveland. Each one in his own way has taught me more about the Lord Jesus and made the Bible more precious to me. I also thank The Home Missions Council, and its secretary, L. L. Grubb, who were always glad to lend a helping hand to our Cleveland church.

—Mrs. Thelma Phillippi

The First Brethren Church is certainly a real testimony for our Lord in this community. It has been such a blessing to me in these past months. Last year after searching for

peace of mind and the answer to my problems, I began to realize I could not in my own strength help myself overcome my sins and weaknesses.

Although I was praying and asking God for guidance, I felt that I was not capable of choosing a church in which to worship. I began to pray to God for help in finding a church with a pastor who would be able to help me understand the Bible, and one in whom I could have confidence. Our pastor, Clair Brickel, is one who really is understanding and interested in his people and is doing a wonderful job for the Lord.

I thank the Lord for the visitation program carried on by the church. My prayers were answered when I received an invitation to attend the services. After attending the services, hearing God's Word for about three Sundays, and having a long talk with my pastor, I accepted Christ as my personal Saviour on October 5, 1958. I was then baptized and became a member of the church December 14, 1958. Now I know that not only do I have the assurance of eternal life through Christ, but He is the answer to life's problems. He has brought peace and joy into my life, and makes life really worth living. My prayer now is to live to please my Lord, and through my testimony lead other souls to Him and to our church, to hear God's Word and plan of salvation.

—Mrs. George Saunders

"For we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We do thank the Lord for The Brethren Church in Cleveland, for it has meant the difference between life

and death to us. I was deep in sin when Pastor Tom Hammers came here to start a Brethren church. After many years of struggling and moving from one place to another, we finally located on Noble Road with the help of the Home Missions Council. We finally went self-supporting there, but when the Lord led us to Lyndhurst and we needed help, the Home Missions Council was there to help us get a new start. Both our sons learned to know Christ in The Brethren Church, as well as our daughter-in-law. We have so much appreciated the pastors who preached the Gospel and practiced it in their lives. The happy faces that greet you and the welcome handshake you receive whether you are a member or not lets you know you are a welcome guest. Being able to go self-supporting and giving the Home Missions Council a chance to use the extra money in a new location is a great joy to us. We again wish to thank all the Home Missions Council members and the whole Brethren church for their help to us here in Cleveland in the past.

—Mr. and Mrs. Harry Cole, Sr.

This local Brethren church is a blessing to us in many ways. We were not satisfied in the church where we had been attending because we could not agree with some of the doctrines, although I had been saved there. We wanted to become members of a church where we could serve the Lord more effectively.

We walked into the Brethren church one Sunday and were regular attendants until we became members in February 1957. Praise the Lord! There is much opportunity

(Continued on page 310)



Adult Class, Pastor Clair Brickel, teacher



Cleveland Choir with Pastor Brickel directing





TOP DOWN LEFT

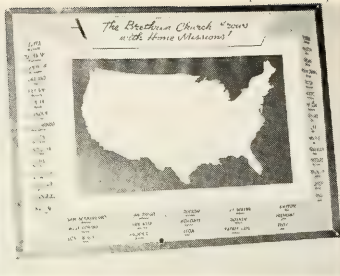
Beginners, Miss Donna Russell, teacher. Primary A, Mrs. George Baer, teacher. Junior boys, Mr. Ed. Jordan and Mr. Harold Turner, teachers. Junior High boys and girls, Mr. Glen Moore and Mrs. Donald Holder, teachers.

TOP DOWN RIGHT

Nursery, Mrs. Charles Cole and Mrs. Bowan, teachers. Primary B, Mrs. Verne Phillippi, teacher. Junior girls, Mary Trapp, teacher. Junior High and Ambassadors, Mrs. Herbert Tanner and Mrs. Fred Pollard, teachers.



Mr. Jim Senay, converted Catholic, standing by the Home Mission map.



## PICTORIAL AND PERSONAL TESTIMONIES OF GOD'S GRACE

(Continued from page 308)

here in this place to serve our blessed Lord and Saviour under the direction of a dedicated pastor.

—Don and Joan Holder

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). It seems like years, and yet it was only a few short months ago that I was in a state of complete confusion. "Was the Roman Catholic Church true?" I remember dropping to my knees in prayer many times and praying with tears in my eyes

for Jesus to please hear me and help me answer this question.

Then I arrived at the point where I could see that the Roman Catholic Church strayed from the Word of God, and yet I was not ready to accept Christ because of doubts—doubts caused by the fear that had been planted in my heart so early in life. Oh, how I clung to those words, "Ask, and it shall be given you." And I prayed one prayer, "Jesus, show me the way." Time went on and Jesus did show me the way. Now I have no doubt in my

## A TESTIMONY OF GOD'S GRACE AT CLEVELAND

(Continued from page 307)

bers of the congregation and friends who prayed, labored, and sacrificially gave of their material means will never be forgotten. The faithful service of Brother Paul Ingold, vice moderator of the church for many years, and all the loyal members were used of God to carry on the work when no pastor was on the field. This is all part of the extended testimony that stems from the Lord's work in Cleveland which has made it possible for this church to become self-supporting as of April 1, 1959.

The Brethren Church has already felt the influence of this church throughout the brotherhood. Young men and women have left the church and gone into Brethren pulpits, Brethren mission fields, and should the Lord tarry, others will be following. Brethren, pray for us.

mind because I have accepted Jesus as my own personal Saviour. I have found that I do good not because I fear going to hell, but because I love God, and He loves me.

—Jim Senay

# WAITING... WAITING... WAITING

## *... and Its Effect Upon Brethren Home Missions*

- Precious souls everywhere in America are WAITING for someone to tell them the gospel story.
- God is WAITING to pour out His blessing upon those who help meet these great needs.
- New groups of Brethren people meeting in undesirable places are WAITING for financial assistance to have their own building.
- Are you WAITING until some later date to do something about this?
- Churches with buildings partly erected are WAITING for funds to complete them.
- While Brethren people are WAITING, precious souls everywhere are dying and going out into eternity without Christ.
- The Brethren Investment Foundation is WAITING for Brethren people to provide this financial assistance.
- Why not open your savings account or make your investment in the Foundation without WAITING? Savings pay 3 percent, and investments pay 5 percent.

For further information write to:

## BRETHREN INVESTMENT FOUNDATION, INC.

Box 587, Winona Lake, Indiana



# ISRAEL CALLS!

A PERSONAL TESTIMONY

By Mrs. Anne Isaacson

(Mrs. Isaacson is a wonderful witness for the Lord. She attends the Wednesday evening Bible class at the Brethren Jewish Mission. She is also instrumental in bringing other Jews to our meetings, as well as assisting from time to time in our calling program.—B.L.B.)

The poet said: "God moves in mysterious ways His wonders to perform." It is true! He knows our very longing, our every need, and answers that need when we humbly come to Him. I shall never forget how God in His infinite love led me to Himself. This was about twelve years ago.

We were an average Jewish family. We observed the holidays and tried in our small way to keep the traditions of our forefathers.

One day a man came to my door to solicit subscriptions to magazines. I signed up. It was in one of these magazines that I was attracted to a story entitled "The Unobstructed Universe." As I read this article, I came across words that were unfamiliar to me but which were very thought provoking. They were quoted from the Gospel of Matthew, chapter 5, and read something like this:

"When Jesus saw the vast crowds, He went up the mountainside, and

after He had sat down His disciples came to Him. Then He began His teaching by saying to them:

"How happy are the humble-minded, for they already own the kingdom of heaven!

"How happy are those who know what sorrow means, for they will be given courage and comfort!

"Happy are those who claim nothing, for the whole earth will belong to them!

"Happy are those who are hungry and thirsty for goodness, for they will be fully satisfied!

"Happy are the kindhearted, for they will have kindness shown to them!

"Happy are the pure in heart, for they will see God!"

Just about that time my brother-in-law came to visit us in Chicago. In his bag he carried a Bible which he let me read. I found the passage in Matthew and re-read it; also the first chapter of I Corinthians. I became inquisitive to find out whether all the Bibles were the same. I began to check and was glad to find that every Bible I picked up was the same in content. I continued to

read the Bible without guidance or help.

One day a lady-friend, a Christian, came to visit me. I told her that I had read in the Old Testament a passage which I did not understand; could she help me with it. It was in the Book of Zechariah, chapter 12, verse 10, and it read: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn."

This friend explained the words to me, and then it seemed as if someone had turned a key in a lock and opened my spiritual eyes, and I believed with all my heart.

How I praise and thank God that He took me out of darkness and gave me the light! I was, as it were, born again and became His child. Glory be to God forevermore.

This is my testimony. Will the reader, please not delay, but seek God with all his power and take Him at His word.



Left to Right: Mrs. Bruce Button and daughter, Diane, preparing the communion table, and two pictures of the participants in the service.

## Brethren Messianic Testimony's First Communion

The first communion service of the Brethren Messianic Testimony was held in the mission home on Saturday, March 28, 1959. Our missionary, Bruce L. Button, was in charge, and he was assisted by the other staff members, Mrs. Bruce L. Button and Miss Isobel Fraser.

The staff and members of the Button family plus three Jewesses participated in the communion. The Jewesses were Miss Lisl Budne, Mrs. Bella Smith, and Mrs. Anne Isaacson.

Miss Budne was saved at the mission and baptized by Brother But-

ton in the Inglewood Brethren Church of Los Angeles. She is now a member of this church.

It was thought that a communion at the mission would be advisable since the communion services of the area churches were held on the class meeting nights.

# Virginia Beach Brethren "Purpose To Build"



Building committee and pastor taking turns with shovel during the ground-breaking service



Talbot Park Baptist Church Quartet



Pastor Harold Arrington at the microphone with his building committee members.

By A. Harold Arrington, Pastor

"Behold, I purpose to build an house unto the name of the Lord my God. . . . Except the Lord build the house, they labour in vain that build it." These words from 1 Kings 5:5 and Psalm 127:1 are part of the Scripture read at the ground-breaking service of the Grace Brethren Church of Virginia Beach, Va., on April 5, 1959.

April showers had already begun making their appearance, but in answer to many prayers, we enjoyed a perfect spring afternoon with a 75 degree temperature. There was an attendance of approximately sixty—mostly adults. The Lord graciously arranged for Brother Robert Foltz, our architect, to be with us. The speaker, Lieut. Lloyd W. Letten, chaplain, United States Navy, and a graduate of Wheaton College and Dallas Theological Seminary, brought a heart-warming message from God's Word. We were reminded that the Lord desires yielded lives through which the love of God and the Gospel of salvation through the shed blood of Jesus Christ might flow to others. Lieut. Letten also emphasized that the building God is enabling us to build, would only be "a tool in our hands" to help in our work of reaching the lost for our Saviour.

Pastors of other local churches, including a second Rev. Harold Arrington, a Baptist pastor, participated in the service. The special music was provided by a mixed quartette from the Talbot Park Baptist Church of Norfolk.

The Lord has arranged everything most wonderfully since we knew that a building for Virginia Beach was possible this year. For instance, only two days after our ground-breaking service, part of the construction crew, Brothers Don Sellers and Raymond Sturgill, arrived to begin work. We thank God for the entire home-missions program. We have been assisted and advised on every major step in establishing our church here in Virginia Beach, thus avoiding many possible mistakes that would affect the future of the church. Mr. Foltz

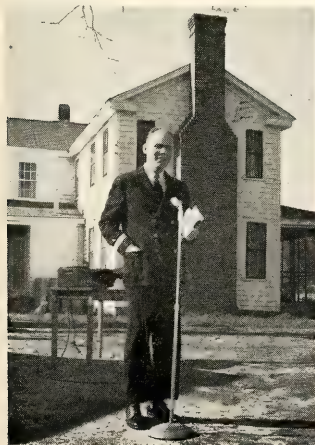


has designed us a fine building that we believe is going to fit the needs of our community, as well as our present and future needs. Our people are thrilled with it.

Although our new building will be of immeasurable value in the Lord's work here, we have not had to wait until it is finished to experience God's blessings. Some have already come to know the Lord through the ministry of The Brethren Church in Virginia Beach. In just the last six weeks, four adults confessed Jesus Christ as Saviour and are awaiting Christian baptism and church membership. Others have made rededications. Many victories need to be won, but some have already been won. New home contacts are being made each week. Thousands in this growing area need Christ. The need of a consecrated soul-winning effort is great. Pray that pastor and people alike might so surrender themselves that God can use them for His glory.

The congregation at Virginia Beach praises God that He is permitting us to have this building. We also want to express our appreciation and thanks to Brethren people in the Southeast Fellowship of Brethren Churches, and throughout the land who have given and prayed, thus making possible a Brethren testimony for Christ in Virginia Beach.

To God be the glory; great things He hath done!



Lloyd W. Letten, U. S. Navy chaplain, the special speaker.

## New Brethren Church Organized in Gardena, Calif.



Gardena Grace Brethren Church congregation.

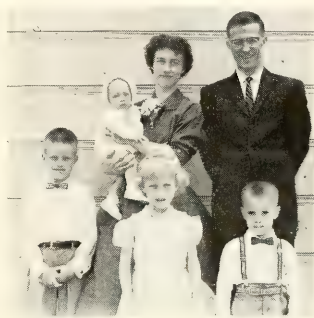
A new Brethren church is now meeting in the Community Center each Sunday in Gardena, Calif., under the leadership of Rev. Lester Cook.

Recently we met with this group when the Sunday-school attendance was seventy-one. With real, spiritual enthusiasm these people are looking toward the development of The Brethren Church in the very spiritually needy Gardena area.

The First Brethren Church of Inglewood, Calif., pastored by Dr. Glenn O'Neal, has given some members and much valuable aid and encouragement in the establishment of this new church. Gardena is in a real sense a **branch church**.

Rev. Lester Cook is working in secular work to support himself and family while endeavoring to establish and develop this new church.

Many new Brethren churches should be started in this manner. Larger assemblies can easily give some families in a new area. These families may constitute the leadership in the new church. The old church can also financially support this project. Great blessing always comes to a church which has such a vision of extending the testimony of the Lord.



Rev. and Mrs. Lester Cook and family

The Brethren Home Missions Council with all of its facilities for taking a church from its initial stages through to organization, purchase of property, drawing of church plans, constructing the building, and developing the church to a self-supporting condition is happy to work with any church on such a project as we are doing with the Inglewood church, and others. This, we have found, is a highly effective way to build Brethren churches.

Pray for the new church in Gardena!

### HOME MISSION FIELD REPORT

**Oxnard, Calif.** (Max Fluke, Pastor) We praise the Lord for providing a temporary meeting place that will accommodate seventy-five to one hundred people. It was formerly the administration wing of an Air

Force housing unit. The Fillmore church has given us fifty used songbooks and the First Brethren of Whittier gave us eighty folding chairs. There has been one first-time decision thus far in the work.

# NEWS

**BERRIEN SPRINGS, MICH.** The Grace Brethren Church held the corner-stone laying service for their new church building, May 10. Earl Funderburg, pastor of the New Troy Brethren Church, New Troy, Mich., was the speaker. Gilbert Hawkins is pastor.

**ALTOONA, PA.** The Grace Brethren Church had record attendances at their prayer meetings last month when 73 were present on Apr. 22, and 83, Apr. 29. Roy Glass is pastor.

**SAN JOSE, CALIF.** Members and friends of the Grace Brethren Church surprised their pastor and his wife, Rev. and Mrs. J. C. McKillen, on their 34th wedding anniversary. They were presented with a chaise lounge for their patio. Rev.



**SPECIAL.** Pictured above are the WMC officers of the Northwest Fellowship of Brethren Churches. They are first row left to right: Mrs. Thomas Hammers, prayer chairman; Mrs. Don Farner, secretary; Mrs. Leslie Moore, president. Second row: Mrs. Frances Wattenbarger, treasurer; Mrs. Robert Griffith, SMM patroness; Mrs. Leonard Fuerst, vice president; and Mrs. Clarence Garrison, assistant secretary.

Officers of the Fellowship are pictured below, and they are, left to right: Neil Beery, moderator; Theodore Mallamare, vice moderator; Mrs. Ray Kellev, stitician; Henry Dalke, NFBC executive committee; Don Farner, Ministerium; Robert Griffith, secretary; Thomas Hammers, assistant secretary; Ernest Morrell, treasurer; and Jesse Hall, Committee on Committees.



and Mrs. J. Keith Altig were special guests.

**BUENA VISTA, VA.** Edward Lewis, pastor of the First Brethren Church, will be the commencement speaker at Fairfield High School May 31.

**TROTWOOD, OHIO.** Richard Jackson, pastor of the Grace Brethren Church, was the guest speaker at the Union Youth evening meeting at Verona, Ohio, Apr. 26.

**ROANOKE, VA.** Nine members of the Boys Club and four men of the Washington Heights Brethren Church had an outing at Jefferson National Forest, near Buchanan, Va., Apr. 24 and 25. Only those who were working on their ranks were privileged to go, and the boys had to sleep in tents and a sportsman's shelter, plus cook their own meals. Vernon Harris is their pastor.

**GARWIN, IOWA.** John Aeby, pastor of the Grace Brethren Church of Waterloo, Iowa, was the guest speaker at "Family Night" Apr. 28. Raymond Kettell is the pastor.

**ALBANY, OREG.** Nelson Hall assumed his duties as pastor of the Grace Brethren Church Apr. 19. He was joined by his wife and three children.

**WASHINGTON, D. C.** The spring Mid-Atlantic district youth rally was held at the First Brethren Church Apr. 18 with 149 young people attending. In the quiz contest, the Washington, D. C., young people were the winners.

**\*BELL, CALIF.** The Bell Brethren Church recently purchased the property east of the church, which consists of two houses and a double garage. The house on the front of the property will be used as a parsonage, while the house on the back of the property will be used as an

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poind, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Emlyn Jones  
6824-B Heliotrope Ave.  
Bell, Calif.

annex for their expanding Sunday school. Mr. P. A. Yerian, a member of the church, has been elected mayor of the town. Emlyn Jones is the pastor.

**CHANGE:** The new address of Rev. Russell H. Weber is 527 Tarimore Dr., Springfield, Ohio. Rev. Richard Jackson, P.O. Box 3095, Trotwood, Ohio, Tel. Temple 7-1445. Rev. Emlyn Jones, 6824-B Heliotrope Ave., Bell, Calif. Please change Annual. While on furlough, Rev. Jack Churchill's address will be 4817 Snowden, Lakewood, Calif. Please see page 41 in Annual.

**DAYTON, OHIO.** Rev. Joseph Bubar, executive director of the Christian Service Brigade, was the guest speaker at the North Riverdale Brethren Church Apr. 26. Russell M. Ward is pastor.

**LONG BEACH, CALIF.** The love gifts toward the Holy Land trip for Dr. C. W. Mayes of the First Brethren Church, and his son, Rev. John Mayes, of the Paramount Brethren Church, were so generous that \$818.24 was turned over to the general fund of the First Brethren Church, and \$1,168.65 to the general fund of the Christian day school.

**JOHNSTOWN, PA.** Rev. Bruce Baker, of the Riverside Brethren Church, has presented his resignation as pastor to be effective as of Aug. 16. He will be entering the staff ministry of the Christian Service Brigade.

**SPECIAL.** Dr. Alva J. McClain's new publication, "The Greatness of the Kingdom," may now be purchased from the Missionary Herald Company. The cost is \$6.95, postage paid.



# INSPIRATION

## God's Word to Man

BY DONALD E. OGDEN, PROFESSOR

Grace College, Winona Lake, Indiana

The Christian must believe in *THE HOLY SCRIPTURES*: accepting full the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts and therefore wholly without error as originally given of God, altogether sufficient in themselves as our only infallible rule of faith and practice (Matt. 5:18; John 10:35; 12:42; 17:17; II Tim. 3:16; II Pet. 2:21).

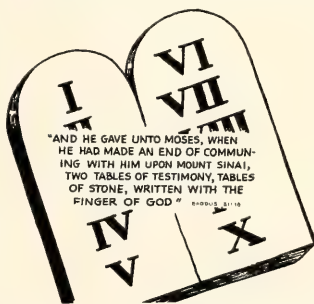
The Biblical claim to the divine inspiration of Scripture is not questioned by any rational being who has given fair consideration to the subject, granting, of course, the existence of God. Two questions, however, must confront any man who will thoughtfully pursue the claim: (1) What is the meaning of "inspiration" as applied to Scripture, and (2) to what extent are the writings of the Bible so inspired?

The first question comes to focus in the declaration of the Apostle Paul that "all Scripture is given by inspiration of God" (II Tim. 3:16). While the English word "inspiration" has acquired a wide and varied use, it has consistently implied "an influence from without, producing in its object movements and effects beyond its native, or at least its ordinary powers" (Warfield). The word is derived from the Latin *inspiratio*, and as applied to the Bible writers suggests that they are breathed into by the Holy Spirit so that the product of their activities goes beyond human powers and becomes divinely authoritative.

That this explanation falls slightly short of satisfaction becomes apparent with the realization that the same kind of inspiration is in some degree attributed commonly to works of art by even profane men whose products seem to reflect a quality beyond the powers of mere man. It is common, for instance, for us to think of a great symphonic work as a gift to man from God, graciously sent by way of some "gifted" member of our race. We may even think of a sermon as having or lacking that quality of inspiration which makes us feel as though we were listening to the voice of God, not merely of man.

But this is not the quality of inspiration to which Paul makes reference, or which we should expect of

a work so completely unique in the entire field of the world's literature. The Greek word used by Paul actually does not mean "inspired of God" or "breathed into by God," but simply "God-breathed." The statement, to be exact, is not that Scripture is the product of the divine "inbreathing" into its human authors, but that it is breathed out by God—the product of His creative breath. It is this truth that makes the words of Scripture not merely the words of men, or even the words



of men who were specifically influenced by God in what they said, but the very Word of God himself.

Peter extends this idea when he says that every prophecy of Scripture does not come "of private interpretation" (II Pet. 1:21). It is not the product of the writer's own thinking which results from his human investigation; it is divine pronouncement. To this he adds that no word of prophecy ever came "by the will of man." Since God then is its source, the necessary word must follow to explain how men knew what to write, and we are told that the prophets were **moved or borne along** by the Holy Spirit.

The word translated "moved" suggests more than guiding, directing, or leading, even in the fullest sense.

The thing moved is taken up by the bearer and conveyed by the bearer's power to the goal of his choosing. Those things which the prophets spoke were therefore not their own, but His.

Being "borne along by the Spirit" does not in any way suggest a passive receiving and mechanical recording of words on the part of the human authors, as some enemies of the truth of inspiration would accuse us of teaching. While it is quite impossible for man to explain exactly the method God employed to accomplish this task of transmitting His eternal truths to man without error, it is also undeniable that He used the literary styles and the vocabularies of the writers, usually drawing upon their own backgrounds and the sources of knowledge at their disposal. The human authors were men not only submissive to God at the moment of writing, but they were men whom God had prepared by natural endowments, environment, training, and unnumbered circumstances throughout their lives that they might properly give to men the words He wanted to convey.

The extent of inspiration as defined above must be accepted as applying to the whole of the Bible as it was given by God in the original languages. If any less than the whole is to be considered as inspired, then we have no inspired Word of God at all, for it would be left to man to determine which was and which was not His infallible Word. No man has ever been qualified to superintend such a task.

Both the Old and the New Testaments are to be included as equally inspired. It is true that "Scripture" to the writers of the New Testament was fundamentally the Old Testa-

(Continued on page 319)

Faith in the Saviour is the greatest contribution any parent can make to his children.

Greater than fame and better than money, even more important than education, to each child is the gift of faith. That gift will be enlarged and strengthened as he goes onward; and all of life will be sweeter, stronger, and better for it.

How can I do my very best for my children? The best method is to teach them by precept and practice. By seeing the Lord Jesus in you, they will come to love Him, trust Him, and to obey Him.

Your **conduct** will be the most obvious factor to them. Actions always speak louder than words. In his love and admiration for his parents, the little child learns early whether he is loved or not. As he grows older his big eyes observe what is done, and he correlates his observations with the instructions given to him.

Intuitively the child understands practical Christianity in action. His response will first be imitation of what he sees and hears, but imitation can soon become a living reality. He will believe what we believe. He will walk and talk as we do. It will be easy for him to believe in the Saviour for having seen Him in father and mother.

Christian **character** will be as apparent to our children, younger and older, as to others—perhaps more so. Before they learn to read the ABC's they read character. Intuitively they understand adults much better than we give them credit. Integrity, honesty, honor, unselfishness, courage in the face of great difficulties—such character traits are deeply impressed upon young plastic minds. The children will see Christ in our character, and will share the confidence that others have in us. They will be proud of mother and dad, and of the Saviour.

Our **conversation** can show forth the Lord Jesus. Little folk have big ears, as well as big eyes. They comprehend the intent, as well as the content, of our talk. They will make mental note of our appreciation and

helpfulness for others, and contrariwise of unkind and unfair criticism. Our kindness and consideration for others in what we say and what we do can teach them of Him who went about doing good to all.

**Consistency** is a jewel, and nowhere does it sparkle more brightly than in the Christian home. At the family altar we can teach children about Christ as we read the Bible, but even more impressive to them will be their seeing Christ in us. They will note what we say and do in Sunday school and church, and will compare that with our attitude and actions in the home. Consistency in our words and our works will be evidenced by the standards that we maintain in the Lord's house and on His day, and in the carefulness with which we do His work as laity or clergy. Your faith in the Saviour will be conveyed to the children by your faithfulness to them and to the Lord, by your fatherly care and concern. To me it has always been challenging and encouraging to remem-

ber that in days dark and foreboding, Noah's sons followed their godly father even into the ark. That action must have seemed somewhat foolish to them, as it certainly was to the worldlings round about, but they had learned to trust God because they trusted their father.

The future of your children depends largely upon their faith in Christ. Christian conduct, character, conversation, and consistency will pay big dividends in the life of every child.

A family altar with its open Bible and bended knees for the whole family, the happy home, the attendance of all the family at Sunday school and church—all these make for a wholesome outlook on life by the children, and the establishment of standards that will go with them throughout life. Correction that is constructive, cooperation that is cheerful, harmony that is helpful, such are the memories the children will carry with them when they leave our homes and go into their place of service and usefulness.

From her heart out of more than fifty years of experience of leading little orphan boys and girls to the Saviour, the late Amy Carmichael, of South India, wrote this earnest prayer:

Father, hear us, we are praying,  
Hear the words our hearts are saying,  
We are praying for our children.

Keep them from the powers of evil,  
From the secret, hidden peril,  
From the whirlpool that would suck them,  
From the treacherous quicksand, pluck them.

From the worldling's hollow gladness,  
From the sting of faithless sadness,  
Holy Father, save our children.

Through life's troubled waters steer them,  
Through life's bitter battle cheer them,  
Father, Father, be Thou near them.  
Read the language of our longing.  
Read the wordless pleadings thronging,  
Holy Father, for our children.

And wherever they may abide,  
Lead them Home at eventide.





## NORWALK, CALIF.

Our Heavenly Father wonderfully answered prayer during a two-week series of revival services conducted at the Norwalk Brethren Church, Norwalk, Calif., during the period of March 15 through March 29. Brother L. L. Grubb had been engaged eighteen months previous to be the evangelist for these meetings. The church had spent one week prior to the meetings in special prayer, and continued during the meetings to beseech God for revival among the members. An "around the clock" prayer program was set up, in which individuals selected a fifteen-minute period sometime during the day to pray so that continuous prayer was made for the meetings. Also pre-prayer was held each evening prior to the opening of the services. The musical program during the meetings was under the direction of Rev. and Mrs. Robert Kliewer, of Long Beach, Calif. Brother Kliewer's splendid leadership, combined with his solo work, proved a real blessing and made a very marked contribution to the success of the services. Brother Grubb's preaching throughout the meetings was Bible centered, powerful and effective in that it brought real conviction. The Lord greatly used his messages so that through them the Holy Spirit brought conviction, confession, and conversion. Only the Lord knows the exact and final results of the meetings. Humanly speaking there were forty-six decisions tabulated. Of these thirty-three were re-dedications of life, and all seemed very genuine. Thirteen individuals made confessions of Christ as personal Saviour. God be praised for the results which brought a splendid spirit of kindred fellowship to the congregation. We are praying that the Holy Spirit might seal each decision and each life so that our church shall be stronger, more fervent, and out and out for the Lord in winning many others to Christ Jesus. Both pastor and people hereby thank Brethren Grubb and Kliewer for their faithful and

untiring services in our midst. Unitedly we praise the Lord for answered prayer.

—Henry Rempel, pastor

## ROANOKE, VA.

Another milestone in the history of the Ghent Brethren Church has been reached. On March 20 the combination educational and recreational building was dedicated. One of the former members, Mason Cooper, now pastor of the Covington (Va.) church was the speaker. He was assisted by the pastor and several pastors of the Southeast Fellowship of Brethren Churches.

The new building is 48 feet wide and 84 feet long. The main floor is designed to serve as an assembly room and drill area for the Sky Pilot organization, basketball, and volleyball courts. It adequately provides for the educational and recreational needs of all organizations, as well as the social functions, of the church.

This area is used for the Sunday-school opening worship service, the youth department, and two large Bible classes.

Half of the basement area has been excavated, and is used for the junior department of the Sunday school. It provides four classrooms, workshop for the Sky Pilot organization, and restroom facilities.

Mr. S. M. Coffey served as chairman of the building committee, and Mr. W. W. Emerson was the contractor. The approximate cost of the building was \$30,000.

—Kenneth Teague, pastor

## TROY, OHIO

It was my pleasure to conduct a one-week Bible conference at the Grace Brethren Church of Troy, Ohio, during March 15 to 22. Messages were based upon incidents and teachings of Crucifixion Week. A concert by the Grace College Choir was a highlight on the first Sunday evening. The Spirit's blessing was shown by several rededications of life and a genuine interest in Bible study on the part of many. Pastor Herman Hein and his people are giving a strong evangelical witness in this progressive city.

—Homer A. Kent, Jr., speaker

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## BEGINNING OCTOBER 1959

## The Brethren Missionary Herald Co.

# EUREKA!

## CHAPTER 13

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert. Chapter 1 of this story (fiction) was in the Feb. 14 issue, and has run consecutively each week.

It was the fifth time that John Paul had climbed the big staircase. Up until now he had not discovered the way into the tower. Was there some underground secret passage? He had well examined the surroundings, but without success.

He was now on the third floor where he stopped. It seemed to him that in this place he was "warm" because he was at the level of the blue room. Should he descend again without knowing?

John Paul glued his ear to the first door to the left, behind which he perceived that steps were rapidly approaching. He would have liked to see through the keyhole, but the key was in it from the inside. Before he could steal away or take a more respectable position, the door opened abruptly. It was Francine who appeared loaded down with a basket of clothes.

"It is I . . ." stuttered Popol, ashamed to have been caught.

The young girl, always in a hurry, scarcely seemed to notice the youngster. His presence there in front of the door did not appear to astonish her. At least, she did not let it appear so. She even squeezed out a smile and descended gaily as if she had her hands empty.

Nevertheless, John Paul was not sorry for this humiliating encounter, for before she shut the door he had seen with his eyes a dark hallway which led back in the direction of the tower.

"Eureka!" he cried. "I understand it now. That hallway leads straight to the mysterious room; I could get there with my eyes shut. I wager that the right door is at the end to the right."

John Paul descended again fully satisfied with his discovery. He did not wish for more today. With perseverance, one can arrive at anything. Wisely, the little fellow went and stretched out in the small oak woods, a hundred yards from the

house. The atmosphere there appeared light to him this fine summer afternoon. In spite of his desire to do so, he could not fall asleep, for he could not rid his thoughts of the great adventure he was going to have that night.

"Tomorrow, or my name's not John Paul, I shall know indeed who the man is that hides himself in the old tower."

\* \* \*

The darkness was still thick. John Paul could not shut his eyes, first of all because he was afraid of forgetting, and on the other hand because the prospect of his night trip excited him very much. In the distance the clock struck slowly. The boy counted one, two, three.

"It is still early to do anything! I should worry, it is better to be early."

There he was, dressed in a jiffy, his slippers on so he could walk around the halls without noise. He feared nothing, however, for at that hour sleep is profound. It was exactly the hour when housebreakers perform their evil tricks.

Armed with his flashlight, he opened the bedroom door with precaution; then climbed to the third story as lithe as a young cat. He must be doubly prudent now, for Grandfather and Francine slept closeby. Ordinarily old people sleep lightly.

John Paul found the door to the inside hallway, which he easily recognized. Excited, he pressed on the latch; then he swung it open slowly, holding his breath. It creaked a little, like all doors, but not enough to alert the sleeping ones. There it was shut again . . . all was going well.

The hallway smelled musty. It was surely a place little visited if one considered the dust which filled it. There were two doors at the left and two at the right. John Paul easily found his way and was certain that the door at the end was the right one.

"There it is!" he said with assurance, as though he often passed through it.

Not without trembling he turned the handle. If the fellow were already there! The door resisted.

"Shucks! it is locked."

Goodby secrets! John Paul was disappointed and ready to beat a retreat as he had done in the attic. What could he do? To shake it, to force it would be the best means of alerting the whole house. And besides, Popol was not a thief!

Before leaving, however, mechanically he passed his light over the white-washed walls of the wall.

Eureka! The key hung on a nail rather high up on the door frame.

Eureka! He hastily put in the key; then made the lock squeak. The door opened. A pungent whiff assailed him, the odor of old paper. John Paul pushed his way into a small round room, which really had nothing extraordinary about it. At the left was a rustic bookcase loaded down with old books, not exactly in order. At the right was an old fireplace covered with a yellow curtain. A table in the center, a solitary chair, and that was all! On the table was a large open book which John Paul did not even notice.

"Well, but what goes on here every morning?" Popol asked himself visibly disappointed.

The boy judged, however, that he must not give up the game because all the same there was something unusual in this room. The best thing was to hide and to wait. It would be easy to slip behind the curtain and to conceal himself at the back of the fireplace. The spider webs covered with dust were reassuring, for they proved at least that the hiding place was not often ransacked.

"There is still the question of the door. If I leave the key in the lock, I shall arouse suspicion and make the mysterious person more distrustful. 'Bah!' he exclaimed, 'I shall simply hang up the key in its place. Our good man will think that he forgot to turn it in the lock; such things happen!'"

John Paul did so. Delicately he raised the yellowed curtain, saturated with the odor of paper which floated in the room, and he established himself as well as he could in the black sooty chimney. But what difference did the soot and dust make, one must be ready for anything in order to succeed! It was only a matter now of waiting—of being prudent.

(To be continued)



ment. However, the New Testament writers themselves extend to their writings the inspiration they attribute to the Old Testament. They attribute to the Holy Spirit both the matter and form of their teaching (I Cor. 2:13), as witnessed by the assurance of their teaching (Gal. 1:7-8), and the authority with which they give commands, which, in fact, they set up as a test of spirituality (I Cor. 14:37). In addition to this, the New Testament writers place their writings in the same category of "Scripture" with the Old Testament books (I Tim. 5:18; II Pet. 3:16).

Not only must we admit this complete inspiration as applying to the entire Bible, but we must accept the proposition that every word of Scripture is inspired of God, not simply the thoughts or ideas of the writers. Christ used the very words of Scripture as the hinge upon which His argument turned (John 10:34); in at least two cases His reasoning depended on the particular tense of the verb (Matt. 22:32 and 43). If we are to accept inspiration at all, we must believe in the inspiration of the very words, for the Bible is made up of nothing else. Dean Burgon is quoted as saying: "As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

Not only is it true that every word of the Scriptures has been given to us as the direct word of God, but it is also true that what He gave us was complete and sufficient for our every need. It is unnecessary for us to look further for the revelation of divine truth. God's Word as we have it will tell us all He wants us to know with respect to doctrine or instruction in matters of conduct. Many fine works have been written to help make clear its teachings with respect to Christian faith and godly living, but no man need go beyond the covers of the Bible to find the way into eternal life and the principles by which he should govern his daily walk. To do so would be folly. "To whom should we go? Thou, Lord, hast the words of eternal life."

FIRST BRETHREN CHURCH OF WASHINGTON, D. C. CELEBRATES

## Centennial of Founder's Birth

By Roberta Pennington, Washington, D. C.

Since this year marks the centennial of the birth of **William M. Lyon**, it seems fitting to make some brief mention of his contribution to the Brethren faith.

So far as is known, he never held any office in the Brethren denomination, but his ministry was one of quiet service and was a fruitful one. His personal faith was very strong and deeply spiritual. His theology was thoroughly Scriptural, and the Gospel he preached is still sorely needed in the modern world. His sound judgment made his opinion sought after, and his influence was a most helpful one in the denominational problems that arose from time to time during his period of service.

His early life was spent in the mountains near Keyser, W. Va., where he was born April 30, 1859. He attended Bridgewater College, and taught school at various places near his home community. While engaged in this work, he was called to the ministry of the Church of the Brethren, of which he was then a member.

During his ministry he served as pastor of a number of congregations, but his outstanding contribution was to the Brethren churches in Washington, D. C.

On October 1, 1892, he went to Washington as the pioneer missionary for the Church of the Brethren. The story of those early days is preserved in the detailed personal diaries which he kept. It is an inspiring story which records the struggle against indifference and many obstacles. The successes that followed were owing to his unusual degree of faith, perseverance, and physical effort.

The course of events in the years that followed is well known to all who are familiar with the history of the denomination. As a result of denominational differences over the "dress question," the growing Washington mission congregation was taken over by the Church of the Brethren in 1896. Later that same year, he was ordained as an elder in the "Progressive Brethren," and a new work was begun. This prospered, and in 1903 he felt justified in turning the work over to others while he took up pastoral duties elsewhere. But in 1910 the mission board urged him to return to Washington as pastor. This he agreed to do, serving again as the beloved pastor of the Washington church until his death in 1925.

Elder Lyon was a stabilizing influence and a peacemaker in many of the struggles of the denomination during his period of service. In a very real sense the growth and progress of the Brethren work in Washington, D. C. is the best monument to the life and service of Elder William M. Lyon, the faithful minister who was born just one hundred years ago.

Elder Lyon married a daughter of Ephraim Stoner of Union Bridge, Md. Brother Stoner was an elder in the Church of the Brethren and a distinguished progressive leader in his day. Mrs. Lyon died in 1938. There were five children: Mrs. Louis P. Clapper of the Louisville (Ohio) Brethren Church, Thoburn C. Lyon and Mrs. William S. Porte of the Washington Brethren Church, Mrs. William G. Meirs, of Los Angeles, and Quinter M. Lyon, professor of philosophy at the University of Mississippi.



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON. A reporter asked Bernard Shanley, White House special counsel, if President Eisenhower laid down any hard-and-fast rules for the staff's behavior. "Yes," he replied, "and they're very simple. He laid them down to the staff right after he was inaugurated, and he tells them to each new staff member. They are: 'I want everybody smiling around here. Always take your job seriously, but never yourself. Don't forget to pray.'"

LOS ANGELES, CALIF. As a climax to its annual Day of Prayer, the Bible Institute of Los Angeles broke ground for a \$125,000 student commons building on its La Mirada, Calif., campus site on March 12. Students of the four schools of the 50-year-old Southland training center participated in the event. Each year, the students of the BIOLA schools—Bible Institute, Biola College, Talbot Theological Seminary, and School of Missionary Medicine—take a day out of their regular training schedule for a time of special prayer emphasis. This year, for the first time, the hours of devotional gathering were held on the new campus. The 60-acre site will be used for training starting September 1959, according to announcement by school officials.

WINONA LAKE, IND. Youth for Christ International and Scripture Press, both of Wheaton, Ill., will co-sponsor a Pastor's Conference, June 29-July 4, during YFCI's 15th annual Convention here. Emphasizing youth work in the local church and Sunday school, the Conference will be directed by Dr. Ted W. Eng-

strom, YFCI president, and Dr. Robert A. Cook, vice president of Scripture Press and chairman of the YFCI board. Youth specialists from local Youth for Christ programs and from the Scripture Press staff will also appear on the program. Dr. Clyde M. Narramore, Christian psychologist and author, will address the pastors each day in a counseling workshop. Dr. Narramore is consulting psychologist for the Los Angeles County public schools.

SPECIAL. In a series of copyrighted releases, George Gallup of the American Institute of Public Opinion has reported on his reporters' findings on matters of Catholic and Protestant ideas and relationships. Significant results:

36 percent of Catholics surveyed felt that mixed marriage they have observed have not worked out; 46 percent of Protestants queried had the same opinion; 72 percent of the Catholics said they would not object to a son or daughter marrying a person of the opposite faith, and 58 percent of Protestants queried had also indicated they would not object. On the big question—the matter of whether or not Catholics and Protestants will ever get together (obviously touched off by Pope John XXIII's call for a "conference on Christian unity.")—77 percent of the Protestants surveyed and 62 percent of the Catholics had no hope of eventual unification of their faiths.

WASHINGTON, D. C. The number of Negro Roman Catholics in the U. S. rose 20,000 last year to a total of 595,155. A church commission headed by Francis Cardinal Spellman of New York said this was three times the rate of increase for the Negro population as a whole. The commission also reported that the number of children attending all-Negro Catholic schools had climbed to 90,756. Many of these, it said, were not Catholics.

ORLANDO, FLA. Directors of Christian Business Men's Committee International, at their midyear board meeting here in mid-April, planned a post-Seattle Convention conference in Honolulu next year. The Seattle convention is scheduled for Oct. 19-23, 1960, at the Olympic Hotel.

Just off the press!

## THE GREATNESS OF THE KINGDOM

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EDUCATIONAL ISSUE

MAY 23, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By Alva J. McClain, President of Grace Seminary and College



## *The Rewards of Self-Control*

In my university days I once met a student who had, I think, the most brilliant mind of all my acquaintances through the years. You might stand at a blackboard and write down a column of figures as large and as fast as you could, and the instant the last number was written he could give you the sum. He was unbeatable in ordinary card games, for he could remember every card that had been played. He could read the toughest textbook, merely skimming through its pages, and then reproduce not only the main ideas but also great sections almost word for word. Yet for years he amounted to nothing, for he had never learned the art of self-control. He had always done what he liked to do, and when he got tired of one thing or one school, he simply moved to another. Although he seldom finished any credits anywhere, he could always get into the next school by means of entrance examinations which, for him, were easier than the bother of finishing courses for transfer. I have often wondered about what magnificent things he might have done if he had early learned the value of self-control.

## *"This One Thing I Do"*

We are often amazed at the tremendous accomplishments in the ministry of the Apostle Paul. To explain these things, men have resorted to two opposite views: Some attribute Paul's great success to his native intelligence and varied education. Others argue that it was God alone who had made him the missionary that he was. Now of course the apostle himself declares that what he was he became "by the grace of God." But we sometimes forget that even God does not always work in a vacuum. He preaches the Gospel, for example, **through men**. And He fits men for this ministry by various means, bestowing upon them special talents, providentially arranging the circumstances of their education. As Paul himself declares, God had a hand in all these matters from the day he was separated from his mother's womb. But there is one thing God developed in Paul's life which is often overlooked, and without which all his other great talents and learning might have come to nothing. By God's grace Paul had learned the value and art of self-control.

That is why, concerning the physical side of life, Paul could write: "I keep under my body, and bring it into subjection" (I Cor. 9:27). That is why the apostle could lay out a definite plan for his entire life and ministry, and stick to it without any deviation. He had self-control. Such control will help you to decide what things you will **not** do and also the things you will do by the grace of God.

Perhaps a word of caution is needed here. Self-

control will not make any man infallible. You will still need to discover the will of God for you personally. And you may make more than one mistake in finding it. But with self-control, regardless of the situation, you will be in charge, rising always above your circumstances. The storms may rage, but you will not be blown about by every wind of impulse or opinion; you will ride the waves safely and the course will never be lost, even though for many days the very stars may be hidden from your sight. The ability to discipline yourself, in harmony with the will of God, is the secret of Christian achievement.

## *Is War "Hell"?*

I once read from the pen of a religious editor this statement: "War is always what Sherman said it was, and 'hell' is never benevolent or holy." The editor obviously and rightly was against war, but his statement contains two serious errors:

First, General Sherman was **not** right when he remarked that war is hell. War is a terrible thing, we agree, but bad as it is, war is not **hell**. We have gone through two world wars and the Korean conflict, worse than anything Sherman ever knew, and there are men living on earth today enjoying life who served through these wars. Such men ought to know something about war, but they know little or nothing about hell. War and hell are not only different in degree, they are different in nature and quality. The fires of human war, no matter how fierce, are finally quenched. But the fires of hell are "unquenchable." Furthermore, long and weary though human wars may be, they finally come to an end. But hell will never end. Both Sherman and the editor were wrong: war is not hell. To say so is to minimize the awful doom of hell and also to exaggerate the curse of war. The two things are not commensurable.

Secondly, the editor was also wrong in his estimate of hell. He said that hell is never "benevolent or holy." But that is exactly what hell **is**! Even some preachers talk as if hell were a place prepared **by** the Devil. Actually hell was prepared **for** the Devil, not **by** him. And when God does something, it is always benevolent and holy. The purpose of hell is holy and good. It is the final and eternal prison of those who persist in sinful rebellion against the rule of God. Therefore, it is benevolent for all concerned, just as a well-ordered prison is good, here and now, in the restraint of crime and criminals. Those who think that hell should be abolished ought by the same logic advocate the abolishment of all prisons. As long as criminals exist on earth there must be prisons for the protection of society. And as long as sinners exist there must be the prison of hell.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).







## 1959 Grace College Graduates

Thirty-nine young men and women will receive degrees from Grace College on the evening of May 28. These are in addition to the thirty-three who are graduating from the seminary and whose pictures appeared in last month's Missionary Herald Educational issue.

The following descriptions give the names of the candidates, listed alphabetically and according to the degree they will receive. The educational background of each person is also listed.

### FIRST ROW, LEFT TO RIGHT

#### *Candidates for the Bachelor of Arts Degree*

**ERNEST H. BEARINGER**  
Philadelphia School of the Bible  
Waynesboro High School, Waynesboro, Pa.

**CAROL JEAN BINKLEY**  
Moody Bible Institute  
Northwestern College  
Lewis Wallace High School, Gary, Ind.

**SHERWOOD DURKEE**  
Lake Odessa High School, Lake Odessa, Mich.

**FRANK H. GARDNER, JR.**  
Bob Jones University  
Fairfax High School, Fairfax, Va.

**AMOS CHARLES GOOD**  
Bob Jones University  
Elizabethtown High School, Elizabethtown, Pa.

**DANIEL JOHN GRABILL**  
Philadelphia Bible Institute  
Altoona High School, Altoona, Pa.

**JANICE AILEEN GRUBB**  
M. S. Hershey High School, Hershey, Pa.

**FREDERICA JOAN HAUNER**  
Philadelphia College of Bible  
Shelton College  
Washington Irving High School, New York, N. Y.

**PAUL L. HERSHEY**  
Philadelphia College of Bible  
McCaskey High School, Lancaster, Pa.

### SECOND ROW

**HENRY J. HIDDINGA**  
Wheaton College Academy, Wheaton, Ill.

**ELDON LEE HOKE**  
Messiah College  
Jabbok Bible School, Thomas, Okla.

**MARY JANE KEYSER**  
Shedd High School, Shedd, Oreg.

**CAROLE BOWMAN KONTZ**  
Northeastern Bible Institute  
Germantown High School, Germantown, Pa.

**JOSEPH E. KONTZ**  
Northeastern Bible Institute  
Perth Amboy High School, Perth Amboy, N. J.

**KENNETH DAVID KOONTZ**  
Warsaw High School, Warsaw, Ind.

**CHARLES E. LAWSON**  
William Jennings Bryan University  
University of Tennessee  
Knoxville Evening High School, Knoxville, Tenn.

**JOYCE MATTHEWS**  
Columbia Bible College  
Wingate Junior College  
Rockingham High School, Rockingham, N. C.

**JAMES GORDON MCKINLEY**  
Moody Bible Institute  
Clarion-Limestone High School, Strattanville, Pa.

### THIRD ROW

**EDWARD BENJAMIN MENSINGER**  
New Troy High School, New Troy, Mich.

**NANCY MESSNER**  
Hagerstown High School, Hagerstown, Md.

**EUNICE M. MILLER**  
Washington Township High School, Waynesboro, Pa.

**RANDALL EUGENE POYNER**  
Orange Township Consolidated High School, Waterloo, Iowa

**HAROLD LEON REYNOLDS**  
Hershey Junior College  
M. S. Hershey High School, Hershey, Pa.



# CAMPUS NEWS

## Faculty Members Planning Graduate Studies

Several Grace College faculty members will trade the lectern for a classroom seat during the summer months. Prof. Wayne Snider, Prof. Ralph Gilbert, and Rev. and Mrs. Benjamin Hamilton will continue their studies at the University of Indiana. Snider is working toward an M.A. in History; Gilbert a Ph.D. in Literature; and the Hamiltons, the M.A. in Library Science. Ron Henry will also start at I. U. for work toward his M.A. degree in History.

Two teachers, Al Steffler and Lowell Hoyt, will continue their studies out-of-state. Steffler is preparing for the M.A. degree in Art at the Pennsylvania Academy of the Fine Arts, Philadelphia, Pa., and Hoyt will enter the University of South Carolina, where he will study for the M.A. degree in Mathematics.

## Busy Summer Planned for Grace Teachers

A number of professors at Grace plan to teach in summer school and hold Bible conferences after school terminates this month. Herbert Bess, John Rea, John Whitcomb, Jr., and Homer Kent, Jr. will be finishing their manuscripts that will be part of the Moody Press publication entitled **The Wycliffe Bible Commentary**. This will be printed by 1961. Besides this work on the commentary Bess will finish writing his doctor's dissertation and make plans to go to Jerusalem in September as a Fellow of the American Schools of Oriental Research. Dr. Whitcomb will be in Puerto Rico for thirty days to help establish a Bible institute. Dr. Kent, Sr. plans to finish his work on the subject of Practical Theology to be published by Moody Press.

## Hoyt Visits Haiti

On May 13 Dr. Hoyt flew to Puerto Rico where he spent three days speaking to various groups. From Puerto Rico, Dr. Hoyt went to Haiti to speak at the Haiti Keswick Missionary Convention. Visits were made to various mission points on the Island.

\* \* \*

DANNY LEE SHEDD  
Long Beach City College  
Wilson High School, Long Beach, Calif.

DOROTHY MARIE TOIRAC  
Grace Theological Seminary  
University of Paris, Paris, France  
Toccoa Falls Bible College  
Toccoa Falls Academy, Toccoa Falls, Ga.

BENJAMIN STEELE TOLLISON  
Asbury College  
North Greenville Junior College  
Hickory Tavern High School, Gray Court, S. C.

JEANETTE TURNER  
Portis High School, Portis, Kans.

## FOURTH ROW

B. RICHARD WARD  
Philadelphia Bible Institute  
Lynn Classical High School, Lynn, Mass.

CHESTER ALLEN WEIGLE  
Ohio State University  
Greenwich High School, Greenwich, Ohio

LEE C. TURNER, JR. (Not pictured)  
Kokomo Business College  
Kokomo High School, Kokomo, Ind.

## Candidates for the Bachelor of Science in Education Degree

BETTY IRENE BUTTERBAUGH  
Lucas Village High School, Lucas, Ohio

GLORIA JOAN FISCUS  
East Brady Area High School, East Brady, Pa.

MARCELENE LAVON NELSON  
South Side High School, Fort Wayne, Ind.

HYLA MAE PALMER  
Wooster High School, Wooster, Ohio

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SHIRLEY MAE SMITH  
New Troy High School, New Troy, Mich.

LLOYD ELLIS WENGER, JR.  
Grace Theological Seminary  
Winona School of Theology  
Philadelphia College of Bible  
West Lampeter High School, Lampeter, Pa.

## FIFTH ROW

JAMES BYRON YOUNG  
Moody Bible Institute  
Goshen High School, Goshen, Ind.

## Candidate for the Bachelor of Music in Education Degree

ROBERT V. LEFEVRE  
Manchester College  
Miami University  
Madison High School, Trotwood, Ohio

**I**t is actually the pastor upon whom a great part of the responsibility for a lively interest in missions devolves. The pastor is the head of the church, and foreign missions depend on the support that they receive from the home churches. It has well been said regarding failure on the mission field: "If there be any failure, it will not be because the fortresses in the non-Christian world are impregnable, but because the attack by our missionary forces is not adequately sustained by the home churches. . . . The real prob-

praiseworthy effort in that direction has been the missionary conference held at the Grace Theological Seminary and College April 7-10, 1959.

Paraphrasing a Brethren missionary slogan, I would say that a missionary church is a church that prays for missions, that gives to missions, and that goes (sends) out into missions. As a pastor it would be well, therefore, to develop these three aspects of an active missionary church. He should ask himself: How can I help my people to pray for, give to, and go into missions?

## *How To Develop a Missionary Church*

By Fred Burklin

(First in a Series)

lem of foreign missions, then, is in the home churches, and without the pastor it cannot be solved."

We very well know that it is every Christian's responsibility to "go into all the world, and preach the gospel to every creature" (Mark 16:15), but it is sad that we Christians try to circumvent this command. A Karen convert, when asked to address a congregation respecting their obligation to send out missionaries, said: "Has not Christ told them to do it?" "Oh yes," was the reply, "but we wish you to remind them of their duty." "Oh no," said the Karen, "if they will not mind Jesus Christ they will not mind me."

Since the pastor holds a key position in his church, and has been divinely appointed to lead and instruct the church, very much depends on the attitude he takes toward missions. If he lacks the missionary spirit, if he is not fully persuaded that the cause of missions is a cause of Christ himself, his church will not be a missionary church. Students in training for the ministry should familiarize themselves with missions, the various mission fields, missionary methods, and above all with ways and means by which a local church can cooperate in the work of missions. A

Since in the opinion of any true Christian, prayer is an all important phase of our lives upon which depends our spiritual growth and stability, it is only natural that prayer has to figure predominantly in a missionary church. The worship service will lend itself quite readily to prayers of a missionary spirit. With the pastor leading in prayer, right feeling concerning missions may be stimulated as well as deepened the concern that may be there already. In this regard, it has been suggested that it would be not at all out of place to make confession in prayer first, whether that particular church had any missionary vision previously, or whether it maintained a lively interest in missions through the past years. Then express "deep contrition for indifference and inactivity in the past; for guilty ignorance of the wants

and woes of a perishing world; for the misapplication if not squandering of substance; for the withholding of children from the service, and withholding supplication at the throne of grace."

In order that prayer will stimulate attention from the praying group and will experience the blessing of God, let it be definite. Vagueness will create no concern. It is not enough to remember "Thy servants that are laboring on the foreign field, bless them with fruit that many souls might be saved, and reward them for their toil and sacrifice." Mention the missionaries by name, and their respective place of service. If there are special meetings scheduled for a certain place on the mission field, name the speaker, the dates of the evangelistic meetings, and the place, and locality. For example, pray for Eugene Boyer, his evangelistic campaign in Paris at the Sportsplace from April 26 to May 11, and an awakening of the French people of that city from their indifference to a realization to their souls' spiritual needs.

In order to make prayer definite, earnest, and persevering, a pastor can avail himself of the helps missionary societies are only too glad to extend to him. Many missions have an annual day of prayer proclaimed in which the local churches can join. Prepare it well. Mention the various fields, several missionaries that have special prayer requests, inform the people about the physical and spiritual needs missionaries have to cope with, such as superstition, hostility, heat, floods, distances, tell them about meetings, visits, journeys, contacts that missionaries plan to have in the near future. If the congregation is interested in certain missions or has a missionary organization within its own denomination, so much the better.

A great help also are the prayer booklets or prayer lists that are issued by some missions like the



### **ABOUT THE AUTHOR**

Fred Burklin is a senior in the seminary division of Grace. After graduation from Grace he plans to do graduate work at Westminster Seminary in Philadelphia. Mr. Burklin lived for some time in China where his parents were missionaries. The European Bible Institute and Grace College are part of Fred's educational background. After completing his studies, he and his wife plan to go back to Europe for Fred to be a teaching missionary.



Foreign Missionary Society of the Brethren Church, or which the writer saw with the China Inland Mission. In this Mission, for each day of the month a certain number of missionaries were given by name, their birthday, their field of service, and their photograph. Or for each day of the week two or three provinces received attention, and missionaries with their respective stations serving in that area were listed. To supplement this basic information usually prayer bulletins were, and still are sent out monthly, which enables the Christian to pray more intelligently for the individual. The pastor should mention these prayer helps to his people, display them, and encourage them to take them home and use them. When interest in missions is mounting in the church, he can suggest a monthly prayer day for a regular date of the month, or one midweek prayer service out of the month a prayer day for missions. Missionary publications quite regularly carry items as prayer suggestions.

Further prayer endeavors are the so-called prayer warriors who have made it their responsibility to pray for one particular missionary. They correspond with him or her, keep the missionary informed about the activities at home, send him or her good publications; namely, Christian magazines or books, and above all pray for the missionary's needs. The missionary in return keeps in touch with his or her individual prayer warrior, sends him information about the field, the people, the plans, the activities, and shares with him prayer burdens.

A praying pastor and a praying congregation that are sincere in their petitions and intercessions for missions soon will learn that they must and can do something for missions. It has been said: "Effort, without prayer is as truly irreligious as prayer without effort is presumptuous . . . Honesty of interest, on the part of a pastor or any one, in the cause of missions, which shall inspire appropriate intercession, will not fail to inspire corresponding efforts, and each will react healthfully upon the other. Insincerity reconciles to inactivity."

Thus we see that action is as important as prayer. If missions will not accomplish anything without a praying home church, it is equally true that they will not achieve anything without a giving church.

# Some Thoughts on Prayer

By Alva Steffler

The prayer of a new convert is refreshing. He is not yet bound by the overworked phrases that seem to be a must in the polished prayer. "Lord we pray" and "Dear Father" doesn't precede every sentence of an inexperienced petitioner. If the individual doesn't have a church background, he might even leave out the proper forms of "Thee" and "Thou." For some time I have puzzled over our continued use of the stilted forms of "Thee" and "Thou." The only help I have been given is that it denotes reverence in addressing God. If this is true, I wonder what the Englishman did, who spoke like this all the time, to denote his reverence for God.

It is a challenge to my prayer life to listen to children pray. Lessons from them are numerous if we can stand the jolt of their unconventional approach to prayer. It is regrettable that their growth into maturity usually binds them to the use of their elders' clichés. I don't mean we should resort to immaturity in prayer or the unconventional for the sake of being unconventional; but I feel a child can teach us what it means to "enter boldly before the throne of grace," and how to avoid "vain repetition." Except when taught it by their parents, children usually avoid vain repetition.

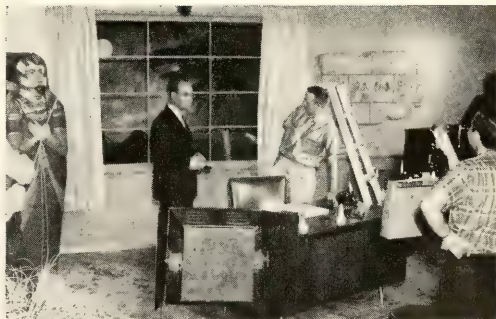
"Now I lay me down to sleep" and "God is great, God is good" are prayers taught to some boys and girls that seem to avoid the injunction of Matthew 6:7. Why not let the children thank the Lord for food and pray at bedtime as directed by their own thoughts and expressed by their own words?

Still thinking in the area of pet phrases, I must confess I have my own mental file of "vain repetitions" that are often put to use. I have noticed that most of us automatically start our prayers with our own favorite sentence and then end with a universally used phrase, such as "We will thank and praise Thee for we pray it in Christ's name. Amen." I am not criticizing the phrase as such, but if we use it, or any other, it must be used with thought and meaning. Often when we don't know what to ask from God, we resort to phrases, such as "Lord, bless" and "Be with us." Isn't this "vain repetition"? Can we avoid the words of Christ: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:7-8).

Lord, teach us to pray!

## New Grace Film To Be Released

At right: Dr. Bauman narrating the new Grace Film, "The Withered Reed."



Grace Seminary and College's first sound-motion picture, "The Withered Reed," relating to Egypt in history and prophecy, will be completed and released some time this month. It will present Egypt's riches, ruins, and restoration according to prophecy. The film is being produced in cooperation with

Missionary Enterprises, Inc., Gardena, Calif. Dr. Bauman assisted in taking some of the pictures on his trip to the Near East several years ago, and has been requested to write the script and narrate the film. As soon as the film is released, it will be available to churches on an offering basis.

# FOUR PURPOSES FOR A CHRISTIAN STUDENT

By Kurt Finsterbusch\*

"Where are you going Ron?" inquired Mrs. Frazer from the kitchen as her son opened the front door. As so often before, Ron called back over his shoulder: "Oh, no place special. I'm just going out for a while." Just then, Mr. Frazer came into the kitchen and said: "Honey, I'll take the shirts to the cleaners now and then stop by the church to help with the painting. I should be back by five o'clock." So after a tender kiss he, too, was gone.

Both Ron and his dad would be active that afternoon, but it is obvious that Mr. Frazer would get more done; He had direction and purpose; He knew what he wanted to do. Ron displayed the outstanding trait of immaturity, which is lack of purpose and direction. Unfortunately, this is the way most students wander through their training. It is all too common for a teen-ager of ability to do poorly in high school because he trains with no goal in view. But even less excusable, and yet very common, are the numerous college students who lack direction. In college this failure does not necessarily reveal itself in one's marks. Many of the students with good marks have less of an understanding as to what they want to get from their college education than students getting lower marks. They know it is good to get good marks, so they get them. However, if they were asked why they were in college, they would have no clear reason. To get the maximum value of a college education, the student should analyze why he is at college, and what he hopes to achieve there.

There are three common reasons why Christians go to college. The first is the belief that a college education is a road to wealth. Certainly wealth for its own sake is not a Christian goal. The second is the belief that a college education leads to a fuller and richer life. It is true

that in college one can discover the hidden treasures of the exciting worlds of literature, art, music, philosophy, history, and so on, and can thereby enjoy life more fully. However, fullness of life is also not a true Christian end. The third is the God-given desire to serve the Lord more effectively. As the servants in Matthew 25 were expected to increase their talents, so likewise young men and women of ability are expected to develop their capabilities. If a student is not growing in this way, then he is wasting his education.

When the student has realized that he is at college to increase his capacity for serving the Lord, he still has not sufficiently analyzed his situation to know how to best achieve this goal. As early as possible he should have an idea of what type of work into which the Lord is leading him. The lack of such knowledge is often due to the lack of earnest seeking. Then he should prayerfully meditate about the importance of the various activities in which he engages. Too often too much time is spent on secondary matters. Then, finally, he should perceive the possible benefits to be derived from each activity so that he might consciously strive for them.

The importance will vary for each individual, but I will suggest one to provoke others to consider their own. The most important thing is to know and to love Christ better every day. It is more important for a husband to love his wife than to earn great wealth for her. So likewise it is more important to love Christ than to have many talents. This means that studies and social activities would be curtailed in favor of meaningful devotions, rather than devotions curtailed in favor of studies and social activities. One aspect of knowing Christ is experiencing His victorious life in us as we live the Christian life. And one characteristic of the Christian life which should receive emphasis in college is discipline (II Tim. 1:7 ASV).

Second in importance is the development of intellectual abilities, and third is the accumulation of

facts. Unfortunately, too many students have these two reversed. They elevate the knowing of some facts above the ability to think. (Knowing God has been discussed and is not under consideration here.) The fallacy in merely accumulating factual knowledge is that a very small percentage of the facts learned in college will be utilized in later life unless they relate to one's occupation. However, the better one has learned to think the more able he is to handle any problem or task in life.

The quiz-kid is not necessarily educated. The educated person is the one who can see meaningful relations between ideas, and make keen deductions from them; that is, to think creatively. He is the person who comes up with ideas for improving the Sunday school when it is in a slump. He is constantly in demand for various committees because everyone recognizes that "he has a good head on his shoulders." If one wants to be this type of individual, he must do more than memorize notes for tests. He must constantly be asking himself questions that probe into the deeper meaning of a subject.

The fact-memorizer remembers that in 1787 the Constitution replaced the Articles of Confederation. The educated person tries to figure out why the Americans gave up the sovereignty of the individual states in favor of a strong central government when the sovereignty of the individual states was actually their objective in fighting the Revolutionary War. The educated person enjoys papers and assignments that make him figure things out for himself.

Another very important ability is the capacity to project oneself into a subject. This capacity is very intangible, but we can't deny its importance. It is better to be sensitive to music, literature, and art than to know the composer and period of every composition of music. This means that not only should we know the facts about music (and the like), but also we should respond to it and do so with increasing sensitivity.

## \*ABOUT THE AUTHOR

Mr. Finsterbusch is a graduate of Princeton University and is now a mid-level in the Seminary. Some of Kurt's duties at school consist of very active service in the World Missions Fellowship and the Christian Service Department. Kurt and his wife are considering missionary service in Europe.



Despite this emphasis on development of intellectual abilities over the accumulation of facts the latter is very important and should not be neglected. This is especially true of the facts which relate to one's occupation (e.g., law, medicine, etc.) and the facts revealed in Scripture.

Fourth in importance are the extra-curricular activities, such as committees, special groups, social activities, and sports. These make a vital contribution to the preparation of the student to serve the Lord. Unless otherwise led of the Lord, variation in extra-curricular activities is the best policy, and over-participation or under-participation are the greatest dangers. To make these activities more profitable one should pray that his character would become more Christlike through them. Social poise, courtesy, interest in others are Christian virtues which can only be learned in social situations. Cooperation, dependability, and self-giving are developed through participating in special groups or committees. Self-control, a quiet and gentle temperament, and a sense of teamwork and fair play are some of the virtues developed in the gymnasium or on the ball field. The person who gets irritated in a ball game must learn to abide in Christ while under pressure.

## GIFTS TO GRACE THEOLOGICAL SEMINARY April 1959

	General Building Fund			General Building Fund	
Allegheny			Palmyra	70.00	32.00
Aleppo	\$68.57	\$36.50	Philadelphia (First)	60.75	33.50
Listie	222.48	82.00	Philadelphia (Third)	62.60	66.00
California			Northern California		
Beaumont	30.25		Modesto (McHenry Ave.)	54.00	
Ingleswood	21.00	117.00	Northern Ohio		
Long Beach (First)	1,008.56	303.00	Akron (Fairlawn Grace)	56.50	15.50
Los Angeles	18.10		Ankenytown	87.15	
Paramount	238.68	53.00	Cleveland	50.50	17.00
South Gate	20.00		Cuyahoga Falls	358.41	
South Pasadena	16.54		Denville	10.00	
Whittier (First)	683.54	84.86	Elyria	81.32	
East			Fremont (Grace)	41.87	
Altoona (First)	12.00	7.00	Homerville	8.00	
Altoona (Grace)	26.00	6.00	Mansfield (Grace)	791.35	9.00
Everett	10.00		Mansfield (Woodville)		
Johnstown (First)	147.61	82.45	Grace	74.36	
Johnstown (Grace)	3.00	3.00	Middlebranch	239.06	
Kittanning (First)	29.50	17.75	Sterling	86.50	59.50
Leamersville	25.60	39.00	Northwest		
Martinsburg	227.50	115.14	Grandview	5.00	
Indiana			Harrah		177.50
Berne	31.00	41.00	Spokane	13.45	
Clay City	5.00		Toppenish	6.00	
Flora	17.00		Southeast		
Leesburg	126.78	48.70	Radford	9.15	
Osceola	43.00	13.00	Rosnoke (Wash. Heights)	11.00	7.00
Peru	121.79		Southern Ohio		
Sidney	65.00		Camden	17.00	1.00
South Bend	2.00		Clayton	41.80	6.50
Warsaw	54.93	5.00	Dayton (First)	247.55	447.75
Wheaton	57.00		Dayton (North Riverdale)	318.00	146.10
Winona Lake	8.00		Troy	78.80	
Iowa			Miscellaneous		
Dallas Center	1.00		Isolated Brethren	2.50	12.50
Leon	6.50	1.00	Non-Brethren	88.05	
North English	2.00		Maintenance Gifts	45.00	
Waterloo	124.00	68.25	Total	8,330.70	3,420.75
Winona, Minn.	9.00				
Michigan			Designated Gifts:		
Alto	7.00		Beaumont, Calif.	10.00	
Lake Odessa	60.31		Can. on, Ohio	18.00	
New Troy	19.00		Clayton, Ohio	10.00	
Mid-Atlantic			Harrisburg, Pa.	10.00	
Alexandria	6.00	7.00	Martinsburg, W. Va.	16.00	
Hagerstown (Calvary)	13.00		Peru, Ind.	50.00	
Hagerstown (Gay St.)	51.47		Washington, D. C.	25.00	
Hagerstown (Grace)	961.76		Winona Lake, Ind.	24.00	
Washington, D. C.	205.07	1,159.00	National WMC	1,602.02	
Weynesboro	63.50	17.50	College Juniors	144.92	
Winchester	40.00	16.00	College Seniors	350.00	
Midwest			Seminary Seniors	100.00	
Fortis	359.00	55.00			
Northern Atlantic					
Allentown	19.30				
Hatboro	28.75	11.75	Total	2,359.94	

## Heralds of Grace Plan Summer Tour

Shown are Don Ogden, professor of Music at Grace Seminary and College (inset), Bill Schaffer, Jim Custer, Charles Bearinger, Jerry Young, and Dan Grabill, who will team together this summer in itinerant for Grace Seminary and College. Their schedule will take them east and as far west as Iowa. Four camps and a Bible conference will augment their visits to various churches.

One-to six-part combinations in voice and various brass combinations will make the programs of this versatile group interesting with variety. The talents and experience of each member of the group will prove a real source of inspiration and blessing.



# NEWS

**JOHNSTOWN, PA.** A reception, in the form of a food shower, was given by the First Brethren Church, Apr. 30 for their pastor, Rev. and Mrs. Charles Sumey. Brother Sumey recently assumed his duties as pastor of the church. The Sumey's are on extended furlough.

**ROANOKE, VA.** A "Prelude for Youth" was given May 2, at the Ghent Brethren Church, Kenneth Teague, pastor, to start the revival meetings with Rev. A. R. Kriegbaum, editor of the *Missionary Herald*. Youth from all the Southeast Fellowship of Brethren Churches were invited. One hundred and twenty-five responded to the invitation and heard a message from the evangelist geared strictly to youth and their problems, which resulted in two decisions for Christ.

**CONEMAUGH, PA.** The women of the East Fellowship of Brethren Churches met at the Singer Hill Grace Brethren Church for their district rally, May 7.

**DALLAS CENTER, IOWA.** The Iowa District Conference of Brethren Churches held their first "Sportsarama" youth rally at the local high school gymnasium Apr. 4. Forrest Jackson, pastor of the First Brethren Church, was the director of the event. The day, which was packed full of sports activity for both boys and girls, was climaxed with a semi-formal banquet in the evening. (See picture below). Rev. Mel Johnson, of Youth for Christ in Minneapolis, Minn., was the featured speaker. About 50 young people from five of the Iowa churches participated in this "Sportsarama." Many youth who would not normally be reached otherwise with the Gospel were contacted during that day. There were eleven dedications for the Lord.



**TRACY, CALIF.** Martin M. Garber has accepted the pastorate of the First Brethren Church during the time he will be in the United States. Brother Garber is home on an emergency health furlough from his mission field in the Republic of Central Africa. His address is 236 W. Beverly St., Tracy, Calif. Tel. TERNinal 5-5533.

**CORDOBA, ARGENTINA.** In the automobile accident of Feb. 26, 1959, in which Lynn D. Schrock, missionary to Argentina was involved, he was recently completely exonerated of all charges. His son, Norman, made a quick recovery from injuries sustained, and Brother Schrock is now making a good recovery from his injuries.

**LEESBURG, IND.** The Leesburg Brethren Church held a Pastor's Appreciation Day for Rev. Nathan Meyer and his family, May 3. A carry-in dinner was served and a program given at which time the honored guests were presented with a set of silverware. Brother Meyer concluded his five years of ministry with the church that day and followed it with a week of special meetings.



## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the *Missionary Herald* grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the *Missionary Herald* bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Sam Horney  
Box 1531  
Taos, N. Mex.

\***TAOS, N. MEX.** Within a matter of a few hours after public announcement had been made that a Texas radio chain, KBLT and KCMR, had made a proposal to the FCC for the erection of a radio station in Taos, Missionary Sam I. Horney contacted the officials for a contract to air a Spanish Gospel Radio Program to originate from our Brethren Taos Mission. Besides commercial time, the network has assured fifteen minutes of free gospel radio time for both morning and evening. Brother Horney requests prayer that the Federal Communications Commission will look with favor upon this proposed radio station for Taos.



**BELLFLOWER, CALIF.** Raymond Thompson, was ordained to the Brethren ministry May 3 at the First Brethren Church. Lewis Hohenstein, pastor of the First Brethren Church, Whittier, Calif., was the speaker, and other pastors who assisted were: Rev. Harry Sturz, Rev. Alfred Dodds, Rev. Wayne Flory, and Rev. Bill Smith.

**ASHLAND, OHIO.** Robert Messner, student at Grace Theological Seminary, was approved for licensure by the Grace Brethren Church Apr. 7. Miles Taber is pastor.



# THE TRINITY

The Bible teaches **THE ONE TRIUNE GOD**: who is personal, spirit, and sovereign (Mark 12:29; John 4:24; 14:9; Ps. 135:6); perfect, infinite, and eternal in His being, holiness, love, wisdom, and power (Ps. 18:30; 147:5; Deut. 33:27); absolutely separate and above the world as its Creator; yet everywhere present in the world as the Upholder of all things (Gen. 1:1; Ps. 104); self-existent and self-revealing in three distinct Persons—the Father, the Son, and the Holy Spirit (John 5:26; Matt. 28:19; II Cor. 13:14); each of whom is to be honored and worshiped equally as true God (John 5:23; Acts 5:3-4).

"Nonsense," said a lady when the doctrine of the Trinity was explained to her. "Do you mean to tell me that one God can be three persons and at the same time be one God? That doesn't make sense to me. Anyway, what difference does it make. Right now I've got something more important to do." With that she stuffed a pile of waiting family duds into her automatic washer. Then she added the right quantity of her favorite detergent, turned the dial, and wiped her hands on another piece of laundry waiting its turn.

Her Christian friend, who had been trying to explain some of the deep mysteries of the Bible to her, stood silently watching the glass door of the washer. All she could see was a splashing of soapy water and the tumbling of the wash.

"Tell me, Marcia," she said without taking her eyes from the operation going on inside the glass, "is the water in the clothes or are the clothes in the water?" The first lady stared at her neighbor as if suddenly startled, but before she answered a word there was another question. "Is the soap in the water or is the water in the soap?" This time without waiting for an answer she continued: "Does it make sense to you when you think about it? The water is in the clothes and in the soap. The soap is in the water and in the clothes. The clothes are in the water and in the soap. Three distinct things but each is in the other." Both ladies were silent as they exchanged thoughtful smiles and without an audible word started toward the kitchen.

In every age, people from every walk of life, from housewives to philosophers, have dismissed the doctrine of the Trinity by the authority of what they considered good, logical arguments. However,

the Bible tells us that God's ways are not our ways, and His thoughts are not our thoughts. In other words, He doesn't think like we do. Therefore, our human arguments are worthless when we are talking about God. The important thing is what God says about himself. This we call **divine revelation**. Thus, the Bible must be our final authority. The Bible is the Word of God, and God alone speaks with knowledge and authority concerning himself. What does God say about himself in relation to the Trinity? Let us notice first—

## The Claims of Deity

God is one! "Hear, O Israel: The Lord our God is one LORD" (Deut. 6:4). Before God could reveal the truth concerning the Trinity, He had to begin by revealing himself as a unity. Remember Moses was constantly faced with the problem of keeping God's people from falling into the pagan practice of worshipping many gods. A revelation of the Trinity at this point would have resulted in polytheism. The children of Israel would have said: "We have three Gods." Therefore, the word "tri-unity" is more accurate than "trinity." Trinity means three, but tri-unity means three (tri) that are actually one (unity). Jesus prayed: "That they [Christians] may be one as **we are**." Herein lies a mystery that we mortals cannot comprehend. We could understand three Gods, but we cannot understand the unity of the Godhead. Our God is **one God!** But then what kind of a God would we have if He were so small that our finite minds could understand Him? We make a big mistake when we think we cannot accept as truth anything about God that our little heads cannot comprehend. Such a God would be no better than pagan idols of

wood and stone. The first claim of Deity is that God is one.

But it is also true that our one God exists in a threefold personality. In Luke 1:35 we read: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Notice there are three distinct persons in the Godhead.

In John 6:27 we find that one person of the Godhead is called the Father and He is God: "... for him hath God the Father sealed."

Then in Hebrews 1:8 we learn that another person of the Godhead is called the **Son** and He is **God**: "But unto the Son he saith, Thy throne, O God."

Acts 5:3-4 proves that the Holy Spirit is also called God. Peter says to Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost ... thou hast not lied unto men but **unto God**."

The Unitarians have argued that there is one God with many names among which are those mentioned above. As Dr. Alva J. McClain says: "They have money and brains but

(Continued on page 333)



By Nathan M. Meyer

Winona Lake, Indiana

# DISCOVERED

## CHAPTER 14

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert, our missionary in French Equatorial Africa. The first chapter was in the Feb. 14 issue, and is being run weekly chapter by chapter.

John Paul jumped. Hinges squeaked, slow steps approached in the hallway; then a sound of the key in the keyhole. Efforts were made to turn it . . . hesitation . . . at last the door opened. In his uncomfortable hiding place, our liar-in-wait barely breathed; his heart beat wildly.

"Who is it?"

In the obscurity of the room, someone feeling his way without bumping into the chair or the table, walked with little steps toward the window and abruptly opened the shutters which clattered against the wall.

"Who is it then?"

John Paul was anxious to know. He pushed back the curtain slightly, taking great care not to set it in motion, and directed a curious eye toward the window. Surprise! the mysterious person was no other than Grandfather. "Only that, well . . ." His arms dropped, for he did not expect that discovery. Was it worth the trouble to pass his nights prowling in the house, freezing himself even, to come to this? Once more our good fellow was disappointed.

Nevertheless, there was one point to clear up—John Paul was burning to know what the old man came to do so persistently at such hours. Ordinarily the first occupation of a countryman, when he arose, was to go out and look at the weather and see if everything was normal at the barn.

Grandfather came back and seated himself on the solitary chair of the room before the table upon which was the large open book. First of all, the old man murmured some unintelligible words, his eyes directed upwards. "It is true," thought John Paul, "that old people speak to themselves. It is something one

overlooks easily, for one does not know what one will do at their age."

Next father Adolphe plunged into reading the big book and seemed absorbed in it to the highest degree. It must be extraordinarily exciting to cause this man to leave his bed at such an hour every day in the year. At moments he stopped, raised his head, his eyes closed, his lips moving. He murmured something between sighs; then took up his reading again.

"How queer it is!" John Paul did not regret the trouble he had taken; he forgot it in regarding this fine old smooth-shaven man, whom he had never contemplated so much before. His looks were so clear, so peaceful, so deep!

"But what in the world is he doing?"

The reading continued a long time. Popol was a bit impatient, for he felt some cramps. Suddenly, Grandfather got up. He dragged the chair several steps farther away without bothering about the noise, which the thick walls muffled immediately. John Paul was stupefied. The old man was on his knees, his hands clasped before him on the chair. He spoke with expression in a low voice, as if he were talking to someone.

The young lad understood that "Grandpap" Adolphe was in prayer; he was a faithful believer that came every morning to meet his God whom he loved. That explained why this man had not mocked when John Paul had recounted Etienne's prayer.

"Certainly God exists since the old man calls upon Him with such fervor."

Ah! how he would like to speak like him to the Creator, tell Him all that was in his heart, all his joys, his needs, even his foolishness, but he did not know how to begin; no one had ever taught him. And then, would God hear him, he who had always remained on the border of religious things?

The old man prayed a long, long time. At moments, he raised his voice. Then John Paul grasped several words, without connection: Jesus . . . thy glory . . . pardon . . . always accompanied by impressive sighs. One would say that he was wrestling now, that he was in full battle. His face was animated, set, even hardened; then relaxed, illuminated. An atmosphere of peace, which had something of the heavenly about it, reigned in that little room which had become so beautiful since Grandfather was there. John Paul did not see the dust; if he had seen it, he would have taken it for velvet or crystal. His heart was moved, and he thought of the God which he would like so much to know and to love.

"Ah! why is it that Mama and Papa have never spoken to me of Him? They do not believe, not them!" That thought saddened him and upset him. He suffered from it deeply.

Grandfather was calmer, more relaxed now. Joy lit up his beautiful face. He arose with difficulty, remained standing an instant, motionless, lost in some meditation. Willingly, John Paul would have left his hiding place to speak to him of the things which Etienne had regretted having so greatly neglected.

The old man with the dignity of a patriarch went to the window, which shut noisily. The room was suddenly plunged into night. Without bumping against a single thing, he advanced by little steps toward the door and went out.

\* \* \*

Horrors! John Paul heard the key turn in the lock. There he was caught like a mouse. Several seconds sufficed for our young man to realize that he was a prisoner in the tower. Now he could not get out without arousing everybody, including Papa and Mama.

"That's a good one!" John Paul jumped out of his hiding place in a bound without sparing the cur-



tain, which tore. One would have thought a jack-in-the box was springing out.

"Hey! Grandfather—don't shut it! I am inside." John Paul accompanied his calls with blows of his fists on the door.

"Who is there?" demanded the old man in his wavering voice.

"Popol! Popol!"

The key was inserted into the lock again, and the door swung open once more. The boy saw the black silhouette of Grandfather Adolphe in the shadow.

"Popol?"

"Yes! pardon me . . ."

"But what are you doing in there, at this hour?"

Embarrassed, John Paul related his adventure in a few words. What would happen to him now? He had never heard Grandfather scold; it would probably be terrible, for the anger of patient people is always to be feared. When it bursts, it is like thunder. Head hanging, the child waited in anguish. The old countryman coughed slightly, but did not say a word. Slowly he returned, opened the window while John Paul followed him with his

eyes, visibly uneasy. What was he going to do? His silence was not reassuring.

"Without doubt I shall pay dearly for my curiosity, and Papa and Mama will be told about it."

Grandfather approached the trembling boy and regarded him with affection; then he asked: "Did you understand what I was doing?"

"Yes, Grandfather, you were in prayer, but believe me that I did not hear the least word that you were saying, I promise you, Oh! pardon me," he begged sobbing.

The old man was touched, moved to tears.

"You know, Popol, I prayed a long time for you this morning"

"For me!"

"Yes, for you, that you might know Jesus!"

Jesus! John Paul had only heard of Him vaguely. He knew who God was, but Jesus?

"Listen," continued the old man holding out to him a little book which he had just taken from the shelf, "you read this, and you will know who Jesus is. It is the Gospel of John which tells His life in detail."

"Oh! thanks, Grandfather! I promise you to read it without delay. If you only knew the pleasure you give me!"

"When you have finished this reading, come to me, and we shall talk of these things. While waiting, I shall continue to pray for you."

John Paul was deeply touched by the goodness of this man. What astonished him was that he did not appear for one instant sad or irritated by this mean trick. To the contrary, this morning meeting seemed to cause him to rejoice.

The young adolescent slipped the booklet from his pocket, and several moments later, noiselessly because of the early morning hour, he descended the staircase accompanied by Grandfather. Arrived at the second floor, he went straight to his room and regained his bed. Not to sleep, however, for John Paul had no desire for it, but to read the said Gospel.

"What a nice book," he murmured after having read it through in a single reading! "What a beautiful story!"

(Will be continued in the June 6 issue)

## THE TRINITY

(Continued from page 331)

no missions because they are building on the false foundation of a lone God." When we read the account of Jesus' baptism in Matthew 3:16-17, we discover that while **God the Son** was coming up out of the Jordan River, **God the Father** spoke from heaven above and **God the Holy Spirit** was descending like a dove in the air midway between. That settles it! There are three distinct persons in the Godhead.

No physical illustration can adequately picture our God who is one in essence but three in personality. Even so, this one may be helpful in a measure at least: Water exists as a liquid ordinarily. When the temperature drops below 32 degrees Fahrenheit it becomes a solid we call ice. Or, if the temperature is raised to the boiling point, it quickly leaps into the air as a gas—we call it vapour. Whether it is ice, water, or vapour it is exactly the same in essence, but yet it exists in three distinct forms. Furthermore, evidence for the doctrine of the Trinity in certain—

## Words of Deity

**Elohim** is the Hebrew word for God in Genesis 1:1. The Hebrew plural ending "im" corresponds to the "s" in the English language. Thus we have the three persons of the Godhead revealed in a latent form right in the first verse of the Bible. This word appears approximately 2000 times in the Old Testament.

In addition to the plural word for God, we discover that God uses the plural pronouns (us, we, our, and others) in various places when referring to himself. God said: "Let **us** make man" (Gen. 1:26); "And the Lord God said . . . man is become as one of **us**" (Gen. 3:22); "And the Lord said . . . let us go down . . ." (Gen. 11:6-7); ". . . my Father will love him, and **we** will come unto him and make **our** abode with him" (John 14:23).

Still more proof of the truth of this doctrine is presented when we consider the special individual—

## Works of Deity

By reading Genesis 1:1-2; Job 26:13; I Corinthians 8:6; Ephesians 2:18; and Colossians 1:16, you will

see that each member of the Trinity has His special work to do. All are equal in essence, power, authority, and eternity, but each has a special task. In relation to creation: the Father planned it; the Son executed that plan; the Holy Spirit embellished or garnished the finished product (Job 26:13). In relation to the plan of redemption, Dr. McClain explains that the Father originates (He is the source); the Son mediates (He is the channel); and the Spirit completes (He is the agent).

There could be no salvation for you and me without Christ to come as the incarnate Son and die in our place. There could be no spiritual second birth without the indwelling Holy Spirit who gave birth to the church at Pentecost. Each one has a part in our salvation. Therefore, when Jesus gave the formula for baptism in Matthew 28:19, He recognized the work of each by instructing that baptism should be "in the name of the Father **and** of the Son **and** of the Holy Spirit" (see also Isa. 48:16-17).

Without the doctrine of the Trinity, there can be no Christianity. Praise God that He is one God in three persons.

# The Rebirth of Israel

By Irvin B. Miller, Pastor

Bethel Brethren Church  
Berne, Indiana

This article was written from the King David Hotel in Jerusalem, and received May 12 for publication. The facts contained in this article confirm the fulfillment of the prophecies spoken 2,500 years ago.

The return of more than 1,500,000 Jews to the land of Israel is one of the most amazing fulfillments of the written Word of God. For here is a nation whose people have been scattered for nearly 2,000 years, but now they are fast returning to their own land which God has given unto them.

God foretold more than 2,500 years ago through the Prophet Ezekiel that Israel would be gathered out of the lands into which He had scattered them. He said: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel" (Ezek. 37:21-22).

No one can fully understand the truth revealed in this passage of Scripture until he visits the land to which the Jews are now returning.

Israel, now a nation, will soon celebrate its eleventh year as an independent state with its own government. Israel is small in area with only 8,000 square miles within its boundary. It consists of 860 villages, with 430 of them having been established during the past ten years.

To fully appreciate and understand the extreme advancements of modern Israel, contrasts and comparisons with other countries must be made. Egypt, which was once a strong, highly cultured civilization, has degenerated to what God calls a "base nation." Lebanon, shows some advancement in agriculture, buildings, and way of life. Syria still exists on ancient culture with very little noticeable advancement. Jordan is primarily controlled by standards of 2,000 years ago. The old city of Jerusalem, with its small narrow streets and ancient stone buildings, presents, for the most part, an unchanging civilization. However, the new nation of Israel

is the exact opposite of all these countries.

When moving from the old city of Jerusalem across "no man's land" to the new city, a flag suddenly appears proudly displaying the star of David, symbol of the new State of Israel. It seems that in a moment of time one has been transported 5,000 miles away to an entirely new civilization. For with the ultramodern buildings, hotels, and means of transportation, one has the feeling of being in one of our large American cities.

The people who dwell in Israel also deserve some special consideration. Here in this young nation, people from seventy other countries make up the present population. In spite of the custom and language barriers, the public schools are established with Hebrew as the national language, and the spirit of cooperation from each person seems to speak of a new peace and satisfaction that had never been realized before their settlement in this new country.

With the recent Jewish-Arab conflict, one wonders about the relationship of the Jews and Arabs living within the nation of Israel. But in spite of the conflict, there are 103 Arab villages in the new state, with over 200,000 Arabs making up more than twelve percent of the present population. A number of Arabs are serving in government positions in Israel. Thus, the Arab living within the nation has equal opportunity with the Jewish inhabitant.

A nation is never stronger than its ability to provide for those who live within its borders. Israel has taken the challenge before it, and at the present time it is supplying seventy percent of all the food consumed by those residing in the land.

When entering the State of Israel at Jerusalem, the eyes of the tourist are immediately focused upon the rocky slopes of the countryside. But the God-given determination of the Jew causes him to master



the most adverse conditions. With great modern machines, the blanket of rocks is rolled back, and the fertile limestone soil is ready for cultivation. Through the means of systematic irrigation, the unproductive soil of a few years ago is turned into a green mass of productivity. Truly, the Word of God is proved to be accurate as one looks upon the land which blossoms as a rose.

With all of the advancement that is visible in this new nation, there is a cloud of gloom and uncertainty written on the faces of those who live here. Why? The reason is evident. The Jew is returning to his own land—but in unbelief. Even though there is a religious revival among the Orthodox Jews today, they are far from the knowledge of their Messiah. Although there are more than 450 synagogues in Jerusalem, the Jew is walking in legalism, journalism, bondage, and with spiritual eyes still blinded.

Having seen the fulfillment of the prophetic Scripture in Israel, I know that the promises of God are true, and that every word within the pages of His Word will ultimately be fulfilled.



All announcements for this column must be mailed to the Missionary Herald.



Frances Sparks and Frank Burleson, April 11, at the North Long Beach Brethren Church, Long Beach, Calif.

Mrs. Faye Walters and Jack Creary, April 3, at the North Long Beach Brethren Church, Long Beach, Calif.

Mrs. Clara Bryan and Benjamin Morrell, March 14, at the First Brethren Church, Compton, Calif.

Beverly Lynne and James Edward Tate, March 11, at the North Riverdale Brethren Church, Dayton, Ohio.

Donna Gauslin and Fred Hecht, April 11, at the North Long Beach Brethren Church, Long Beach, Calif.

## NOTICE

All churches of the National Fellowship of Brethren Churches should note that the 1958 conference passed the following recommendations:

The Executive Committee for the 1959 Conference makes the following recommendations:

(1). We recommend that it be stipulated on the Credential blanks that the fees to be paid, and the number of delegates allowed will be based on the membership reported in the current statistical report.

(2). We recommend that the first membership list to be read in next year's conference be composed of names submitted to the membership committee on or before Monday evening.

According to the executive committee these actions will be adhered to by our next conference. The current statistical report is the one recently forwarded to the national statistician.

## In Memoriam

**William T. Zimmerman**, of Christiansburg, Ohio, died Thursday, Mar. 19. He was the father of Rev. C. S. Zimmerman, and Mrs. William Couser, sister of C. S. Zimmerman. On Mar. 27, Mrs. Elizabeth Couser, the stepmother of Mr. William Couser, died. She was 92.

—Russell Ward, pastor  
North Riverdale Brethren Church  
Dayton, Ohio

**Mrs. Jeanettie Brumbaugh**, a member of the First Brethren Church, of Portis, Kans., for over 50 years, went to be with the Lord on Apr. 7. She was the wife of one of the elders in the early history of the Portis church.

—H. H. Stewart, pastor

**Mrs. Carl Sheeley**, a faithful member of the First Brethren Church of Waynesboro, Pa., for many years, went home to be with the Lord on Apr. 9.

—William Gray, pastor

**Miss Elsie Good** was called home to be with the Lord on Apr. 7. She was always one of the faithful members of the First Brethren Church of Waynesboro, Pa., until health would not permit her to attend the services.

—William Gray, pastor

**Mrs. Lida LaRue**, a member of the First Brethren Church, Long Beach, Calif., since 1936, passed away on April 7, following an illness of several years.

—C. W. Mayes, pastor

**Lee Eddleman**, a member of the

First Brethren Church, Long Beach, Calif., passed away April 9.

—C. W. Mayes, pastor

**Mrs. Betty Wysong**, a member of the First Brethren Church of Dayton, Ohio, went to be with the Lord April 29.

—William A. Steffler, pastor

**Grant McLean**, a long-time, faithful member of the First Brethren Church, of Sunnyside, Wash., went to be with the Lord April 8.

—H. Leslie Moore, pastor

## Forgiven

Of all the words e'er spoken  
Of love and hope and cheer,  
This one so fraught with meaning  
My heart delights to hear.

Forgiven!

This word can cause rejoicing  
To well within my heart.  
Oh, gratitude unbounded,  
What peace it can impart!

Forgiven!

Ah, soul of mine, go softly!  
There is no room for pride,  
But room for tears, Forgiven—  
But Christ was crucified!

Forgiven!

I can not comprehend it!  
I can not understand!  
But I accept His pardon.  
Before my God I stand—  
Forgiven!

—Geneva Showerman

## A Song in the Night

It's easy to smile and to sing, Lord,  
When my way is so sunny and bright,  
But thank you for songs, precious Father,  
In the times filled with blackness and night.

My heart has a song in the shadow,  
Tho' these lips of mine tremble and cry.  
My heart knows a joy that He's given,  
And the joy that He gives does not die.

Tho' life may know heartache and sorrow,  
And the pathway be weary and long,  
Down deep—underneath all the burdens,  
There is peace—and a God-given song!

—Geneva Showerman



Dr. Alva J. McClain

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MAY 30, 1959

BRETHREN

# Missionary Herald





Our Nation's greatest need is for ideal homes. Home-life in America has so disintegrated that civil, social, and religious leaders are alarmed at the moral breakdown within our country. The deplorable state of affairs in the average home in America is responsible for the breakdown of the moral and spiritual standards of our society.

### Economic Life in Our Homes

The complexity of the economic stress is being felt in every household. In a great percentage of homes today both the father and the mother are employed outside the home. In these cases each is doing his part to meet the family budget, and to help pay for their little home. The children are in school during the day, and as night comes the attempt is made to fellowship and work as a family as best they can. It is indeed commendable to see members of a family cooperating and working together to establish their economic security.

But, the tragedy in America is that thousands of parents have placed so much emphasis upon their economic security that they have unwittingly sacrificed their only fortification for that security. They have failed to place proper evaluation on spiritual values and eternal verities. Many parents have labored hard and long to put a roof over the heads of their children, while the foundation of their home is being eaten away by the termites of immorality, skepticism, and atheistic materialism.

The importance of temporal things has been over-emphasized in our present-day philosophy. The blasting materialism of our age has degenerated our thinking to the place where many believe that a new house, a new car, a new TV, a new Hi-Fi, or the like will provide an economic prestige and result in a happy home. A happy

### Youth and the Family Altar

"What does it mean to you to have had a Christian home?" The question was put to a young student in the United States whose parents had been missionaries in China.

"Why," he said, "it means everything; that's why I'm here. In our home in China, family worship was a normal part of every day's activities. There was nothing spectacular about it. In fact, I cannot remember anything of outstanding influence that occurred at our family altar. But that wholesome home atmosphere and the constant realization of God's presence have helped me to put God first."

Another student, the eldest daughter in a family of four children, is an accepted candidate for missionary service in Africa. "In our home," she said, "we usually sing at worship time—the old hymns, with their depth of meaning. My parents feel that music is one of the strongest ties for binding together the members of a family. When Father reads the Word, each of us follows the reading in his or her own Bible, and every one has a part in the worship. The younger children select and read Scripture verses that become their own prayers. I was saved when I was nine. The influences of my Christian home have molded my life, and they will extend soon, the Lord willing, to Africa."

home cannot be purchased with money. Gadgets will never suffice to answer the need for God in a home. The newness of any item is soon forgotten, and the heart will cry out for "new" satisfaction. Economic security alone is not enough.

### Spiritual Life in Our Homes

The story is told of the farmer who drove his mare to market hitched to a light wagon. Attached to her halter by a rope, long enough to allow freedom of movement and short enough to keep him from contact with the wheels, was a colt. He trotted by her side barely able to travel. An observer accosted the farmer: "Why don't you leave the colt at home," he said, "his mother could travel faster without him?"

"Maybe so," drawled the farmer, "but after a while I'd have a tough time breaking in that colt. This way his mother does it for me. When I'm ready to work him alone, he'll go along without makin' any trouble."

So in our lives. As the child is trained, so will the child go. What chance has the child who is reared in a home where the parents do not know the Lord, and who as a result do not set a spiritual example for their children.

Parents should **fear God**. The only safe home today is that one wherein the Lord Jesus Christ, God's Son, is recognized as the Head. Fearing God is far more than joining some church. Fathers and mothers should heed the Word of God, and accept the Lord Jesus Christ as their personal Saviour

(John 3:1-17), for the fear of the Lord is the beginning of wisdom.

Parents should **revere the Bible**. The Bible must be read daily in the home, and respected as the Book of books. The important years for spiritual training begin at the cradle, and the impressionable years begin then, not when the child is eight, ten, or fourteen years of age. Godly parents will guard the spiritual life of their home by giving proper reverence to the Word of God.

Parents should **pray daily**. The lad who has spent eighteen years of his life in a home where he has seen his father and mother on their knees before the Lord

COVER PAGE  
 The family pictured on the cover is that of Rev. and Mrs. Henry Dalke. Mr. Dalke is the pastor of the Grace Brethren Church, Yakima, Wash. Photo by Lester Pifer.

THE BRETHREN MISSIONARY HERALD

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VOLUME 21, NUMBER 22

(Continued on page 352)





**BY MARK JURY, MANAGER**

**Fort Wayne-Allen County Chapter  
Fort Wayne, Indiana**

The telephone is ringing—it is well after midnight, but being on the national staff of the American Red Cross, you get accustomed to this.

Disaster Service in Washington, D. C., is calling you to drop everything and go immediately to Clarksburg, W. Va., to assist in the flash flood. You are one of many of the Red Cross staff receiving this message.

Hurriedly you pack, say goodbye to the family, and off you go driving all night and most of the next day. After reporting to the supervisor you are assigned to Weston, W. Va., a town of about ten thousand that has experienced a flood involving over half of the homes. Water is twelve feet high in some buildings.

You are a member of a team! The work to be done cannot be accomplished with kid gloves. It is work! The emergency will mean wading water in hip boots; setting up a shelter to feed the hungry and house the homeless; giving of typhoid shots; the treating of the sick; listening to the disgusted; and giving comfort to the dazed. Weeks later you are released and tired but satisfied, you return home.

Experiences like these are common to every Red Cross worker. Recently, we experienced a flood in our own city of Fort Wayne. Here



Mark Jury on disaster detail

again the Red Cross answered the call to aid the victims. There is a satisfaction in work like this, but deep down there is a feeling of frustration, for the Lord has warned us again and again in His Word that there is a worldwide disaster coming that will make these former disasters trivial.

In Matthew 24:4-22 the Lord describes a worldwide event that will transpire at the end of this age. The reason for this judgment is that men have rebelled against God's plan and rule for the world since the beginning, and in order that He might bring man into absolute submission to His eternal plan and purpose, God will be forced by man to use this method of judgment. Yes, for millions and millions of souls who do not know Christ as their personal Saviour, this judgment will be a

tragedy wherein neither the Red Cross nor other philanthropic organizations will be able to relieve the suffering.

What are we doing as Christians, as God's children, to lessen this coming disaster?

Too many times I find my job, meetings, and other responsibilities taking the precious time that should be used to tell the wonderful story of Christ's salvation (John 3:1-16).

Mr. Jury attended State Teacher's College, Bloomsburg, Pa.; Boy Scout Executive School, Mendham, N. J.; served in the U. S. Army medical corps; and was program director for the Pennsylvania radio station for three years. Having served three years on the national staff of the American Red Cross, he became manager of the Fort Wayne (Ind.) chapter eight years ago. He is in charge of the Indiana Red Cross Blood Center which supplies blood to sixty-four hospitals in northern Indiana and northwestern Ohio. He is a trustee in the Grace Brethren Church of Fort Wayne, Ind., is married, and the father of four children.



## COLLEGE PROFESSOR

### *Teaches for Christ*

Thirteen years ago I was a successful high-school English teacher, busy enough and active enough to think I was happy, but vaguely aware of an emptiness, an unrest, and a lack of real purpose in life.

But now "I have been crucified with Christ." Praise God for the reality of this experience which God's Word records, for "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

What a difference it has made! I'm still busy, still active, but with His presence to fill the emptiness, His peace for my unrest, His joy my constant experience, the blessed hope of His coming again, and His eternal presence to purify each moment.

Not for anything in the world would I go back to the old way. His grace has been sufficient—through fire, through flood, through disappointment, and triumph. He's given me a work to do for Him, and now, though often trying and tiring, each day is an exciting adventure, and I'm grateful as morning by morning new mercies I see.

Knowing how I hesitated to give up my own life for His, I long to urge anyone who so hesitates: the most important decision of your life is to trust that life to Jesus Christ.

—Miss Ava Schnittjer

Miss Schnittjer is dean of women and professor of English and Speech at Grace College. She graduated from Cornell College and later received her M.A. from the University of Iowa, and an M.R.E. from Grace Seminary. She is listed in the first edition of WHO'S WHO AMONG AMERICAN WOMEN. She is pianist for the Winona Lake Brethren Church.

## COLLEGE STUDENT

### *Prepares for Service*

Help! Oh, my back! It hurts! It hurts! I found myself in this condition in the fall of 1950. A terrible pain had developed in my back due to some unknown cause. It steadily became worse until I could do no work that involved much lifting. For some strange reason I did not go to see a doctor (I do believe in doctors), but decided to trust the Lord to heal the ailment. Praise to His name, for He answered prayer! This God who healed me physically was the same God who healed my sin-sick heart the same fall. Although raised in a Christian home, I let Satan rule my life until God through the Holy Spirit brought such conviction I could no longer resist.

Since that wonderful day in September in which I became a child of the King of heaven, the Lord led me through the three remaining years of high school and four years of college. True joy and peace in Jesus are found—they can be yours for the asking.

While at Grace College, I enjoyed the privilege of playing three years of varsity basketball. In two of those years the team took extended tours—one through the Midwest and one through the East. Participation as a Grace Lancer has proved a real blessing.

—Eldon Hoke

Mr. Hoke received his A.B. degree from Grace College May 1959. In his sophomore and senior years he was voted the most valuable player on the basketball team. He was president of the senior class.





# TOOTHACHE



BY AUSTIN ROBBINS, D.D.S.

Winona Lake, Indiana

"Doctor, this tooth's been killing me. It just started to hurt like this last night."

"Has the tooth been sensitive to heat and cold recently?"

"Now that you mention it, it has. I guess I should have come in sooner to have my teeth examined."

This conversation, typical of many that occur in a dental office, aptly illustrates the attitude of many folks regarding spiritual things.

Just as all of us are susceptible to dental disease, all of us are sinners by nature. The Bible contains the diagnosis of our condition. "All have sinned, and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10).

But like the man in whose tooth decay burrows undetected 'til it strikes the nerve, the average individual does not recognize his lost condition. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 5:8).

As a fee is charged for dental

service, there is a fee attached to our redemption. But praise the Lord, Jesus Christ himself paid that fee, paid it in full with His own blood. The remedy is available, available for all. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24).

Though dentists are available, teeth continue to ache. Folks fail to seek and apply the proper treatment. Likewise, men and women are dying every day, falling into a Christless eternity. Why? Because they have failed to avail themselves of the only remedy for sin. When the spiritual decay present in the soul suddenly "strikes the nerve," and a man stands before the Holy God, he will recognize his rottenness. But then it will be too late. The substitutionary death of Christ must be accepted now. "To day if ye will hear my voice, harden not your hearts" (Heb. 3:15). "Behold, now is the day of salvation" (I Cor. 6:2).

The invitation is extended at this moment. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

We seek treatment to prevent toothache. Yet our eternal soul is of infinitely greater value than a tooth. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Seek the cure for sin. Receive Jesus Christ as your Saviour today.

Dr. Robbins was reared in Toms River and Port Norris, N. J. He took his pre-dental work at Juniata College, Huntingdon, Pa., and later graduated from the School of Dentistry at the University of Pennsylvania (1954). He served in the U. S. Navy from 1953-1957 as a dental surgeon. He is a member of the First Brethren Church of Long Beach, Calif. In 1952 he was united in marriage to Shirley Whitehead, of Millville, N. J. They have three children. Dr. Robbins completed his theological training at Grace Theological Seminary May 1959, and in the late summer he and his family will go to the Republic of Central Africa where he will serve as a dental missionary.

# LET US DRAW NIGH

By Rev. Paul Dick, Moderator  
National Fellowship of Brethren Churches

Two hundred fifty years have passed since The Brethren Church was born through much travail, and a desire to adhere strictly to "the Bible, the whole Bible, and nothing but the Bible." The creeds of men left much to be desired. The pages of history are legion which tell of man's longing to know the truth of God's Word. We believe The Brethren Church was born for just such an hour as this. There is no question but that we are living in the last days of this dispensation. Paul warns us in Romans 13:11-13: "For now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." As Brethren, we have always taken these words literally. It seems they should have more significance in this streamlined, modern, mechanized day in which we live. Scripturally, the curtain is being drawn on the sixth act of God's graphic method of dealing with mankind. We are witnessing daily the fulfillment of prophecies which point us to the completeness of our salvation of which we now have the earnest.

Our theme for national conference this year deals with the various aspects of our Lord's second coming. Hearts will be thrilled and challenged as we again have the Scriptures unfolded which deal with this phase of the ministry of the Lord Jesus Christ. As believers, and as Brethren, let us anticipate a great time of spiritual blessing during conference as we meet together from all parts of our Nation. However, we must realize that our next conference could very well be held in the heavens, for the Scriptures teach us that—

## The Lord Is at Hand

Recall the record of the day the Lord Jesus Christ went with the disciples to the Mount of Olives, gave them His great commission, and

went up from them into the sky out of their sight. As the disciples gazed upon their disappearing Lord, two men in white apparel stood by them and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The Christians of the Early Church lived and labored in view of the promise of the Lord's return. These believers were willing to die at the stake for the Christ they looked for daily. The expression "The Lord is at hand" seems to have been a favorite one of the early believers and especially of Paul. He used it to command the Philippians to "let your moderation [gentleness] be known unto all men" (Phil. 4:5).

James used the coming of the Lord as an incentive for believers to be "patient" in their Christian labors—"Be patient therefore, brethren, unto the coming of the Lord . . . be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7-8).

John presented the return of the Lord as an incentive for Christians to be pure. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure" (I John 3:2-3). When Jesus comes, we are to be pure of heart, mind, speech, and conduct. We are to watch and pray and take heed, for we know not when the hour of His coming will be. While we wait for the Lord to come, let us ever be aware of the great enemy

with whom we must daily contend.

## Our Adversary Is the Devil

Satan "walketh about, seeking whom he may devour" (I Pet. 5:8). The earth is his arena, and he is the prince of the power of the air. The Devil takes on all comers. Six thousand years of experience are under his belt. He challenges the best of believers. He will do battle with the babe in Christ, as well as with the saint of seventy years. The Devil doesn't know how to quit. He is proud, presumptuous, and of great power. We cannot minimize his influence. The Devil makes our business his business, and he is found where he is not wanted (Job 1:6). John says the Devil is wicked, while Moses and Paul say he is subtle and deceitful. The Devil is soon to be chained according to Revelation 20:1-3, and since he knows this, he is laboring overtime to accomplish his purpose. The Devil's purpose, of course, is to damn souls, destroy lives, and disrupt the work of God in and out of the church. For this reason let us not be ignorant of his devices. The Devil doesn't like the second coming of Christ; it will seal his fate.

Is it any wonder that we should draw nigh to God, and look with great anticipation to the soon return of our Lord? Our national conference this year promises to be a real source of strength and blessing. We believe the study of the Scriptures relative to the Lord's return will fortify each one against the "wiles of the devil."

We trust we'll have the privilege of seeing many of you at our conference at Winona Lake, Ind., this year. The dates are August 17-23.

## 70th Annual Conference of the National Fellowship of Brethren Churches

AUGUST 17-23

WINONA LAKE, INDIANA



# SOLDIERS and CHRIST

Do you realize that the soldier and his calling is given prominent recognition in the Bible? Holy Scripture abounds in metaphors borrowed from the battlefield. Even within the Christian church some of our most familiar and best loved hymns are based upon military life. Within the Word of God every Christian is exhorted to "put on the whole armour of God," to follow "the captain of our salvation" and to be "a good soldier of Jesus Christ." Some of the greatest examples of devout spiritual life within Scripture were soldiers. A soldier is regarded as the first gentle convert to the Christian faith.

The pages of history cite many examples of great Christian devotion and achievement among men of military life. Soldiers of the Roman Army became great missionaries for Christ.

"What think ye of Christ?" is certainly an important question. As Christians in today's world, it is essential that we think highly of Christ. He must always be Lord. Years ago I heard a speaker say: "Think magnificently of Christ." Do you think magnificently of Him?

To help us think magnificently of Christ, I would like to review the impressions our Lord made on some military men of His day, and ascertain what they thought and said of Him. Wasn't it a group of soldiers who returned to their superior officers saying: "Never a man spake like this man?" Three soldiers engage in brief consideration. Their impressions are expressed by the New Testament writers in the direct, terse, plain language of the military—language which leaves no doubt or uncertainty.

## First Soldier

Luke's Gospel records the inci-

dent of a soldier who has a very attractive and engaging personality. From today's standpoint of military ethics, he is a true officer. He was a strict disciplinarian, interested in and primarily concerned about the welfare of the men of his command, respectful of others, helpful, and successful in establishing good public relations, for he had gained the confidence and respect of former enemies. He was every inch a good soldier, and honestly humble in the presence of superior authority.

There came that time, however, when all things at his command were insufficient to meet a need. Although he had great authority, sympathetic understanding, the best of medical advice, all were inadequate and of no value now. Realizing this, he made proper representation to our Lord through the religious leaders of Israel. His was not a false humility, for our Lord would have rebuked such hypocrisy. He, a man of authority, was also under authority, and never was he more conscious of superior authority than when standing in the presence of Christ. That recognition was a demonstration of his faith.

This soldier, whose faith received such a high tribute from Christ, demonstrated his faith by humbly recognizing the absolute authority of Christ. **Do you recognize His Lordship?** As a Christian soldier of the cross we can do no less. Too many of us today are like Peter when he said, "Not so, Lord." The Christian who says "Lord" can never say, "Not so." Christ must be Lord. The example of this disciplined soldier should be a pattern for us today. Only by recognizing the divine authority of Him who said, "All authority is given to me," can we as individuals, or as the body of Christ, accomplish our divine mission in the world.



By Chaplain Orville Lorenz (Maj.) USA.

## Second Soldier

The gospel writers tell of another soldier. Apparently, he is far different in character and training than the soldier at Capernaum. This soldier was stationed in Jerusalem, and was assigned to command the detail of soldiers charged with the crucifixion of Christ. Having been so assigned he may have witnessed the stripping, the scourging, the mocking, and heard the blasphemy of the religious authorities. Now it was his responsibility to see that the decree of crucifixion was carried out. It would be interesting to know all his thoughts during that fateful day at Calvary. He watched his men as they gambled for possession of the robe, he heard the statements of the religious leaders, and saw their actions and those of the crowd. He witnessed the display of such human emotions as hate, love, curiosity, faith, despair, envy, and jealousy. On his astonished ears had fallen the prayer of forgiveness, the promise of paradise. He had seen and heard the tender care of the Lord for His mother, and the triumphant shout, "It is finished," now rang in his ears.

When assigned his difficult task he was unaware of any spiritual need

(Continued on page 348)

Chaplain Lorenz served with the U.S. Army during World War II, and participated in three invasions—North Africa, Sicily, and Normandy. He served in eight campaigns—French Morocco, Tunisia, Sicily, Normandy, Northern France, Central Europe, and Ardennes, Rhineland. He was with the division that captured Schwarzenau, Germany, birthplace of The Brethren Church, and conducted Easter services there in 1945. He was awarded the Bronze Star and the Silver Star for meritorious service and valor at the Kasserine Pass battle on Feb. 22, 1943. He is presently stationed on active duty at Schweinfurt, Germany.



**HAROLD BOLESKY**  
*Manufacturer*  
**MANSFIELD, OHIO**

Mr. Bolesky is a resident of Mansfield, Ohio, where he attended school. Upon graduation from high school, he continued his training in the field of accounting and industrial engineering. In 1946 Mr. Bolesky and his two brothers founded The Therm-O-Disc, Inc., in which firm he is the vice president responsible for manufacturing. His firm employs about 400, and produces thermostatic controls. He is the moderator of the Grace Brethren Church of Mansfield, Ohio, and assists in the musical program of the church.

In the realms of man there is a price to pay for success and happiness, but fortunately for the Christian, God paid the price by His own Son and through Him is joy forevermore.

It took thirty-three years of my life to understand that Christianity was not a religion, nor a church, but rather, a **person**. After knowing of God's plan of salvation, I resisted deliberately because of what my friends would think. Through several years of physical and financial distresses involved in starting a manufacturing business, and deeply influenced by the faithful witness and life of my wife, I received Jesus Christ as Saviour and Lord, and confessed Him according to the Scriptures (Rom. 10: 9).

For ten years He has supplied the wisdom to fulfill my responsibilities to the business, and has afforded many opportunities to deal with people concerning their spiritual needs. With all hearts in our home blended in Christian love, surrounded by the blessing of three daughters and one son, our lives are happy and successful in Him.



**ROBERT SACKETT**  
*Printer*  
**WATERLOO, IOWA**

Mr. Sackett owns the Morris Printing Company of Waterloo, Iowa. He actively serves on several mission boards. He is a board member on the following organizations: The Brethren Missionary Herald Co.; the Christian Anti-Communism Crusade; the Alaska Evangelization Society; the Waterloo Child Evangelism Fellowship; and is a member of the Christian Business Men's Committee of Waterloo. He is vice moderator and deacon of the Grace Brethren Church of Waterloo, and teacher of a boy's Sunday-school class.

I can never praise and thank the Lord enough for His leading and guidance in my life. Without Him as my Saviour, life would not be worth living. At the age of eight years, the Lord began to make a printer of me. He took me out of my own home and family of eight children and placed me in the home of kind, childless Christian people, Mr. and Mrs. R. P. Morris. Since Mr. Morris was a printer, I became one and am now engaged in printing for the glory of God in tract and booklet form.

I found assurance through God's Word (Rom. 10:9-10), and at the age of twenty-three, when the Lord led me to the one of His choice as my companion, we established a Christian home.

In the German prison camp during World War II, in 1945, I, with other prisoners, was denied water, and locked in boxcars like animals for days at a time without toilet facilities. We were fed eleven times in seventeen days, but God saw fit to keep me from starvation, and to bring me through this trial accord-

(Continued on page 347)

**Business and prof  
their faith in God  
desire to live for th  
peace and**



**RICHARD SAUNDERS**  
*Insurance*  
**WASHINGTON, D. C.**

Mr. Saunders is an insurance agent in Washington, D. C. He completed two and one-half years at Ashland College (Ohio). For eighteen years he served as Sunday-school superintendent of the First Brethren Church of Washington, D. C., and is a deacon in his local church.

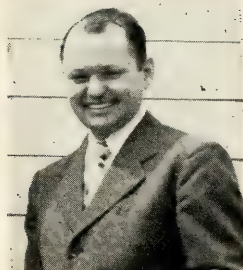
Let's shout it from the roof tops! The Brethren Church and its fundamental teaching, with the motto of "The Bible, the whole Bible and nothing but the Bible," has brought to my home and family a heritage of rich blessings.

Under the leadership of godly pastors, my family has been nourished in blessings and admonitions of the Lord. I find my heart and thoughts turn to heavenly satisfactions. The associations with Brethren men and women throughout the land have brought blessings to my home and family. Christ within us, the Fountain of life, for victory over sin, gives us courage in these troubled days.

"Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Ps. 5:11).



I men testify as to  
 and their sincere  
 . You too can know  
 in your life.



**DON RAGER**  
*Machinist*  
**JOHNSTOWN, PA.**

Mr. Rager is a machinist in the Bethlehem Steel Company, and a graduate of Portage High School. In the Riverside Brethren Church, Johnstown, Pa., he serves as vice moderator, deacon, assistant Sunday-school superintendent, treasurer, and a teacher of the adult Bible class.

Jesus Christ had to die! Once he had taken upon himself the likeness of sinful flesh, He willed to give himself, and for Him there was no alternative. He came to do the will of His Father, and to finish His work given Him to do. Christ went to Calvary in my stead, not simply in my behalf.

These were the first truths I heard as I entered the First Brethren Church in Johnstown, Pa. I had never understood before that when God looked on that cross, He saw me dying there. Christ died for my sin. What a thrill surged through my soul! I am His purchased possession. It is only reasonable that since He is my life, I should be dedicated to endeavor to win souls for Him.

My earnest prayer is that God will daily make me usable to bring glory to my wonderful Lord Jesus Christ.



**RAYMOND W. BURGESS**  
*Accountant (CPA)*  
**LANSING, MICH.**

Mr. Burgess is a 1956 graduate of the Michigan State University (A.B.) with honors. He is a member of three national accounting societies, and is a Certified Public Accountant in Michigan. He also holds membership in several accounting associations in the State, and is active in the Lansing (Mich.) Chamber of Commerce. He is a deacon in the Grace Brethren Church of Lansing, and holds several other offices including that of Sunday-school superintendent. The City of Lansing is celebrating its Centennial Year, and therefore the male population is "in the brush" with their fancy beards.

**Eternal salvation!** What a glorious promise. We read in John 10:28: "I give unto them eternal life; and they shall never perish."

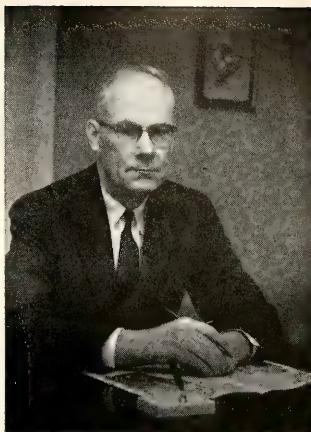
I am happy that as a little boy I heard that wonderful message.

My parents never took me to church, but by the leading of the Holy Spirit I attended a vacation Bible school. There I heard that there was a God and that His Son Jesus died on the cross to save sinners like me. I did not understand the whole story, but I heard enough to accept Christ as my Saviour.

I praise the Lord for the many blessings in my life. I thank Him for the education He has given me; the guidance I have had in my chosen profession; for a wonderful companion in life, and a fine family.

I am thankful I can take my problems to the Lord knowing He will answer them according to His will. I count it a privilege to kneel each day and give thanks for the blessings He has bestowed upon me, and ask for His continued guidance.

How about you? Have you availed yourself of this opportunity of seeking His guidance? You can—but



**B. H. CONNER**  
*Railroad Supervisor*  
**ROANOKE, VA.**

Mr. Conner is the supervisor of agencies for the Norfolk and Western Railroad. He attended business college, and in 1929 accepted a position in the offices of the Norfolk and Western Railroad, for which firm he has been employed since that time. He is a member of the Washington Heights Brethren Church, Roanoke, Va.

It is wonderful to be a Christian. In October 1929, I publicly accepted the Lord as my Saviour in a revival meeting. There was put into my hands a copy of the late Dr. L. S. Bauman's booklet, "The Faith." I had been looking for a church that believed, and taught the whole counsel of God. Having read halfway through the booklet, I was convinced that the truth presented was in accord with the Bible. Since then I have endeavored to live for the Lord.

Shortly after my conversion, I was married. In a few years the Lord gave us three children, all of whom are in Christian service, for which we thank Him. My wife and children have meant much to me in my Christian life.

The godly pastors we have had during the past thirty years have meant much to our family. They have taught us the truths of the Word of God, as well as how to give it forth to others. We thank the Lord for the Brethren Church and the eternal Word of God for which it stands.

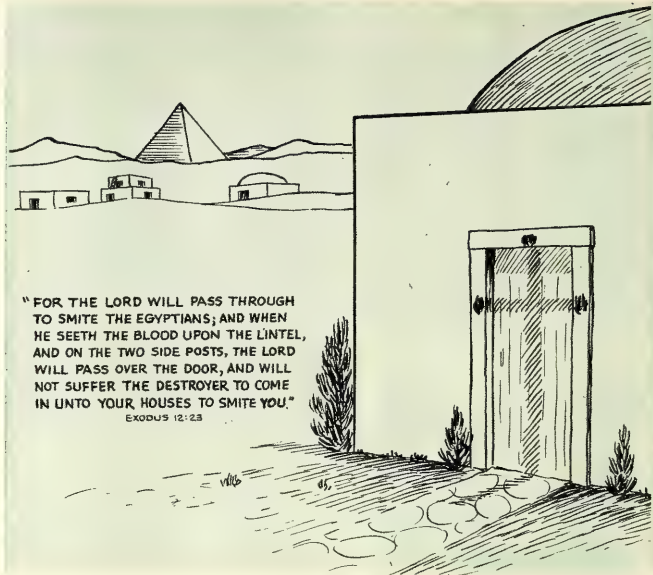
first you must accept His promise of salvation through His shed blood. You will never regret it, and you will have a joy and peace in your life.

# EXODUS

## 1959



By Glenn O'Neal, Ph.D.  
Inglewood, California



For the past year an exodus of the Jews from Communist Rumania, has been quietly taking place which ought to be of extreme interest to every Bible believer. The **Los Angeles Examiner** sent Ted Thackrey to investigate. He reported some amazing discoveries in a series of articles appearing in March 1959.

He found that the Rumanian government, without explanation, had opened its border in July 1958 to migration for the first time since 1951, and the privilege was extended to **Jews only**. Since that time, 20,000 Jews have gone on their way to Israel and another 100,000 are expected to go. They are allowed to take only the clothes they wear, a few personal belongings, but no money or personal documents.

In Amos 9:14 and 15 the Lord declared: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have

given them, saith the Lord thy God."

Ezekiel proclaiming the word of the Lord prophesied in 34:12 and 13 that "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Two things are of special interest as this exodus is considered in the light of the Bible:

First, the Lord takes the responsibility for bringing the people back to the land. He says that "I will bring them out from the people." The strange fact about this movement is that the Rumanian government has given no explanation for its action. The newspapers carried no notice of it. Neither can the Jews explain it. They accept it as a miracle. And so should we.

Secondly, the Jews want to go to the land of Israel. Humanly

speaking, the nation of Israel would not be the ideal place to migrate. It is facing serious economic problems in that the population has more than doubled in the past ten years. Also the Middle East political situation is such that it could explode at any moment. Yet that is the place they go. Probably this is largely owing to the fact that it is the one place in the world where they receive a warm welcome. Israel's Proclamation of Independence declares that "The State of Israel will be open to the immigration of Jews from all countries of their dispersion."

It is interesting to note that a Jew convicted of Zionism is not allowed to leave the country. Anyone who accepts Zionism, which is the belief that the Messiah is to return and will re-establish Israel in the place of world leadership, is sentenced to thirty years of hard labor. It is safe to say that most of those returning to Israel do not know the real reason. But those who understand the Bible do. God is putting it in their hearts.

So the exodus from Rumania continues. And in God's time we can look for a similar miracle to take place in other nations.



# THE TEACHES

**The Bible** teaches that the Scriptures of the Old and New Testaments are inspired of God, and therefore are the final and authoritative revelation of God's will for man.

**The Bible** teaches the pre-existence, deity, and incarnation by virgin birth of Jesus Christ, the Son of God.

**The Bible** teaches the utter sinfulness of man, and the necessity of his new birth.

**The Bible** teaches the vicarious atonement of the Lord Jesus Christ through the shedding of His own blood.

**The Bible** teaches the bodily resurrection of the Lord Jesus from the dead and His subsequent glorification at the right hand of the Father.

**The Bible** teaches justification through personal faith in the Lord Jesus Christ, the resurrection of the dead, the judgment of the world, and life everlasting of the just.

ROBERT SACKETT

(Continued from page 344)

ing to His promise in Psalm 37: 3 to 5. I was being refined, while trusting in Romans 8:28. I believed God had a purpose in everything. The purpose for me at this time was to witness for the Lord, and to preach the Gospel to the 250 Americans with whom I was imprisoned. Some received Christ.

The Lord has never failed me, but daily He has grown sweeter and has given me a peace and joy the world cannot give nor take away. Praise His name!

**As the tree falls, so shall it lie,  
As the man lives, so shall he die,  
As the man dies, so shall he be,  
Through the ages of Eternity!**

**The Bible** teaches the personality and deity of the Holy Spirit who indwells the Christian and is his Comforter and Guide.

**The Bible** teaches the personal and imminent return of our Lord Jesus Christ from heaven as King of kings and Lord of lords, the glorious goal for which we are taught to watch, wait, and pray.

**The Bible** teaches that the Christian should "be not conformed to

this world, but be transformed by the renewing of the mind"; that he should not engage in carnal strife, and should "swear not at all."

**The Bible** teaches that the Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are baptism by trine immersion, confirmation, the Lord's Supper, the communion of bread and wine, the washing of the saints' feet, and the anointing of the sick with oil.



"Wonderful sermon, Reverend! Glad my wife nagged me into coming with her!"

A home split by religious difference—and particularly **INDIFFERENCE** — is truly a 'house divided.' And what of the children from such a home, where one parent fulfills the church membership responsibilities of both parents? Can they view Christian reverence alongside polite apathy and not be tugged two directions? The direction such children finally choose is always a gamble!

# As I See Jerusalem

BY C. W. MAYES, D.D.

As I looked out of our hotel room in Jordan a few days ago, I saw an Arab soldier acting as guard on the wall of the old city of Jerusalem. This occurs daily. At other places one may see an Israeli soldier doing guard duty also. By act of the United Nations, the city of Jerusalem has been divided from north to south by a crooked but definite line known as "No Man's Land." This division varies in width from one hundred feet to several hundred feet. For any person to trespass on this territory would probably mean sudden death. Everywhere along the line there are visible or invisible guards, who are armed and ready (maybe anxious) to shoot. Except for open conflict the two nations are at war. It is an age-old conflict of which we read in the Book of Genesis, where God said

to Rebekah: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23).

Today Jerusalem is separated even as these two nations are separated. The Arabs are in control of practically all the sacred places, while Israel includes the prosperous new part of the city. The Jews have been dispossessed of even the wailing wall, demonstrating the truth of the Word to the last letter: "Jerusalem shall be trodden down of the Gentiles" (Luke 21:24). Although this has been true in a sense since A.D. 70, it is even more evident today. Jews are not supposed to go into the old city. Is there any possibility of this problem to be solved?

Can there be peace and reciprocity between the two nations? Can Jerusalem be opened to free social liberties for both nations?

The answer to these questions is not found in the UN, nor in the diplomatic movements of rulers. The answer is found only in the Word of God. "Jerusalem [the old Jerusalem of Christ's day] shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled**" (Luke 21:24). Since the times of the gentiles will end with the gentile nations in one great world organization, and since a godless ruler is to be that last world dictator, and since these gentile times will end only with the second coming of Christ, we need not look for the solution either by war or diplomacy. It does not seem possible that these tense relations can continue very long; we have evidence that the return of the King must be near at hand.

God has a great future for Israel when she will enter into her earthly glory, but these blessings await the return of the King—Messiah. "Even so come quickly, Lord Jesus."

## SOLDIERS AND CHRIST

(Continued from page 343)

in his own life. But now there was, and the conclusion of his thoughts during those hours at Calvary compelled him to declare: "Truly this man was the Son of God." This was an extraordinary verdict—a direct contradiction of all that had been said that day. He was no theologian, but rather a calloused soldier—perhaps used to brutality. But in the darkness and gloom of the hour, in spite of what all others may have said or done, one thing was clear to him, and he so stated that conclusion in unmistakable terminology: "Truly this man was the Son of God."

Do you so recognize Christ? Here is a soldier's great confession concerning the person of our Lord. May it also be your confession. It is amazing that with all the additional light now available to thinking men some do not have such a faith, or the courage to declare Christ as the divine Son of God. A soldier recognized and declared the deity of Christ who had himself proven to be the Son of God with power by the

resurrection. There is both certainty and courage in this soldier's declaration. May the same certainty and courage be manifested and declared in our faith today!

### Third Soldier

The Book of Acts informs us of Cornelius, our third soldier. He is a soldier of outstanding qualities. Like many other soldiers from that day to this he was devout, prayerful, earnest, and lived the highest type of moral life. By his conduct of military affairs, and his own personal life, others were influenced for good. Yet he was not at peace. There was a spiritual hunger which had not been satisfied—a thirst which had never been quenched. But God was aware of his devout aspirations and had heard his prayers. Our Lord is ever mindful of the seeking heart and has promised that those who hunger and thirst after righteousness will be filled. Peter was sent to proclaim Christ to this soldier. Yes; he needed the cleansing from sin, the salvation of Christ like any other sinner. In spite of all his earnestness, good character, and exemplary conduct, he was still lost, for these

could not save his soul or cleanse him from sin.

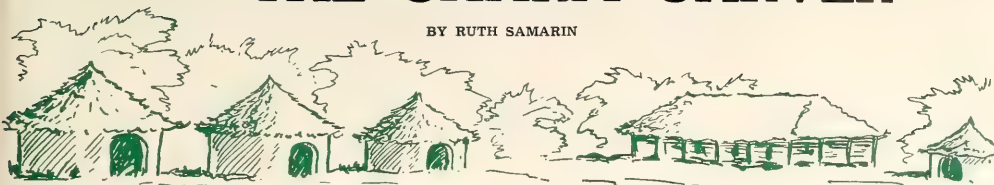
With the message of Christ proclaimed by Peter, Cornelius believed, repented of his sins, and expressed his faith in Christ. This faith was immediately demonstrated by his baptism. Cornelius, the exemplary soldier of Rome, became the first gentile Christian.

Three soldiers have been briefly considered. Each soldier gives the present-day Christian a real example and challenge. Today's world needs men with a real faith which recognizes the Lordship of Christ, courageously declaring Him to be the divine Son of God, and receiving Him as personal Saviour from sin. Only by so doing will we today become "good soldiers of Jesus Christ." Such a faith will enable us to "put on the whole armour of God" and "follow the captain of our salvation." This is the secret basis for the triumphant march and ultimate victory of the church of God by today's "soldiers of the cross." Then "rise up, O men of God." "Stand up for Jesus" for "the fight is on." "Be strong, we are not here to play," for "the Son of God goes forth to war."



# THE CHARM CARVER

BY RUTH SAMARIN



Lightning flashed in the east, and a hard wind drove the first few drops of rain into Noel's face. He braced his back against the mud wattle of his hut. The real rain would not hit for several minutes, and he wanted more time alone to think. Wedged next to him under the protection of the grass overhang were two drums. They were very tall drums and the legs were well carved. Restlessly Noel fingered the carved sticks that hung on a string around his neck. If he were to follow Christ, this and his whole life would change.

Noel had a Christian name. He had gone to mission school, but as his father always said: "Our family have always been 'wi fio' [the people of the fetish], and no one in our family can consider becoming a Christian." Noel's father was called "le docteur," and it was to him the pagans gave chickens and money for healing. When a good crop or a successful hunt was desired, it was he who prepared the offering for the spirits. The old man often grumbled about these "modern days." The medical dispensary on the hill took a lot of his business, and the Christians didn't buy his charms. But still his profits were high and his family was rich.

Now huddled against the hut, Noel thought back over the last six months. During the last rains he had been in mission school. His father had no fear of school. "Learn to read," he had said, "for it seems the only way you can make money these days." One day after school Noel had been bored. He found some pieces of hard red wood. With his mother's kitchen knife he had whittled them into small beads. The old witch doctor was pleased with them. He gave the boy his own good white man's knife and told him that from then on Noel would carve charms.

The old man had a plan in mind that would bring in a great deal of money and fame. It seemed that an unusual number of people were

complaining of bad luck caused by a curse placed on them by someone in their own village. People felt that if the witch doctor could reveal the name of the curser, the bad luck would disappear. There were so many demands of this kind that Noel's father was going to travel from village to village holding Kopo ceremonies. There in these mass services he would uncover all the evil eyes in the village. Each person



who participated would pay, and Noel's cut beads would be given them as charms. The boy looked puzzled. "Isn't this mass ceremony something new?" he wondered out loud. The old man in his monkey-skin hat and store shorts laughed loudly. "These days demand new ideas."

And everything worked out as the old man had planned. The witch doctor, his brothers, and sons traveled many miles. In almost every village there were those willing to pay to get rid of their bad luck. Every ceremony was about the same. First, there would be drinking and dancing. Then the old man would anoint his patients. One by one the cursed ones would lay on the ground. The

witch doctor would then lay a charm on their chest and mark their bodies with a pattern of oil. Gradually the body of the person on the ground would shake in time with the music. When the time seemed right, Noel's father would reveal the name of the curser. After this the patient would dance to his feet and receive his charms.

Noel kept busy with his carving. He did not have time to take part in the ceremony. From his place on the side lines he watched and was not happy. He wondered why. If people kept on coming to these affairs, his father would be richer than a canton chief. Something was wrong. Before each new ceremony his father would get the elders of the village into a discussion of all the village palavers. In a few hours of beer drinking the old man knew exactly who hated who. Noel noticed that his father used this to advantage when he divined the name of the curser. Everyone was very well pleased with the answer because it was the person they had always suspected anyhow. Noel became more and more convinced that all he saw was deceit!

Now he sat alone beside the hut and weighed the evidence in his mind. He did not notice the increased patter of rain nor the long fingers of lightning. His heart was sad, for he knew he could no longer work for his father. At mission school he had seen the goodness of Christ. He wished no part in evil. To become a Christian, however, meant expulsion from his family. Resolutely he removed the beads that were around his neck and hung them on the drum. Tonight he would go to the hut of an uncle who was a Christian and ask if he might sleep with him. It was no use waking his father now and bring anger to his heart in the night. Tomorrow he would tell the whole family that he wished to become a Christian, and tomorrow he was sure that God would help him to walk in strength.

# THE NEW BIRTH

## WHAT IS IT?

## HOW TO GET IT?

## HOW TO PROVE IT!

BY R. PAUL MILLER, D.D.

Goshen, Indiana

"Nothing lives till it is born." The beginning of animal life is at birth. The beginning of human life is at birth. Likewise the beginning of divine life is by birth also.

The doctrine of the new birth is undoubtedly the most logical of all the elements of salvation. Because man is by nature a sinner, and because God is by the very essence of His own being sinless, there must come to pass a fundamental change in any man who would fellowship with that holy God. It simply cannot be otherwise. Men do not enter into heaven on the basis of what they profess, but on the basis of what they are! Birth determines nature, and nature determines destiny! The simplest logic requires that before fellowship with God can be experienced, both man and God must be of the same nature. God cannot change His nature, nor can He forsake it, but He can and does offer to every man His own nature. Before such an experience can come to any man, basic changes must necessarily affect him.

### What Is It?

The new birth provides four things absolutely essential to any man who would spend eternity with God. First, the new birth provides a **new life**. It is endless life. To spend eternity with God, it is necessary to have a life that you cannot lose. You may lose the life that you now have in the body, but you cannot lose the life that is received by faith through Christ in the new birth. Secondly, the new birth provides a **new relation-**



**ship.** Instead of being a child of the Devil you become a member of the family of God. "We are all the children of God by faith in Jesus Christ" (Gal. 3:26). In the next place, the new birth provides a **new occupation**—"to serve the living and true God and to wait for his Son from heaven" (I Thess. 1:9-10). This is a complete transformation of life, interest, and purpose. Finally, the new birth provides a **new destiny**—heaven. The question of an endless life with God is ruled out. The believer becomes an heir of God and joint heir with Jesus Christ of all God is and all God has. Romans 8:17 is very clear on this point. You may join a church and experience none of these, but once you have commit-

ted yourself to Jesus Christ, you have all of these.

The universal need is the new birth. The idea that those who have not violated the laws of decency do not need to be born again, and that only those who have gone to the depths of moral depravity need such an experience is wholly wrong. Jesus said in John 3:3: "Except a man be born again, he cannot see the kingdom of God." That settles it for all mankind. There is no further argument. The Son of God has spoken.

### How To Get It!

The new birth is the implanting of the nature of God, in the heart of a man. When a baby is born into the human family, it receives life, nature, and character from its parents, just so when a man is born into the family of God, he receives life, nature, and spirit from God. This is plainly told us in II Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."

How is the new birth attained? By receiving and confessing Christ as Saviour and Lord. "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26). No one can be a child of God until he is freed from his sin. By receiving the settlement that Christ made for sin on Calvary, a holy God can accept him as His own child, and He does just that!

### How To Prove It!

How may we know if we are



born again? The evidences of the new birth are very simple, and very easy to recognize. The first proof of the new birth is the **witness of the Spirit**—"The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16 ASV). This is an absolute and unfailing evidence that cannot be imitated. It never fails. The Spirit of God with His own voice speaks to the spirit of the believer in Christ apart from all outside influences. If you have the inner voice of the Spirit of God assuring you that you belong to God, that you are His child, though the whole world shouts to the contrary, it matters not. Whether sick or well, rich or poor, well known or unknown, the voice of God's Spirit will always give you inner assurance that your eternity is fixed forever with God.

The second evidence of the new birth by way of importance is the **witness of the Word**. John 15:3 quotes this statement of fact by the Lord Jesus: "Now ye are clean through the word which I have spoken to you." A promise is no better than its author. But when its author is God, the promise is unfailingly dependable. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). No matter how much you are tempted or tried, nothing alters God's promise to you. Since God is the final arbiter for all men's eternal destiny, if He says you belong to Him because you have accepted Christ, who is able to cancel it? That is what Paul meant in Romans 8:31: "If God be for us, who can be against us?" That is, who can successfully lay charges against us before God so as to cut us off from Him? Before one can change God's Word, he must overpower God himself. Just who is

able to do that? "As many as received him [Christ], to them gave he the right to become children of God" (John 1:12 ASV). Since God said it, that settles it!

The third evidence of being born again is a **transformed life**. This is emphatically stated in II Corinthians 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." You may join a church and nothing happen to change you, but if you are in Christ Jesus, then you will be a "new creature." To become a new creature involves birth. Each creature has its own appetite. The natural man, the unsaved man, has but one appetite, and that is to satisfy his flesh. The moment that a man truly receives Christ as His Lord and Saviour, the Holy Spirit takes up His dwelling in his heart and mind, and from then on his dominant aim in life will be

to please the Lord, and to do His will. That will change the man at home, at work, at school, and at church. These things will then take first place in his life.

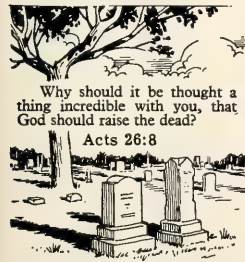
The new birth is essential for fellowship with God. Some people have amazing ideas of spiritual values. They seem to have the idea that regardless of their present moral, and spiritual appetites if they could just get to heaven as they are, they would be happy. They would be miserable! To be suddenly separated from all the things in this world they love and be forced forever into spiritual things they have no use for at all, would make happiness impossible. If anyone is to live in heaven with God, he must love the things God loves or there can be no fellowship with God. The wonderful thing is God can and will change a man completely so that he has a new love, a new desire, a new appetite.

## HOW TO BE PERFECTLY MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on being respected.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do little as possible for others.
19. Love yourself supremely.
20. Be selfish.

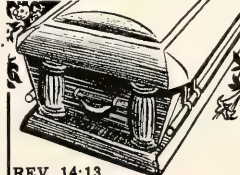
The recipe is guaranteed to be infallible.—Gospel Herald

## The Bible Speaks on "Life After Death"



### PSALM 23:4

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.



### REV. 14:13

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.



### JOHN 14:2

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

## Realty Dealer Saved From

BY TOM OLSON



The Seattle **Post Intelligencer** relates the incident concerning Walter R. Dinwoodie, a real estate man from Vancouver, B. C., who was fined \$500 for illegal entry into the United States by Federal Judge John C. Bowen.

He was also given a fifteen-month sentence at McNeil Island Federal Penitentiary—suspended on condition that he pay the fine.

Dinwoodie, thirty, reappeared in court and disconsolately told Judge Bowen to send him to jail; he couldn't get the money out of Canada to pay the fine.

Judge Bowen thereupon ordered the U. S. Marshal's office to take Dinwoodie away. Up came Deputy U. S. Marshal James Schwerdfeld with the handcuffs. He looked at the Canadian puzzled.

"Why are they sending you to jail?" he asked.

"I couldn't pay my fine," Dinwoodie told him.

"Why, man!" Schwerdfeld practically shouted. "Some guy came in this morning and paid your fine. You don't have to go to jail!"

Dinwoodie held his breath while the marshal went down to check the records. Then he came back, and sure enough, he was right.

Somebody—nobody knew who—had come in, paid the fine, and quietly left.

Dinwoodie, dazed and grateful for being saved from prison at the last minute, spent the rest of the day

trying to find out who his unknown benefactor was.

What an illustration this is of the righteous way in which God delivers sinners from the prison house of the lost!

Man has broken God's holy law and is unable to pay the law's demands. He deserves the just punishment of that law, but the Lord Jesus Christ first and pays it with His death upon the cross for our sins.

"All the sins were laid upon Him, Jesus bore them on the tree; God, who knew them, laid them on Him,

And believing, thou art free!"

Mr. Dinwoodie ultimately learned who paid his fine, and reimbursed him. We cannot possibly repay the Lord Jesus for His death and resurrection on our behalf, but we can express our deep appreciation by our worship and service and changed life.

Like the psalmist, each believer can say: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful" (Ps. 116:1-5).

in daily family prayer will never depart far from the influence of such faithfulness and example.

Parents should **set an example**. It is a tragedy indeed that some parents send their children to Sunday school while they remain at home to sleep, to work in the garden, to wash the car, or to play a game of golf. Fathers, especially, ought to be sufficiently interested in their home so as to set an example, not only before their family, but in all relations with the business and social world.

Parents should **exercise authority**. The voice of authority is lacking in the average American home. The parent who fears to exercise authority, and the child who will not take rebuke, are both headed for trouble. According to the latest psychological data, basic behavior patterns in each individual are established by the time the child is five years of age. If a child cannot be controlled at five, he will never be controlled at fifteen. Children respect authority that is generated by love. Parents whose lives are Christ-centered will have such a positive influence upon their children that they will early in years give their hearts to the Lord Jesus.

The Christian home is more than a name. Where the Lord Jesus rules and reigns in the hearts of dad, mother, and the children (Prov. 22:6), the Christian home is a little heaven on earth. This is the secret for an ideal home.—A.R.K.

### BIBLE FACES

Mr. George Goodman tells of an old woman who, while riding in a car one day, got into conversation with a gentleman passenger. After some minutes she asked him:

"Sir, are you a minister of religion?"

"No," was the reply, "but why do you ask?"

"Because, sir, you have a 'Bible face.'"

"They took knowledge of them, that they had been with Jesus."

**Sorrow** is God's ploughshare that turns up and subsoils the depths of the soul, that it may yield richer harvests.

**IF TAVERNS** enhanced the value of property, real estate agents might advertise: "A tavern on every corner."



N MISSION ISSUE

JUNE 6, 1959

RETHREN

# *Missionary Herald*



Bangui Church on Dedication Day

# Late News From Around the World

**Canovanas, Puerto Rico**—A strike which had lasted for six months has been settled at last. It involved the plant which is managed by Mr. Emmet Adams, Brethren layman who has been instrumental in the beginning of a Brethren work in Puerto Rico. As yet less than half the former employees have been re-employed, however.

**Seattle, Wash.**—Rev. and Mrs. Donald Bishop and two daughters, Gail and Paula, arrived here May 31 for furlough following their first five-year term in the field of Argentina.

**Guanajuato, Mexico**—Rev. and Mrs. Sibley Edmiston and family are making their usual every-six-months trip to the US border to renew their residence permits for Mexico. They expect to spend about ten days at a state park near San Antonio, Tex.

**Winona Lake, Ind.**—Word has been received of the death of Mrs. Velina Thomas, of Wakarusa, Ind., on May 17. Mrs. Thomas was the mother of Miss Ruth Kent, missionary in Africa. Christian sympathy is extended to Miss Kent and other members of the family.

**Icoaraci, Brazil**—Miss Barbara Hulse has progressed in her study of Portuguese to the point that she has begun visiting the ladies of the church.

**Almafuerte, Argentina**—There are nine students in the Bible Institute here and things are going well. The school year began about April 1.

**Winona Lake, Ind.**—Mr. and Mrs. Donald Spangler are expected here momentarily for furlough. They expect to make their headquarters at Winona Lake.

**San Juan, Puerto Rico**—Dr. Herman A. Hoyt of Grace Seminary arrived here on Thursday, May 14, and spent several busy days viewing the field of Puerto Rico and nearby islands in the company of Missionary Maxwell Brenneman. Dr. Hoyt continued on to his speaking engagement at the Bible conference in Haiti.

**Lyon, France**—Missionary Fred Fogle reports that a good series of meetings was held recently in the "Centre Evangelique" meeting place. The attendance was commendable.

**Winona Lake, Ind.**—Dr. Russell Barnard is at home now for an indefinite time following a period of traveling and speaking during many of the past months. Most recently, during the middle of May, he spoke at the Northern Atlantic and Mid-Atlantic district conferences, and at Waynesboro, Pa., for their fiftieth anniversary celebration and the dedication of their new Sunday-school building on May 17.

**Icoaraci, Brazil**—The **Vamos**, Bill Burk's boat, has been given a new nickname, "Old Faithful," since the installation of the 18 HP Evinrude motor, which was the gift of the Adult Bible Class of the Grace Brethren Church of Ashland, Ohio. Formerly powered by a 7½ HP motor, the **Vamos** was then known as "Semi-faithful." "The new motor," reports Brother Burk, "has more than doubled the usefulness of the **Vamos**."

**Washington, D. C.**—Figures concerning world population are being widely distributed, and their implications in various fields of endeavor are widely discussed. At the time of the birth of Christ it is estimated that there were 350 million people on the whole earth. At present there are 2.8 billion. The rate of increase has now reached a startling 50 million per year, which means that in just seven years the increase is equal to the whole earth's population in A.D. 1. Red China now has a population of about 600 million with an annual net gain of about 13 million (in spite of the hundreds of thousands killed in their purges). If this increase continues there will be a billion Chinese Reds in about thirty-five years.—EFMA Missionary News Service.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# The Denmark Brethren Were Here!

By Russell D. Barnard

We have just had a very pleasant and profitable visit from two of the Scandinavian brethren, Pastors E.J.P. Hansen and Ulf Oldenburg. Brother Hansen is very outstanding in the work in Denmark, and Brother Oldenburg is the missionary whom the Denmark brethren have sent to Hamburg, Germany. There are a goodly number of the brethren scattered throughout Germany, with some thirty or more in the Russian sector of Berlin.

The two came to Winona Lake on Monday evening, May 18, after visiting some other brethren, having been with Pastor Russell Ward and the North Riverdale Brethren Church, Dayton, Ohio, for the Sunday evening service.

Brethren Landrum, Barnard, Fogle, Hocking, Julien, and R. L. Gingrich have visited these people in Denmark, and we were greatly pleased to welcome them to our homes and community.

A dozen or more of our Winona Lake men came together with Brethren Hansen and Oldenburg on Tuesday afternoon for a time of discussion and fellowship. I believe all were very happy with the experience.

The two men met with three different groups during Wednesday—the separate college and seminary chapel services in the morning, and a joint meeting of the Winona Lake Brethren Church and the Community Grace Brethren Church of Warsaw in the Seminary Chapel in the evening.

Early in the morning of May 21 Brethren Clyde Landrum and Robert Cover took the Denmark brethren to Chicago that they might board their plane at 8:00 A.M. for the return trip to Denmark.

Pastors Hansen and Oldenburg were received in a most wholehearted way. Many things, doctrinal and practical, were discussed. The marvelous thing is that, having a common ancestry, but with something over 200 years of separation, we are so very similar in doctrine and practice. They and we observe baptism by trine immersion, the beautiful threefold communion service, and hold precious the many things peculiar to the Brethren.

To illustrate the fine reception given, we relate the following: In private conversations these two men were asked of their future plans for Germany. Brother Hansen told of Brother Oldenburg's work not only in Hamburg but in the many scattered communities in Germany, and

of frequent trips he made to take food and clothing to those living in the Russian zone. Brother Oldenburg had a motorcycle which could be used in good weather but was not suitable for winter and rain. The Denmark brethren had given an offering to help in the purchase of a Volkswagen, and as soon as there were funds he would make the purchase. There was no hint given that we should help. However, in the seminary chapel service Dr. McClain mentioned the need and over \$100 was given as a love gift for this purpose. In the evening service this was mentioned again, and \$170 additional was given. The total needed was \$420. With the \$270 given in these two services it left only \$150 yet to be gathered before he can make the purchase. We trust Brother Ulf will soon have his Volkswagen.

The Foreign Missionary Society of the Brethren Church is serving as a forwarding agent. Within a few days we will send the accumulated funds to the missionary equipment company in Hamburg, Germany, to the credit of Brother Oldenburg. Should any reader desire to help this young man in his purchase, please send your gift payable to our Society, and to Box 588, Winona Lake, Ind.

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## Testimony of Our New Assistant Office Secretary

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).

This verse has always been very precious to me, and I praise God for the truth of it. I thank Him for the guidance He has given to me and for very definitely leading me to Winona Lake to work with the Foreign Missionary Society as the assistant office secretary. Even before I made a decision, the Lord had already solved the problems that I thought might arise and He has continued to answer prayer.

My work at the Foreign Missionary Society has been a great joy, and



I am so thankful for the opportunity to serve my Lord and our missionaries here on the home front. It is a thrill to meet them and to hear of their work on the foreign fields. There is a tremendous responsibility, and I praise God for the privilege of helping in this small way.

—Miss Norma Hulliberger

# GO HOME, OLD MAN!

(A True Story)

By Mrs. William Samarin

"Don't go, Baba, Sister is such a terrible cook!" Old Auto rubbed his youngest child's head affectionately and answered: "A little lumpy manioc won't hurt you! I must go see your oldest brother in Bangui. Three years ago this cotton season your mother died, and Uncle took our Paul to Bangui. Now Moko is old enough to cook for both her brothers. I'm going to get Paul and bring him home."

Moko and her little brother stood disconsolately by the old battered bus. They thought Baba looked grand in his overcoat and helmet. But the twelve-year-old girl and the five-year-old boy did not look forward to the weeks alone. Suddenly the bus burst into a lurching cough. Old Auto leaned far out of the window and waved. The baggage and chickens and lone goat on top swayed dangerously. "O-o-oh!" wept the children. "Go well, Baba, go well!"

Auto settled into the crowded seat he shared with a white-robed Hausa tribesman. He guarded his roll of manioc and his leather sack on his knees. He'd been warned about the big city. He would be careful. He bowed his head and prayed: "God, go with me well. Protect this old man for Your Son's sake. Amen." Then Auto dozed.

The bus swayed on its dusty way. The hot hours dragged on. A baby crawled onto the old man's shoulder. He felt the familiar warm wet of children. The mother scolded, but the old man only laughed and said it was nothing. About noon they stopped for gas in a village much like the post where he had boarded the bus. Auto ate his manioc, sharing a sticky piece with his seat partner. The Hausa accepted without thanks.

The bus lurched on. Auto noticed the scenery changing. The rolling grassland became forested. Often now the bus passed through thick

jungle patches that smelled pungent and odd to his nose. He saw women in short grass skirts that resembled nothing the Baya women wore. Watching out the window helped take his mind off the awful heat. He would have liked to take off his overcoat, but then one didn't ride a bus in a loin cloth.

Suddenly the road became crowded. People walked beside it like ants changing their nest. Auto stared in amazement at the sudden appearance of trucks and small cars. He gripped his skin bag as cars seemed to appear on all sides of the bus. Far behind him and far before him the new village stretched. This sudden mass of population frightened



Drawing by Mrs. Samarin

the old man's quick mind into blank fear. The bus stopped. The old man moved his aching legs reluctantly.

Auto stood outside the bus. The black sticky road burned his feet. He looked helplessly around and wondered where he should go. As if echoing his confusion, he heard the voice of the Hausa: "What's the matter, old man? Don't you know where to go in the big city?" Auto answered quickly: "I've come to seek my son. He has written that his hut stands beside the road." This statement was met with laughter from all the passengers. Someone pushed him rudely and said: "There are a thousand roads in this village. You will die of old age before you see your son."

Auto walked off blindly. "No young man has ever spoken to me so rudely before," he thought. "Fear and humiliation are uncomfortable companions. But this doesn't matter if I can find Paul."

He seated himself on the curb and stared out at the busy street. The sun was behind the tall houses now. Darkness was not many hours away. "Baba, perhaps I can be of some help," Auto heard these words in his own language. He looked up into the face of the young mother who had been sitting behind him on the bus. "Is your son living in the Baya quarter?" she asked. "Why, he must, for my brother is of that tribe," he answered. The girl gently helped the old man to his feet. "I will take you to Quarter Bafio, and then we will search for your son."

The old man followed the young mother with her baby. Auto thought this young woman was a good girl indeed. "Child, are you a child of God?" he asked. "Yes, Baba," she answered.

That evening before the oil lanterns were set in thousands of open doorways, Auto had found his son. The reunion did not bring the joy the old man had expected. The boy was well and strong, but changed. He wore fine clothes, but his eyes shifted away from his father's gaze. The father found no time to be alone with his son. Paul was always with a gang of young men. Auto disliked and mistrusted this group. He knew they

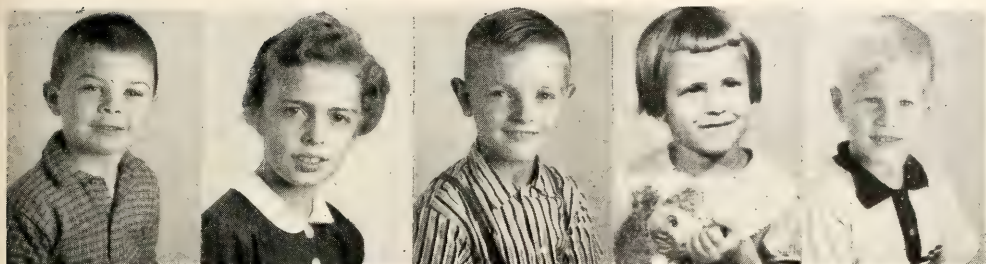
(Continued on Page 358)



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Here are five Missionary Helpers, all from the First Brethren Church of Uniontown, Pa. They are, from left to right: Daniel Lee Jeffreys, Linda Kokesh, Ronald Rosner, Jo Nell Rosner, and Stephen Miller.

## KNOWING YOUR MISSIONARIES

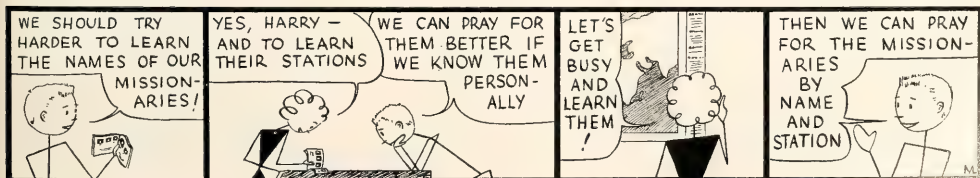


Rev. and Mrs. Maxwell Brennen are our missionaries to Puerto Rico. They arrived on the field March 12, 1959. Their children are Nancy, on the left, and Ruth, on the right. Some of the people in Puerto Rico speak English, but most of the people speak Spanish.

This picture was taken at the Missionary Helpers Club rally at the Community Brethren Church in Whittier, Calif., where Rev. Ward Miller is the pastor. The church auditorium was packed with 350 boys, girls, pastors, honorary members, and missionaries. The mis-

sionaries present were the Don Milers, Roy Snyders, Miss Rosella Cochran, and Miss Mary Cripe. Also present were Anne Kliever, Ruth Dunning, and Sylvia Hill, whose parents are all missionaries in Africa. Uncle Clyde was there and showed pictures of his recent trip to Africa.

## MARY MISSIONARY—



# Camp Disaster in Argentina

By

Rev. Donald Bishop

Young people's camp of January 1959 will be unforgettable for all those who attended, and also for many who were not present in the camp. Everything went as usual as far as registration for camp was concerned. According to the reservations, all the available beds would be occupied. On January 15, the day to travel to the campsite from Rio Cuarto, about twenty who had registered did not show up. This was somewhat different from other years, since usually more come at the last minute than have registered. Be that as it may, this alleviated the transportation problem somewhat, and we were able to load everyone and their suitcases and bed rolls into the one rented truck.

The hour set to leave Rio Cuarto was 2 p.m. By 3:00 we were all loaded and on our way. Shortly after 6 p.m. we arrived at the camp. The road gradually gets worse as one nears camp. The last few miles is just a wagon trail, and the first experience of going over it makes you feel as if you have come to the end of the world. But this is soon forgotten as the truck pulls in beside the tents and everyone starts hunting his suitcase and other belongings to be able to get his bed made, and then to have time to look around.

It was Thursday evening, and we were finding ourselves in a wonderful camp location at the foot of the Cerro of San Lorenzo. The four large tents (one of them being close to the thirty-year mark in age) and about six smaller ones had been located on the high ground in a corner formed by a large stream and a smaller one which flows into it. This was the first day, and there were still seven great days to follow.

Brother Phil Saint was with us this year, and after supper we enjoyed the singspiration led by Brother Solon Hoyt; then we saw Phil Saint draw, and listened to him preach. Everyone knew that we would have a wonderful week ahead.

Sunday afternoon it rained; Monday morning also, so by break-

fast time there was mud everywhere. During the second class, the rain stopped and the sun started peeping through. Everyone was feeling relieved, knowing that the sun would dry off the playing field for the afternoon. Brother Don Bishop was about halfway through his class on personal evangelism when there was an explosion in the kitchen tent. The bottom had blown out of the kerosene pressure stove, and about eight gallons of kerosene gushed out over a charcoal burner.

Immediately there was another explosion when the kerosene caught fire. Just a few minutes before there had been fifteen people, some of them small children, in the tent. In some miraculous way everyone got out before the fire started and no one was burned. The flames jumped high and endangered the other tents, but the Lord had sent the rain to moisten the canvas, and to save the other tents. Every year these old tents are painted with a beeswax solution to keep out some of the water, but this makes the canvas very inflammable. In about three minutes there was nothing left of the kitchen tent and equipment except charred tables, melted plastic plates, cups, bowls, twisted spoons, ruined gas lamps, and just chaos in general, to say nothing of the tray of blackened meat balls on what was for-

merly a table. There were many tear-filled eyes and hearts as we scraped and scrubbed. The third class was called. Brother Saint went ahead with his class. Hearts had been softened, and there were several decisions made in that class. Only eternity will tell the spiritual good that came from what appeared to us to be a disaster.

Aside from another broken toe suffered in the swimming hole, camp came to a joyful conclusion, and it was a happy, although very tired, group of campers and counselors who climbed into the truck for the homeward trip.

For several years we have been in hopes that we could replace these worn-out and dangerous tents with some permanent constructions on a campground of our own. Now we own the property, but are face to face with the problem that there is no money either to replace the ruined equipment or to go ahead with a permanent roof to be used with the canvas at the sides for a dining room and kitchen. The plans have all been made, and the national men have expressed their willingness to do the actual building. Pray with us that the Lord will supply this need in this important part of the young people's work in Argentina.

## GO HOME, OLD MAN!

(Continued from page 356)

laughed at him. "Look at that man from the bush," he heard one snicker. "He doesn't know enough to wear pants and a shirt under that ugly coat."

That first night Auto talked to his brother. "I've come to take my son home." The brother shrugged. "Remember, Auto, Paul has a job as a 'boy'; he has money and excitement. Not many boys want to return to the bush when they've seen life in Bangui." But Auto could not believe that. Paul had liked village life. He had learned to read at the mis-

sion school. He had never shirked in his garden work. Was there anything more exciting than hunting after the grass-burning? The next evening Auto found Paul alone in front of the house.

"Son, I've come to take you home." The boy laughed: "What day would I go back to my village? Hoeing a garden is for fools like you. You go home—I don't want to!"

The next day the old man did go home. He boarded the dusty bus alone. He left behind him a son he did not know. He left in the city a problem he did not know how to solve. This was a new problem—and too much for an old man from the bush.



# “Laborers Into His Harvest”

When Evelyn Schumacher came to the foreign-mission office to serve as assistant office secretary, none of us was aware that within three years she would be leaving us to go out as a missionary. It is true that she was still listed in our files as a missionary candidate, but illness had entered in a couple of years earlier, halting even her preparation for service. But as time went on, she grew stronger and received encouragement to believe that “faithful is he that calleth you, who also will do it.”

Evelyn re-entered Grace Seminary, and divided her time between classes there and her work here. And then, at the annual Society meeting in August 1958, she was appointed to service in Africa. All of us, her co-workers in the FMS office, were sorry to lose her from our midst, for we have had very happy fellowship in the Lord's work; yet we rejoiced that He was calling forth one more to serve Him in a needy harvest field. Evelyn's departure inevitably left a real vacancy in the work, as well as in our hearts; but the Lord answered our prayers for the “right” one to take Evelyn's

place, and we are praising Him for sending to us Norma Hulliberger, a member of the Grace Brethren Church of Lake Odessa, Mich., and formerly employed in Lansing, Mich.

While Evelyn was finishing her packing at the Missionary Residence here in Winona Lake, we invited her over for a time of fellowship and refreshment with the other FMS staff workers. We had arranged this as a little occasion in Evelyn's honor, and presented her with a gift of books. The accompanying picture was taken at that time, and we were glad all the staff could be present. (Bob Cover did the photographic honors, and hence he is missing from the group pictured.)

One note of praise, definitely worthy of mention, is the way the Lord enabled Evelyn to obtain her visa for France in time to sail. For weeks the proceedings seemed to be entirely bogged down until it seemed almost hopeless that she would have her visa in time for the May 8 sailing. Then finally, with certain necessary papers in hand, Evelyn and I made a personal trip to the office of the French Consul in Chicago, and the coveted visa was produced in that which was a matter of comparatively few minutes. We returned to Winona Lake truly praising our Lord for doing that which had seemed the impossible! And so Evelyn had her visa eight days in advance of her sailing date.

Four of us—Bobbette Osborn of the National Sunday School office, Betty Pratt of the Missionary Herald Company office, Miss Grace Byron, and I—took a week's vacation that first week in May, and went East,



Left to right: Kenneth Moeller, Eunice Miller, Dr. Russell Barnard, Evelyn Schumacher, Marcia Lowe, Norma Hulliberger, Rev. Clyde Landrum.

with our main objective being to “see off” Evelyn and Lois Ringler for France on the S.S. **United States** on May 8. Mr. and Mrs. Herman Schumacher, of Osceola, Ind., and Mr. and Mrs. Harry Ringler, of Johnstown, Pa., the girls' parents, were also there for the sailing. (Indeed it is a blessing for these two new missionaries to know that their parents are solidly behind them in their missionary purpose!)

We enjoyed exploring the ship a bit (what a mammoth thing it is, and so clean and beautiful!), took some pictures, had a brief devotional time in the girls' cabin, shed a few tears, and said our official goodbye's. Then we waited in the great crowd at the end of the pier to see the vessel leave the dock and start down the Hudson River at noon that lovely spring day. Incidentally, it was the first occasion for Miss Byron to see such a ship sail with some of our missionaries aboard—she had been present at a number of sailings, but always **she** had been the one leaving.

We trust you'll be joining in prayer for both Lois and Evelyn as they begin their concentrated study in French at the Alliance Francaise in Paris about June 1. The plan is that they will spend two years in this study, seeking to gain the diplomas which will enable them to serve our Africa mission as French teachers. These particular diplomas are not obtained easily, and these new missionaries covet the earnest prayers of all of us that the Lord will undertake for them in this matter.

—Miss Marcia Lowe



Evelyn and Lois on board ship

# Dedication of the Batangafo Church

By Rev. Robert S. Williams

The first day of February 1959, was a real milestone in the history of the Brethren Church of Batangafo. At that time we entered into and dedicated our new church building. This occasion was the realization of a vision of the people of the church which had its beginning a number of years ago. For some time the old building had been inadequate for the congregation. Sometimes on Sunday mornings there would be almost as many people outside the church as inside.

The people began to make the first concrete moves toward the construction of the new building just before we went home on furlough in 1956. Quite on their own initiative they began to collect money for the construction. And, since they knew that it would be some time before the construction could be begun, and in view of the constantly rising prices, they suggested that we invest the money in metal roofing. While we were at home on furlough, the people made and burned some 40,000 bricks and dug out and hewed stones for the foundation. They also collected the equivalent of about \$650 in cash. The collection of natural materials, such as sand, stone, and bricks, was all by volunteer labor. They made it a rule that anything that did not require skill should be done without charge as a donation for the glory of the Lord.

There were quite a number of items that needed our immediate attention when we arrived back on the field in June of 1957. Also, it was mid-rainy-season, and the people were occupied with their fields and gardens, so it was not convenient to try to begin construction immediately. It was October before we broke the ground and started the foundation. The work progressed quite rapidly at first. We had plenty of masons and the materials were at hand. But after a few weeks some of our masons left us for more remunerative employment. The church council was determined to make



The new church

their funds go as far as possible, so they didn't offer very high wages. Then the bricks began to run out. They took all the bricks from the old church walls, replacing them with sun-dried brick, but still there were not nearly enough for their big new church. More bricks must be made and burned. And that meant delay, for the African does not get in a hurry like we Americans. We foresee our needs and try to plan for them in advance. The African may also see the need arising, but he may not do too much about it until the need actually becomes a necessity. So the construction came to a halt while new bricks were being produced.

In the meantime there was lumber to buy and the big roof frames to prepare, about 40 feet wide at the base with no central supports. There was still two-thirds of the roofing to be supplied, and the money was running out. About this time Brother Albert Balzer arrived back on the field and told us about some brethren in the homeland who were interested in the building of African churches and were willing to invest some of their funds therein as a loan. That was just what the Batangafo church needed and just when they needed it. They presented their petition before the committee which had been set up for the administration of the loan, and it was granted.

By June everything was in readiness for the raising of the roof; but that loomed up as a tremendous job, and everyone was plenty happy to learn that Brother Balzer, our mis-

sion builder, was willing to bring his crew over and do the job for us. He arrived on a Friday evening and started work on Saturday. And if things had moved slowly up to that time, they really began to move then. By the following Saturday noon the men had nailed down the last of the 350 sheets of aluminum and laid down their tools. Praise the Lord! The building was under cover and protected from the elements.

But then there was another pause in the construction. By that time it was garden time again, and the masons asked to be off again for their field work. They returned to work the first of September and by the end of the month the plastering and painting were almost finished. The pastor and church leaders thought they were about ready for dedication. They planned to put in a temporary dirt floor until their debt was paid, and then put in cement. But the people thought differently. They wanted concrete.

"All right," said the council, "but you won't get concrete floors just by wanting them. Come with the cement." And come they did. Some members furnished a sack (about five dollars cost price). Others joined (two and three and four together) to buy a sack. The vernacular class, the SMM, the WMC, all got busy to try to raise a sack or two or three of cement. October and November are months when there is almost no money circulating, but by the first of December they had enough cement to undertake the job. Once again they asked for help from Brother Balzer, which he was more than



happy to give, except that it must be at a time when he was able to leave the job he was on. The church hoped to be able to dedicate at the time Brethren Barnard and Landrum made their visit. But that could not be. Brother Balzer was not able to come until a week after our visiting brethren left for the homeland. However, the Lord prepared His messenger for the occasion by making the dedication service coincide with the visit of our Brother Fred Fogle from Lyon, France.

In fact, the Lord just worked out everything for the dedication service. Brother and Sister Sheldon, from Bossangoa, were able to attend. They were the first missionaries to have the oversight of the work here. The pastor called on him for the dedicatory prayer. Pastor Abraham Yalengue, who for many years was Brother Foster's faithful helper in

overseeing the work, read the Word and offered prayer. The people enjoyed Miss Mishler's accordion music. Brother Balzer was there to receive the tribute and thanks of the people. They especially appreciated and were impressed and blessed by Brother Fogle's message on Romans 12:1 presented in French. The only thing that seemed to be missing was a word of greeting from Mother Foster, whom all the people look upon as their spiritual mother. We had tried to arrange for a message from her, but somehow the plans didn't materialize.

We had about 1,200 or 1,300 in attendance for the service. In addition to the visiting missionaries and the speaker, we had a number of distinguished guests including our administrator who had been interested and cooperative from the beginning of the project.

The building is approximately 40 feet by 100 in size, with an estimated seating capacity of about 1,200. It is built of brick on cement and covered with corrugated aluminum. There is a belfry and a spire, and the missionaries are old-fashioned enough to want a bell to put in it. (Our African brethren are quite sympathetic with this desire. In fact, I am not sure it originated with us.) The estimated value of the building is about \$5,000, and our debt is approximately \$1,000 which they hope to get paid off in another year. We feel that our people have done very well. We covet your prayers that they will labor and build as well and as faithfully the spiritual temple of the Lord Jesus Christ.

(Editor's note: We are happy to report that, as a result of the notice in the *Missionary Herald* of Nov. 1, 1958, concerning the need for a church bell at Batangafo, a bell was graciously supplied by Mrs. Lorene Graddy, of Dayton, Ohio. This bell is now on its way to Africa.)

## Foreign Missionary Directory

### AFRICA

Balzer, Mr. and Mrs. Albert W., B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, Republic of Central Africa.  
Geske, Miss Edith, B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
Habegger, Miss Mary Ann, B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, Republic of Central Africa.  
Hocking, Rev. and Mrs. Donald G., B. P. 21, M'Baiki via Bangui, Republic of Central Africa.  
Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, Republic of Central Africa.  
Jones, Miss Gail, Mission a Nzoro, Bocaranga via Bangui, Republic of Central Africa.  
Kennedy, Rev. and Mrs. Lester W., B. P. 21, M'Baiki via Bangui, Republic of Central Africa.  
Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bangui, Republic of Central Africa.  
Kent, Miss Ruth, Bozoum via Bangui, Republic of Central Africa.  
Kliever, Rev. and Mrs. J. P., Mission a Bekoro, Paoua via Bangui, Republic of Central Africa.  
Mason, Dr. and Mrs. Harold A., B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
Miller, Rev. and Mrs. Donald F., Mission a Nzoro, Bocaranga via Bangui, Republic of Central Africa.  
Mishler, Miss Mary Louisa via Bangui, Republic of Central Africa.  
Munn, Miss Mary Beth, Bozoum via Bangui, Republic of Central Africa.  
Samarin, Rev. and Mrs. William J., Mission a Bellevue, Bossangoa via Bangui, Republic of Central Africa.  
Sheldon, Rev. and Mrs. C. B., Bossangoa via Bangui, Republic of Central Africa.  
Snyder, Miss Ruth, Bozoum via Bangui, Republic of Central Africa.  
Taber, Rev. and Mrs. Charles R., Mission Evangelique, Yaloke via Bangui, Republic of Central Africa.  
Taber, Dr. and Mrs. Floyd W., B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
Trueman, Miss Marian, Mission a Nzoro, Bocaranga via Bangui, Republic of Central Africa.  
Tyson, Miss Elizabeth, Mission Evangelique, Yaloke via Bangui, Republic of Central Africa.  
Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, Republic of Central Africa.

### ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.  
Dowdy, Rev. and Mrs. Paul, Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.  
Hoyt, Rev. and Mrs. Solon W., Chiciana 1074, Don Bosco, F.C.G.R., Argentina, S. A.  
Marshall, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.  
Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.  
Rober, Rev. and Mrs. Carson E., Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

Schrock, Rev. and Mrs. Lynn D., Calle 10, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.  
Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

### BRAZIL

Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.  
Hulse, Miss Barbara, Caixa Postal 861, Belem, Para, Brazil.  
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.  
Zielasko, Rev. and Mrs. John W., 1630 Sebastiao Freitas, Capanema, Para, Brazil.

### FRANCE

Fogle, Rev. and Mrs. P. Fredrick, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.  
Julien, Rev. and Mrs. Thomas T., 1, rue Royaume, Geneva, Switzerland.  
Ringler, Miss Lois, Hotel Montparnasse, 14 Rue Stanislas, Paris VI, France.  
Schumacher, Miss Evelyn, Hotel Montparnasse, 14, Rue Stanislas, Paris VI, France.

### HAWAII

Tresise, Rev. and Mrs. Foster R., 335 Manae Street, Kailua, Hawaii.

### MEXICO

Edmiston, Rev. and Mrs. Sibley M., Apartado 85, Guanaajuato, Gto., Mexico.  
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U.S.A.  
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U.S.A.

### PUERTO RICO

Brenneman, Rev. and Mrs. Maxwell H., 527 Calle Escorial, Caparra Heights, San Juan, Puerto Rico.

### IN THE UNITED STATES

Altig, Rev. and Mrs. J. Keith, 8357 E. Otto, Downey, Calif.  
Beaver, Rev. and Mrs. S. Wayne, c/o Mrs. Hope Wolf, 3060 Hope Street, Huntington Park, Calif.  
Bickel, Miss Florence, 101-4th St., Winona Lake, Ind.  
Bishop, Rev. and Mrs. Donald E., 309 W. Grandview, Sunnyside, Wash.  
Byron, Miss Grace, 101-4th St., Winona Lake, Ind.  
Churchill, Rev. and Mrs. Jack B., 4718 Snowden, Lakewood, Calif.  
Cochran, Miss Rosella, Route 3, Mount Ayr, Iowa.  
Cone, Rev. and Mrs. George E., Box 588, Winona Lake, Ind.  
Cripe, Miss Mary, 1920 Teresa St., Modesto, Calif.  
Emmert, Miss Mary, Dallas Center, Iowa.  
Foster, Mrs. Rose, 600 Chestnut Ave., Winona Lake, Ind.  
Garber, Rev. and Mrs. Martin M., 236 W. Barclay St., Tracy, Calif.  
Goodman, Rev. and Mrs. Marvin L., Jr., Box 588, Winona Lake, Ind.  
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.  
Schwartz, Miss Clara, 4685 Adams Ave., Philadelphia 24, Pa.  
Snyder, Rev. and Mrs. Roy B., 609-26th St., Altoona, Pa.  
Spangler, Mr. and Mrs. Donald A., Box 588, Winona Lake, Ind.  
Sumey, Rev. and Mrs. Charles R., 500 State St., Johnstown, Pa.

# Newspage

Compiled by the editor

**SOUTH BEND, IND.** A youth-day breakfast was conducted at the Ireland Road Brethren Church on May 17, with 46 present. There were 92 people present for the Sunday-school hour, and 68 for the evening service. Five teen-agers dedicated their lives to the Lord. Gene Witzky is pastor.

**PALMYRA, PA.** The Northern Atlantic District conference convened here May 12-14, and one item of business was the acceptance of the Grace Brethren Church of Needham, Mass., of the Boston area; William Snell is pastor.

**PERU, IND.** Rev. and Mrs. George Johnson are the proud parents of an eight pound boy, Nathan Allan. He was born May 14.

**PALMYRA, PA.** The Grace Brethren Church broke a record on May 17 when 193 were present for Sunday school. Robert Markley is pastor, and Allen Zook is superintendent.

**SPOKANE, WASH.** Bobby Schaffer, the two and one-half year old grandson of Rev. William Schaffer of Kittanning, Pa., is seriously ill here with cystic fibrosis, a disease of the pancreas and lungs.

**YORK, PA.** Dr. Herman Koontz was given a unanimous call to serve the Grace Brethren Church as pastor for another three-year period.

**PARIS, FRANCE.** Rev. Fred Fogle, Rev. Tom Julien, Mrs. Henry Rempel, and Mrs. Mary Miller were at dockside to welcome Misses Evelyn Schumacher and Lois Ringler upon their arrival here aboard the *S.S. United States*.

**LONG BEACH, CALIF.** Rev. Raymond Thompson supplied the pulpit of the Paramount Brethren Church while Pastor John Mayes was on the trip to the Holy Land.

**SUNNYSIDE, WASH.** "Pioneer Sunday" will be observed at the First Brethren Church, June 21. The church will enter a float in the community parade on June 20. The adult choir was honored at a banquet Apr. 28 for its faithfulness in

the ministry of music. The choir sings over the local radio station each Sunday morning. H. Leslie Moore is pastor.

**\*ROME, ITALY.** While Dr. Robert G. Lee was on the Holy Land Prophetic Pilgrimage, of which several of our Brethren were members, the group was taken to St. Peter's Square for an appearance of the Pope. While observing the giving of "the blessing(?)," a professional pickpocket lifted Dr. Lee's wallet. An alert guide saw the theft, and called the police. The wallet was returned, but \$10 was missing. Dr. Lee concludes it really costs to get the "blessing."

**DAYTON, OHIO.** Rev. and Mrs. William Steffler celebrated their 35th wedding anniversary on May 20.



Roanoke, Va. Pictured above is M. D. Updike, president of the Laymen's Fellowship at the Ghent Brethren Church, Roanoke, Va. He is holding the banner awarded the church that had the most men in attendance at the district rally which was held at the Clearbrook Brethren Church on May 1. Ghent church brought home "the honors."



The guest speaker at the men's rally was the president of the National Laymen's Fellowship, Rollin Sandy (right above), who is shown with G. W. Sink, president of the Southeast District Laymen's Fellowship.

**PARIS, FRANCE.** Dr. C. W. Mayes, Rev. John Mayes, Rev. Fred Fogle, and Rev. Tom Julien were the guests of Chaplain Orville Lorenz on May 10 at the USA Officer's Club, located here in Paris. Chaplain Lorenz was in Paris where he had undergone minor surgery.

**PARIS, FRANCE.** Dr. C. W. Mayes spoke at the European Bible Institute on May 10.

**TAOS, N. MEX.** The young people of the Brethren mission figure prominently in the local high school. Eloy Pacheco is president of the senior class; Danny Pacheco is president of the junior class. Tom and Douglas Horney, sons of Rev. and Mrs. Sam Horney, won letters in football, basketball, wrestling and track, along with Eloy and Danny. Tom Horney and Eloy Pacheco plan to enter Grace College this fall.

**MEYERSDALE, PA.** Rev. Ralph C. Hall has received a unanimous call to continue as pastor of the Meyersdale Brethren Church for another year, with a substantial increase in salary. Robert L. Firl has been called as assistant to the pastor for the summer months.

**GOSHEN, IND.** Mrs. Arnold Kriebbaum was the guest speaker May 16 at the Mother-Daughter banquet of the Grace Brethren Church.

**HAGERSTOWN, MD.** Two hundred and sixteen were present for the Mother-Daughter banquet at the Grace Brethren Church. The fathers and sons served the meal from the newly remodeled kitchen, which now has a new sink, and a ten-burner stove.

**ALTOONA, PA.** The Grace Brethren Church will celebrate its tenth anniversary on June 7. Roy Glass is pastor.

**BEAUMONT, CALIF.** Members of the Cherry Valley Brethren Church gave a surprise birthday party for Pastor Wendell Kent following the evening service on May 10. A generous cash gift was received. Nine high-school young people with Pastor and Mrs. Kent, and Mr. and Mrs. Maurice Beasley visited the Brethren mission in Calcutta. The group camped out overnight at San Felipe, Mexico. The trip was the prize for perfect attendance at youth meetings.



**FORT LAUDERDALE, FLA.** The Grace Brethren Church has voted to construct a second floor on their educational unit which will cost about \$13,000. The new addition will provide 12 new classrooms and two assembly halls, or a total of 3,600 square feet more area for the Sunday school. It is hoped that construction will begin by September. Ralph Colburn is pastor.

**SEATTLE, WASH.** The third anniversary of the dedication of the View Ridge Brethren Church will be observed June 21. A fellowship is planned for over the noon hour. Thomas Hammers is pastor.

**WHITTIER, CALIF.** The Community Brethren Church has voted to give full salary support to Miss Helen Olney, when she is appointed as a missionary under the Foreign Missionary Society of the Brethren Church. Miss Olney is a graduate of Grace College, and for the past two years has been teaching the third grade in the Brethren Elementary School. Ward Miller is pastor.

**NOTICE.** All district conference officers are requested to forward to the Missionary Herald office, at once, the newly elected officers of each conference. Please consult the present Annual for the information desired, and the form to be used. Please follow the form. Accuracy of copy is IMPORTANT.

**WINONA LAKE, IND.** Pastor E.J.P. Hansen, from Copenhagen, Denmark, and Rev. Ulf Oldenburg, pastor of a work in Hamburg, Germany (these are commonly called "our Brethren in Denmark") arrived here on May 18. Among other places they visited in the United States was

**ALTOONA, PA.** On Apr. 24 a covered-dish supper and reception was held in honor of Rev. and Mrs. Roy Glass, who recently took over the pastorate. A gift of \$100 was presented to the honored couple. Rev. Ralph Burns, pastor of the First Brethren Church of Altoona, was the guest speaker.

**CHICO, CALIF.** Phillip J. Simmons received a unanimous call to serve the Grace Brethren Church here for his seventh year. He has also completed his second term as president of the Greater Chico Area Fellowship of Evangelical Churches.

**RADFORD, VA.** There were 92 registered for the Southeast District over-night youth rally held recently at the Fairlawn Brethren Church. K. E. Richardson was host pastor.

**GARWIN, IOWA.** A building program is planned for the Carlton Brethren Church which will include the construction of two Sunday-school classrooms, a baptistry, and the enlarging of the kitchen in the basement of the church. The work will be a memorial to Mrs. Myrtle Cooper, a charter member of the church. The cost of the project is being donated by her husband, Mr. James Cooper. The total cost will be about \$18,000. Raymond Kettell is pastor. He has been called to serve the church for another year with an increase in salary.

the North Riverdale Brethren Church, Dayton, Ohio. Much assistance was given our brethren by Pastor Russell Ward and his people. Upon their arrival here, Pastor Hansen spoke to the student body of Grace Seminary, and to the members of the Winona Lake Brethren

#### \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Hermon. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

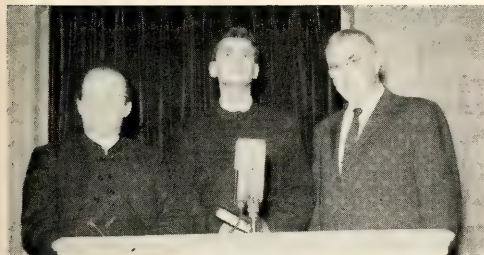
Rev. John Mayes  
6290 Lemon Ave.  
Long Beach 5, Calif.

**MONTCLAIR, CALIF.** Rev. and Mrs. Harold Painter celebrated their 25th wedding anniversary on May 17.

**WOOSTER, OHIO.** The First Brethren Church will observe the annual "Wedding Bells" service on June 7 at the morning worship. Anniversaries are honored at this annual service. Kenneth Ashman is pastor.

**FILLMORE, CALIF.** The First Brethren Church reports that the Sunday-school attendance is up 25 percent, and attendance at the services is excellent. On "Youth Sunday" the young people of the church conducted a gospel service at the Ventura School for Girls. Ord Gehman is pastor.

Church on Wednesday evening, May 20. The translation work was done by Mr. Oldenburg, who speaks four languages, and reads Greek and Hebrew. The two men left Chicago early May 21 for their return flight to Europe. The fellowship with these Brethren was a joy to all.



Left to right are: Pastor E.J.P. Hansen of Copenhagen, Denmark; Rev. Ulf Oldenburg of Hamburg, Germany; and Dr. R. D. Barnard. Picture was taken following the service with the Winona Lake Brethren Church. Pictures by Lester Pifer.



Following one of the services Mr. Oldenburg translated into English the Statement of Faith of the Danish Brethren. One suggested that he was reading the Statement of Faith of the National Fellowship of Brethren Churches, but not so.

# PERSON AND WORK OF CHRIST

By Homer A. Kent, Sr. Th.D.

GRACE THEOLOGICAL SEMINARY  
WINONA LAKE, INDIANA

*The Bible teaches that THE LORD JESUS CHRIST is the second person of the triune God, the eternal Word and only begotten Son, our great God and Saviour (John 1:1; 3:16; Titus 2:13; Rom. 9:5); that, without any essential change in His divine person (Heb. 13:8), He became man by the miracle of Virgin Birth (John 1:14; Matt. 1:23), thus to continue forever as both true God and true Man, one Person with two natures (Col. 2:9; Rev. 22:16); that as Man, He was in all points tempted like as we are, yet without sin (Heb. 4:15; John 8:46); that as the perfect Lamb of God He gave himself in death upon the cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead (Isa. 53:5-6; Matt. 20:28; Gal. 3:13; John 1:29); that He arose again from the dead and was glorified in the same body in which He suffered and died (Luke 24:36-43; John 20:25-28); that as our great High Priest, He ascended into heaven, there to appear before the face of God as our Advocate and Intercessor (Heb. 4:14; 9:24; 1 John 2:1).*

The Lord Jesus Christ is foundational to life, and around Him gathers the whole content of the Christian faith. We are in agreement with the statement of James Denny, the great theologian, who said: "From beginning to end, in all its various phases and aspects and elements, the Christian faith and life is determined by the person and work of Jesus Christ. It owes its life and character at every point to Him. Its convictions are convictions about Him. Its hopes are hopes which He has inspired, and which it is for Him to fulfill. Its ideals are born of His teaching and His life. Its strength is the strength of His Spirit."

It is believed that this person is **Lord**; that is, He is Deity, equivalent to the Jehovah of the Old Testament; He is **Jesus**; that is, He is the one and only Saviour from sin; and He is the **Christ**; that is, He is the anointed Messiah who is the object of multitudes of prophecies in the pages of the Old Testament, the One who came once to suffer in humiliation and will come again in power and glory to reign as King of kings and Lord of lords upon this earth.

This wonderful character is the second person of the triune God, eternal in His being and possessed of divine names and titles, attributes and offices, such as only belong to God. Moreover worship is ascribed to Him and is accepted by Him in ways that proclaim His deity. He is set forth in the Holy Scriptures as the only begotten Son in relation to

the Father, the first person of the Trinity. In other words He was of the same essence or substance as the Father and the Holy Spirit. This belief violently opposes the Arian viewpoint, which has made Him to be of different essence as compared with the Father. From Arianism, which arose in the fourth century, a brood of errors with respect to the person of Christ made their appearance which have sought to bring Christ down from His rightful position as "very God of very God."

In the fullness of time, the Lord Jesus Christ humbled himself to the extent of laying aside the manifestations of His eternal glory in order that He might partake of humanity. He did this in order that through this experience He might reveal God to man and reclaim fallen man to God. By the miracle of the Virgin Birth, He was preserved from contamination by man's sinful nature. Through this marvelous experience Christ became a partaker of both a human and a divine nature. He continues to possess these two natures even though He is now in heaven, and will continue to possess them forever. He therefore now is true God and true man, one person in two natures. Because of this unique character He is able to sympathize with man's frailty, having been touched with the feeling of his infirmities when He was here upon earth. And at the same time He is able to minister to man's need to the fullest extent because of His divine nature. Being God, He is able

to save from the uttermost to the uttermost.

Following more than three years of perfect ministry among men, the Lord Jesus then fulfilled the Old Testament prophecies concerning a perfect Sacrifice to come and became the Lamb of God who taketh away the sin of the world. He bore the wrath of God against sin as He hung upon the cross. He bore sin's penalty that rightly belonged to guilty man and thus became his substitute. In this manner He made it possible for sinful man to have perfect standing with God.

In compliance with the prophecy He gave to His disciples and in order to give full meaning to His Calvary experience, He arose from the dead after three days in the same body in which He was crucified. There are many infallible proofs to confirm this great fact which is the Gibraltar of the Christian faith. After He had showed himself to many of His disciples in His resurrected body, He ascended back into heaven as our great High Priest. At the right hand of His Father, He is present today to intercede for His own. He is the Man in the glory who upholds the cause of His followers and answers all the accusations of Satan and his cohorts who would seek to slander the children of God. He, too, is preparing a place of eternal abode for those who will be following Him into heaven by and by. In the fullness of time He will come again to this earth to fulfill the yet unfulfilled Scriptures regarding himself.



# The Old City of Jerusalem

By John Mayes

This article was written at the hotel located on Mount Zion, inside the ancient city of Jerusalem. From this ancient setting the author recalls the past and suggests reasons for a living faith in the sure word of prophecy. Mr. Mayes is the pastor of the Paramount Brethren Church, Paramount, Calif.

Thousands of people have lived in this ancient city of Jerusalem in which I shall sleep tonight. To live inside the less than one square mile enclosed within these old city walls is sure to be a fascinating experience. Many confusing impressions and mingled emotions press upon one's mind at a time like this. Surely, here in this sacred place there is much to strengthen one's faith in the Word of God.

## Inside the Old City

The city of Jerusalem is situated high above the rolling hills and sharply gorged valleys of what was once known as the land of Palestine. Perched atop Mount Zion is the ancient city called the "City of God." The passing of centuries seems only to change the city to meet the demands of a deluge of tourists as they converge here from every part of the earth. Abruptly the thought comes to my mind, almost rudely in its tactlessness, that little of the Jerusalem that existed in the day of Christ still remains; yet I cannot escape the conclusion that forces its way into my mind—this city is substantially the same in its culture and customs as it was in the day of Christ.

My impression is that I have traveled first by air and then by car until the road grew too narrow to continue farther, and then I continued my journey walking back thousands of years into the past into an era so different to the society in which I live that I instinctively draw back from many of the sights which come before my eyes. There is much here that I'll not soon forget.

I think that I will always remember the old stone-paved, dusty streets winding in and out between old stone buildings and walls like narrow walkways, up hills and down, as if going nowhere. I'll remember too

the narrow tunnels and arches, the small shops and bazaars with their pungent oriental odors. It is an emotional shock to realize the very streets in this antique city are not the ones on which our Lord walked. This city, in physical appearance the same, is really not the same one at all. Through the years drastic changes have taken place. In these changes, as a believer in the Word of God, I find my faith strengthened.

## The Biblical Pronouncement

As we ponder what has happened to this city through the centuries, let us notice the words of the Prophet Micah in chapter 3 and verse 12 of his wonderful little book where he writes: "Jerusalem shall be heaps." This verse has literally come to pass. Notice the manner in which this has been accomplished.

## The Course of Centuries

As I stood beside the excavation of the site of the pool of Bethesda, I learned a great deal about the history of Jerusalem. I watched the Franciscan monk at work with his little spade and bucket removing the earth in small quantities to discover and preserve the ruins buried in the dirt of centuries. There I saw how the present city has been built

on the ruins of several layers of older cities beneath. I saw the pool of Bethesda about thirty feet below the present level of the city.

Steps now lead down to the five porches or arches which mark the level of the city of Jesus' day. Between that level and the present level are buildings built on top of one another, not directly to be sure, but as each building had been abandoned, it was partially torn down and filled in with the trash and debris of the people of that time. With the help of the dirt blown by the winds of the years, it eventually became a building site for another city level. This fact gives remarkable meaning to the words of the Scripture: "Jerusalem shall be heaps." To attest to the truth of the Bible, there is from ten to ninety feet of these heaps under the present city. All that remains of many generations are the heaps on which the present city is built.

To visit the few seemingly authentic places of Biblical interest, one must go down into the lower levels of some contemporary buildings where the streets and walled-up arches testify to the heaps which have otherwise raised the level of the city.

(Continued on page 367)





## BEAVER CITY, NEBR.

The seventy-fifth anniversary of the Grace Brethren Church, and the ordination service of Dayton Cundiff, pastor, enriched the fellowship at the Midwest District conference.

The church was organized on December 7, 1884, in the home of Israel Baer, five miles southeast of this city.

Rev. Thomas Inman, pastor of the Grace Brethren Church of Denver, Colo., led in a devotional service near the mound of the home of Israel Baer after a tour past the original church site.

A skit portraying the withdrawal of the original members from the German Baptist denomination, the organization and the early meetings of the present church was presented to the conference.

At a social hour, Mrs. Maurice Davis, of Denver, Colo., served a large decorated cake with a replica of the present church upon it. Mrs. Davis was chosen for this honor because she is the daughter of an early member, George Robinson.

Rev. Samuel Horney, of Taos, N. Mex., led a singspiration in keeping with this anniversary. The audience sang by kerosene lamps and to the strains of an old organ played by Mrs. Dan Brumbaugh, of Portis, Kans.

—Dayton Cundiff, pastor



During the conference, Dayton Cundiff, the host pastor, was ordained to the Christian ministry. Participants in the service for Bro. Cundiff (kneeling) were, left to right: Rev. Evan Adams, Rev. Russell Williams, Rev. Thomas Inman, Dr. L. L. Grubb, Rev. Sam Horney, and Rev. Harold Etling.



Pictured above is the recently dedicated all-purpose building of the Ghent Brethren Church, Roanoke, Va. To the left may be seen the main building, and in the foreground, the Sunday-school annex. The structure to the right of center is the new building which includes classrooms, a full-sized gymnasium, showers and restrooms. Future plans call for the removal of the annex (house), and the erection of a three-story Sunday-school building.

## ROANOKE, VA.

Decisions were made, challenges received, and lives blessed during revival services conducted here at the Ghent Brethren Church by A. R. Kriebbaum, May 3-10. We are very thankful for the blessing of hearing him teach, preach, and serve our precious Lord and Saviour.

—Mrs. Marie Brown, clerk

## HAGERSTOWN, MD.

The Gay Street Brethren Church concluded revival services with Rev. Edward Lewis, of Buena Vista, Va., as the evangelist. Brother Lewis soon gained the love of the people, and his ministry resulted in seven first-time decisions, and twenty rededications. Five have entered the waters of baptism, and several are now waiting. The first Sunday following our revival meeting, Rev. Charles Sumey spoke, and the Lord gave us four more decisions for rededication.

Mr. and Mrs. Robert Ensor, of Baltimore, Md., had charge of the music. Mr. Ensor directed the singing and did solo work. Mrs. Ensor accompanied on the Hammond organ and played the vibraharp. The Gay Street church will long cherish the memories of this revival.

—William E. Howard, pastor

## ROANOKE, VA.

We praise God for the answers to prayer which He gave the Washington Heights Brethren Church during our recent revival, Apr. 12-19, with Scott Weaver of Osceola, Ind., as our evangelist. There were nine decisions for salvation and eleven for rededication. Three couples, who are neighbors, accepted Christ, which is unusual. The average attendance for the ten services was 117. A near record attendance of 170 were at the last service.

—Vernon Harris, pastor

## GLENDALE, CALIF.

The Silver Anniversary of the First Brethren Church was celebrated Mar. 22. On Psalm Sunday, 1934, the first service was held in the home of Mr. and Mrs. Remus Dunn. Rev. A. D. Cashman was the pioneer pastor of this work, working under the California District Mission Board. On Jan. 1, 1935, Rev. Donald Carter succeeded Mr. Cashman as pastor, and a store building was rented to accommodate the work of the church. In the spring of 1935 a partially completed building was purchased from the New Testament Baptist Church, with the district Mission board underwriting the purchase. The charter membership was closed with thirty-two names, five of whom still remain in the Glendale church. All five were present for the Silver Anniversary. Among those present for the anniversary were: Rev. and Mrs. A. D. Cashman, Rev. and Mrs. Keith Altig. A tape recording was received from Chaplain Donald Carter, who is now stationed at Fort Knox, Ky. The tape was played at both morning and evening services.

In September 1938 Rev. George Richardson became pastor. The Lord blessed his ministry, and soon the church went self-supporting. In the summer of 1957 Brother Richardson was called home to be with the Lord. Other pastors who faithfully served were: Rev. Grant McDonald (1943-1946); Rev. Archie Lynn (1946-1952); Rev. Charles Underwood (1952-1953); Rev. J. Keith Altig (1953-1955); and our present pastor, Rev. Gerald Polman (1956-).

Many former members and friends of the church were present for at least a part of the day's activities. The morning message was delivered by Archie Lynn, and the evening sermon by Grant McDonald.



## *The Man in the Tower*

# A MARVELOUS STORY

### CHAPTER 15

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert. Chapter 1 of this story (fiction) was in the Feb. 14 issue, and has run consecutively each week.

Grandfather and John Paul were inseparable since their strange encounter. One often saw them together, seated under the large oak several steps from the house, or strolling down the path absorbed in a long conversation. Never had the young lad talked as much to this man who ordinarily was so quiet; never either had he regarded as much his beautiful face aged by time and rude labor.

"Grandfather, there is one thing I do not understand."

"Which?"

"Why did you pray for me the other day?"

The old farmer lowered his head and seemed to reflect for a moment; he did not have the habit of speaking lightly.

"Oh, I shall tell you; it is not a secret. I prayed for you because you live a long ways from God and from Jesus."

"That is true! I would so like to pray to the Lord as you do."

"There is more to it than that. When I was still young, I had the desire like you at the bottom of my heart to know and to love God. I wanted to be His child, His lamb whom He led and protected. However, it seemed to me that it was impossible, for I was such a bad boy! When I took account of my day each evening, I was hopeless; there was nothing good in it. And then, I knew so little of God, or of His

Word of which I had often heard speak. So I was afraid, full of fear of the Creator, fear of meeting Him some day, fear of dying. You know, John Paul, that some day we must appear before Him."

"Yes, Etienne told me that."

"I was terribly afraid! I repeated often: 'Lord, have pity! Lord have pity!' I was not reassured. How be sure that God would be merciful to me? Was I not an insignificant thing in His eyes—a repulsive being indeed? For a long time I remained in this torturing uncertainty. I had no more joy; I did not wish to exist any more; I was profoundly unhappy. One day my mother perceived my trouble and insisted on knowing what was the matter. She knew well enough! At first I refused to open my heart to her, but her affection and her insistence triumphed over my foolish resistance. I explained everything to her: my confusion, my fears, my ardent de-

sire for pardon and for peace. So, as only a Christian mother knows how, she explained why Jesus had left His beautiful heaven to suffer on the cross."

John Paul did not lose a word of this story which Grandfather seemed to relive with such feeling. "That is my own story; I find myself in it!" he thought. Unhappy, he had often been since Etienne's prayer.

"Jesus," continued the old man, "has done something extraordinary for you, my child. He accepted the terrible death that you might escape the wrath of God and that you might know all the joy of His presence and His peace. And my dear mother told me the story of a noble Roman, condemned to death for his numerous crimes. His cause was lost; he was going to be chastised. Happily, he had for his advocate his brother, a brave soldier who had become famous on the battlefields and who, moreover, had lost his two arms in fighting for his fatherland. He showed the judges his two stumps which recalled his exploits, and said to them: 'It is true that my brother is guilty and deserves death. Have pity on him, however, in the name of what I sacrificed for my country.' Touched by this pleading, the judges yielded to his prayers and pardoned the guilty one who was then turned loose. Yes, John Paul, we may be sure of it, we deserve the wrath of God and nothing else. But Jesus, His Son, is the advocate who asks our salvation in the name of His sacrifice which He made on Calvary. Do you understand how great the Saviour is whom we have?"

The two friends remained a long time silent. They did not feel any need for speaking.

(To be continued)

### THE OLD CITY OF JERUSALEM

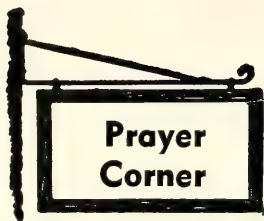
(Continued from page 365)

#### A Blessing

In my hotel room on Mount Zion, inside the walls of this ancient city, my own heart is thrilled to realize that the very nature and complexity of the foundations of Jerusalem are a testimony to the truth of the Word of God. How satisfying it is to know that the knowledge of our God is all in-

clusive, and how gratifying to know that furthermore it is inerrant.

Even as the foundations of this city are in keeping with the statements of the Word of God, it is blessed for the Christian to know and be confident that the surest foundation for our life is not made up of the rubbish heaps of human endeavor and failure, rather it is found in the Word of God in these words: "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).



## BRETHREN DAY OF PRAYER JUNE 15

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

### MISSIONARY HERALD

Pray for God's continued blessing upon the distribution of the free literature, that through it, many more souls might come to Jesus Christ.

Pray that our brotherhood might prayerfully support the ministry of the printed page.

Pray for the blessing of God upon the new Sunday school literature that will be used beginning with the October quarter.

### BYC

Ask God to lead concerning the possibility of a National campsite to be used by the college, districts, and Youth Council.

Pray for the Lord's guidance upon our boys' work and for men who will respond to the need of working with boys.

Pray for youth and their leaders as they plan summer programs and activities.

Pray that our youth will be "good examples of the believers" where they work and play during the vacation season.

Pray for the summer missionaries as they minister in Kentucky and Taos, N. Mex.

### GRACE SEMINARY, COLLEGE

Join the faculty and staff in praise for another wonderful year in Christian education.

Pray for the summer ministry of all faculty members.

Pray for the testimony of all students, in their homes, churches, employment, and gospel teams.

Continue to remember the many new students who are to enroll for the fall term.

### SMM

Pray for the SMM meetings at our district conferences and camps, that the girls will grow spiritually.

Pray that the girls who are working on their personal goals may be able to accomplish them on time.

Pray that we might receive sufficient amounts to cover the expenses of our national SMM.

### WMC

Pray that each WMC member elected to office will accept that office as a service for our Lord.

Pray that our WMC ladies will be faithful in attendance at our monthly day of prayer (15th).

Pray that 1959-60 will see many more of our members systematically reading the Bible.

### LAYMEN

Pray for our laymen as they work hand in hand with their pastors in the local churches, that more men may be reached for Christ.

Pray that more of our men may yield themselves to the Lord for full-time service, both for our National Fellowship and for missionary service on the foreign fields.

Pray that laymen strong in the faith may be raised up in our new churches in Virginia, Florida, and Ohio.

### SUNDAY SCHOOL BOARD

Pray that every teacher may make double effort during the summer months to be faithful in the task, and particularly in holding the pupils God has given them.

Pray for the representation of your National Director at various district conferences, that it may truly challenge our delegates to greater vision for Sunday school.

Pray for the vacation Bible schools that will enroll thousands of our boys and girls in these next few weeks.

Pray for the national Sunday-school convention Aug. 16-17 at Winona Lake, Ind. A real spiritual revival can come through this convention.

### HOME MISSIONS

Pray for the sale of the old property in Berrien Springs, Mich., and for the extra property in Cheyenne, Wyo.

Praise God for Cleveland, Ohio, going self-supporting April 1, and pray that other churches may take this same step of faith.

Pray for those laboring on the Taos recreation building, that some may be won to Christ.

Pray for the preparation of our home-mission offering materials, that they may be practical and helpful in presenting the challenge of home missions.

Pray for our missionaries to the Jews as they begin their itineration, that they may have a good hearing, and that the burden of Jewish missions may be laid upon the hearts of some.

Pray for all of the home-mission churches during the summer vacation period that the people will remember the financial need of the church.

### EVANGELISTIC CRUSADE

Praise God for the very excellent meeting at Chico, Calif.

Pray that those saved through the ministry of the Board of Evangelism will grow spiritually and be fruit that will remain (John 15:16).

Pray for the meetings during June in southern California.

### FOREIGN MISSIONS

Pray for Missionary Ruth Kent whose mother recently went to be with the Lord.

Pray for healing for Neal and Victor Fogle who are in a rest home in Switzerland.

Praise the Lord for fellowship with the Denmark Brethren. Pray for them in their ministry of reaching lost souls.

Pray for the supply of funds to carry on the radio ministry in Argentina.

Pray for satisfactory employment for Rev. Maxwell Brenneman that the needs of his family might be supplied.

Pray for Evelyn Schumacher and Lois Ringler in their study in France.



*Brethren*

# *Missionary Herald*



GRACE THEOLOGICAL SEMINARY  
WINONA LAKE, IND.

# CHRIST MY LIFE



Mrs. Paul Dick

## FROM THE PRESIDENT'S PEN

"Christ, My Life" gives us that inner compulsion to be active in service for Him. Once we are saved, it is our desire to serve the Lord and to acquaint others with their need of the Saviour. This is the purpose of WMC in the local church. We are always a missionary group, endeavoring to serve the Lord while we are anticipating His soon return.

## General and Publication Fund

There are always expenses involved in any organization. Our leading ones are the WMC Missionary Herald apportionment, the printing, and mailing of our Devotional Programs and Pen Pointers. The importance of all three of these is evidenced when we realize how futile WMC efforts would be without them. All expenses are itemized in the financial-secretary's yearly report. Many WMC ladies give joyfully of their time, talents, and means so that our group may continue to grow spiritually, numerically, and financially. It is interesting to note in our statistical and financial report for 1957-58 that we had 4,485 members, and the General and Publication offering for the three months averaged about sixty cents per member. The combined average for the Home Missions, Foreign Missions, and the Christian Education offerings was seventy-six cents per member. Several years ago the national WMC board recommended that this offering, since it represents our WMC income, be tithed into a missionary project. Last year we voted to give fifteen percent from this offering to a designated missionary project. Once again the Lord honored our faith and supplied our needs. The Lord is faithful. Will we be faithful stewards for Him during this quarter—in our summer months?

## Reading Circle Books

When? What? How? These are some of the questions you ask about our Reading Circle books. Come to WMC sessions at national conference for suggestions about methods and incentives to encourage ladies to read these books. I recently finished reading *In the Arena*, by Isobel Kuhn. Surely our attention is drawn to the power of God as time and again we see the faith of a Christian rewarded. "Small Harassments!" We

marvel at the miracles of answered prayers. "It is called a miracle, when you can count on it beforehand, without any knowledge of how it could possibly happen." *Through Gates of Splendor*, by Elisabeth Elliot, and *Moro Sheeba*, by Beatrice T. King, will also be used to speak to our hearts for personal guidance, and make us more zealous in missionary endeavors. Read these books! Have them reviewed at your meetings! When we read these missionary experiences, it gives us much greater understanding of some of the trials and decisions that face our own beloved missionaries on their fields of service.

## "How To" and "Ways and Means"

Have you received these two new Pen Pointers? Read them prayerfully before your election in June. Have you been searching for the right names for the various offices? We quote from a Pen Pointer: "An officer should be an example—for dependability." Suggestions are given for all phases of WMC work. "An informed member is an active member." Can you refer to and name all seven Pen Pointers you have now received? The first ones were given to you about two years ago. They have the information to present to new ladies when inviting them to WMC. Keep these Pen Pointers available in your councils at all times.

## Final Checkup

What is your testimony regarding the tract ministry in your life this year? Are you using them personally? Is your council supplying them to tract racks in the church, hospital, offices, or any other place? There are times the printed page will be read when we would not be able to speak the same message. Use tracts to encourage every lady to be a witness and soul-winner for the Lord. There are many places of service and various talents needed in our churches: in Sunday school, in vacation Bible school, and displaying promotional materials from our national boards. We encourage you to cooperate in every way with your pastor. He is praying for you. Let every WMC pray faithfully for their pastor.

(Continued on page 373)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# The Sweet P's of Psalm 23

Would you like to gather some flowers—some flowers whose beauty and fragrance do not fade? Shall we wander down Lane 23 to the Garden of Psalms? Let us pick some sweet P's from God's lovely garden. May these take root in our heart, and thus keep our lives blooming with fragrance and beauty for His glory.

In Psalm 23, verse 1 we read: "The Lord is my shepherd." Here we find the sweet P of **Possession**. Can each one of us really say: "I am His, and He is mine?" Since He has overtaken us with such wondrous love and matchless grace, have we allowed Him to take us over? Can we say, "My Shepherd?" The story is told that in London a famous actor was asked to give the Twenty-third Psalm. He consented to do so only if his pastor, as well, could say it. When the actor finished, the people stood to their feet cheering and clapping. As the pastor finished, no sound could be heard. But there were tears streaming down the cheeks of those present. One knew the psalm; the other knew the Shepherd of the psalm. Do we just know about Him, or do we really **know Him**? Is He yours? Is this sweet P blooming from your life because He lives in your heart and life?

We read further: "He maketh me to lie down." Here we have the sweet P of **Position**. When we are His and He is ours, there are some things we know that this "P" of "Position" grants us. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that [any] day" (II Tim. 1:12). Every minute, every hour, of every day! "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). What things to know whether we live or die! "We know that **all** things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). Thus in whatever circumstances of life—be they joy or sorrow, sickness or health, poverty or prosperity—we ask not why or how, but simply bow, thanking Him for His sweet P of "Position."

Next in the psalm we read: "He restoreth my soul." That is the sweet

P of "**Pardon**." The hardest words for you and me to say are: "I have sinned, I was wrong, and I am sorry." May we find His grace adequate as occasions arise in our lives when we need to say them. May we forgive one another as our Heavenly Father has forgiven us.

The sweet P we pick now is "**Progress**." "He leadeth me in the paths of righteousness." Righteous progress! We are only pilgrims here, our citizenship is in heaven. Are we dying out to self? I must decrease! He must increase! That is righteous progress. Let us not be so hot that we scorch, nor so cold that we freeze. May we be meek, humble, gentle, tenderhearted, patient, and forgiving so that we will make righteous progress.

"Thou art with me." What a blessed sweet P we find in "**Protection**"! I will never leave thee nor forsake thee. With me every moment of every day, with me through every trial or heartache, with me when I face an operation, with me when I face death, with me—with me! Let us rejoice that He is our Shield, our Defender, our Rock, our Fortress, our Deliverer. Nothing can hit us until His love sees fit.

Further we read: "Thou preparest a table." This gives to us the sweet P of "**Provision**." Our daily needs our God says He will supply. Could we ask for more? He keeps His Word. With such a Provider, and provisions from His great storehouse, there will be no want of any good thing to them that fear Him.

Not only have we the sweet P's of "Possession," "Position," "Pardon," "Progress," "Protection," "Provision"; but now we read: "I

will dwell in the house of the Lord for ever." Here we find nothing more or less than the sweet P of "**Prospect**." What a glorious prospect—with Him forever—the One who loved us and gave himself for us. "For to me to live is Christ, and to die is gain [or a profitable transaction] (Phil. 1:21). In Psalm 84: 11 we read: "The Lord will give grace and glory . . . no good thing will he withhold from those who walk uprightly." This has been called "The Divine Sandwich." The lower slice of bread is grace, where by faith we meet the Lord; the upper slice of bread is glory, the prospect of those who possess the Lord. What is it that makes the sandwich? The filler, of course. In this sandwich all the way from grace to glory, God has said that no good thing will He withhold from us. Doesn't such a prospect thrill your soul? May such a prospect challenge us daily to live so that we win the approval of the Lord, not the crowd; to keep our eyes on Jesus, not on the spectators so that we with His Word and help may have a victorious, fragrant life because these sweet P's of Psalm 23 are blooming in our life. May their fragrance be so sweet that others may come to know Christ as their Saviour too.

## ABOUT OUR COVER PICTURE—

This month's cover photo emphasizes the WMC Pen Pointer ministry. We are indebted to Ken Russell for the photo, and to Al Steffler for the art work. (See page 373 for more information concerning Pen Pointers.)



By Mrs. Evelyn Bell

# Ponderings from Philippians

BY A BRIDE

Perhaps every girl at sometime in her life has dreamed of being a bride. This is a normal experience because God has implanted that desire in us as human beings. It is so important for us as Christians, though, to seek the Lord's choice for our life partner. A motto that hung in my room in college was a constant reminder regarding the matter of a life partner: "God always gives His BEST to those who leave the choice with Him."

The big problem that always confronted me concerning this very important matter in my life was how would I determine which fellow was the Lord's choice for me. There were many nice Christian fellows that I knew. I believe we can find our answer in three verses in Philippians. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). First, we must become intimately acquainted with our Lord so that He can show us His choice for us. As we join in close fellowship with Him, He is able to point out to us the "right one." Secondly, we should take this matter to the Lord often in prayer. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God"

(Phil. 4:6). God is interested in every phase of our lives, especially that of choosing a life partner.

When we are ready to make a definite decision concerning a mate, the peace of God should rule in our hearts if it is the decision He would have us make. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). A thrill that I will long remember is when I marched down the aisle on my wedding day, **knowing** that I was marrying God's choice for me.

After the ceremony is performed and the honeymoon is over, we settle down to what should be a wonderful life together. This life is certainly different from our single life. Now we are **two** individuals, but united as **one**. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2). Perhaps one big reason for unhappiness in marriages (even among Christians) is that they continue to live as two individuals rather than as one.

Another secret to happiness in this new life is in Philippians 2:3:

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." A happy marriage just does not "happen"; it takes a lot of work and love. Understanding, patience, unselfishness, long-suffering, and a forgiving spirit should rule our thoughts and actions.



Mrs. Charles M. Martin\*

Pastor's wife at Johnson City, Tenn.

(\*formerly Miss Myra Joy Conner)

When difficulties arise (and they will!), our marriage will not be shaken if we have laid a sound foundation of love and understanding. Through adversity or prosperity the love for one another will continually increase. Such a life centered around the love of Christ will be a little bit of heaven on earth.

## WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
First Vice President (Project)—Mrs. Harold Eiling, Box 718, Winona Lake, Ind.  
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Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.  
Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.

## Important Notice to all local presidents

The new Devotional Program Packets and Bible Reading Guides for 1959-1960 have been mailed to the president and program chairman of last year. Please see that the newly elected officers receive this material. The number of Bible Reading Guides sent was based on your membership reported last July on your statistical blank. If you do not receive the Packets by June 30, or if you need more Bible Reading Guides for your present membership, please write to Mrs. Thomas Hammers, 6242 30th Ave. N.E., Seattle 15, Wash., before July 15. After August these materials will be available from the national WMC literature secretary.



# Pertinent Pen Pointer Information

Let's talk about Pen Pointers. It is good to hear reports of their acceptance in most of our WMC's. Wherever they are used, enthusiastic reports come of their helpfulness. They are intended to give WMC missionary information and inspiration. The Pen Pointers are the first printed literature our council has presented.

Every woman realizes the wisdom of using a pattern. If she desires a proper and beautifully made garment, she follows directions and suggestions in the main, uses her own ideas in trimming, and makes the garment suitable for her own use.

In the case of WMC, it is good to have this foundation pattern for all WMC's across the nation the same. Our plans, projects, programs, organizational pattern are all for unified strength, and a larger, more practical service for the Lord.

## What Is WMC?

This is the first and most important piece of the pattern. It should be given to every new and prospective member of WMC. After "What is WMC?" there are numbers 2, 3, 4, 5, 6, 7, or 8. Yes; eight Pen Pointers are now completed. The last three will be in your hands soon. Each Pen Pointer has a particular message to give you—so read them—use the pattern.

"What Is WMC?"—Information

## PRAISE ITEM

The Christian Education fund needed \$3,204.04. The Lord is so good. He knows our needs and sent in the amount that we had set as a goal. He **never fails**. Praise Him! Praise Him!—Mrs. Chester McCall, financial secy.-treas.

of WMC purpose. "Women Manifesting Christ"—The spiritual ministry of WMC. "Beyond Our Borders"—Foreign missions. "Home Frontiers"—Home missions. "Working in My Church"—Local projects. New Pen Pointers coming soon: "Ways and Means," "Pattern," and "How to—."

It is suggested that during the foreign-mission season the Pen Pointer "Beyond Our Borders" be used throughout the church as foreign-mission information. Emphasize the Pen Pointer in your WMC at this time. Then, when home-mission time comes around use the Pen Pointer, "Home Frontiers."

Our national president suggests "Working in My Church" be given to each family in the church. Special emphasis on church department.)

The three new Pen Pointers are detailed helps for your local council—duties of officers and committee chairmen explained, ideas to improve programs, attendance ideas, and so forth, also how to conduct a business meeting. In other words they are a pattern for your WMC.

It has been suggested the assistant secretary act as a Pen Pointer committee who will continually use methods of presenting the Pen Pointers to the council.

A contest between councils with captains over each one to report which group has read every Pen Pointer first. Quizzes (one Pen Pointer at a time, and very simple) are being used. Frequently a quiz has been printed in the Missionary Herald. They can be used over again to see if the information "soaked in." Quizzes are not to catch any one, but to encourage reading and studying each Pen Pointer. Give questions out ahead of time, or warn them which one will be used. An award for the most answered helps. True and false questions, written or oral, may be used. One question assigned to each member

will necessitate reading the whole Pen Pointer to find the answer to be given at the meeting. This takes but a few minutes and can be made fun, as well as helpful. Any method to get the Pen Pointer read and used should be employed. If you have used some different method, write to your national editor and share with all of us this idea. Tell us if and how the Pen Pointers have been a blessing to your council.

It is the constant prayer of your Pen Pointer committee that the missionary vision should be enlarged, our WMC's be made more efficient, and the Lord honored in the ministry of the Pen Pointers.

Your Pen Pointer Committee,  
Leila Polman  
Isobel Fraser  
Phyllis Polman  
Eileen Baum

(Ed. Note: Next month's WMC issue of the Missionary Herald will contain a special Pen Pointer quiz. Watch for it.)

## FROM THE PRESIDENT'S PEN

(Continued from page 370)

What are the results evidenced by your systematic visitation program? We are interested in new souls, new members, but we also need to encourage those members on our rolls who are distracted by "things." Satan will try to use many means to defeat our missionary program. All these are signs that "the coming of the Lord draweth nigh." What is our testimony for this year? We can read our Bibles daily, be faithful in prayer habits, church attendance, and even witnessing, and still not know the joy of living. The important thing in our life is to know the Lord as a real person, one who has daily interest in every part of our life. Let us "rejoice in the Lord" as we claim Philippians 4:13 as our theme verse, for He is: "Christ, My Life."

# We, the Women

Greetings from the Indiana District WMC which met in conference at Goshen, April 6-9, 1959.

Much was accomplished in the sessions which were held twice each day, and the blessings were without number.

Mrs. Rose Foster, national prayer chairman, was in charge of devotions throughout the conference and in them carried out the theme, "Abounding in Praise." What a thrill and blessing we received each time she spoke.

Variety was quite evident in all sessions and made for real interest among the women. The whole program was well planned and not a moment of time was wasted.

A "Pen Pointer" quiz was conducted with Mrs. Melvin Fisher and Mrs. Lorys Witter as team captains, each choosing three women for her team. Some answers came quickly and some required much pondering, but there were very few mistakes. The quiz was won by the team in charge of Mrs. Witter and each member received a penny tootsie-roll as an award. Mrs. Fisher won the individual high-point award.

A message of challenge and real interest was presented by Dr. John Whitcomb and Jose Thompson, who showed colored slides and spoke of the new work in Puerto Rico.

More highlights followed when at noon of the last day of conference the pastors and laymen of the district served a delicious ham dinner to the women in the beautifully decorated dining room of the Goshen church. The men helped keep the "feminine touch" by serving in caps and aprons.

Our district project for 1958-59 included providing clothing for the Edmiston family, our missionaries in Mexico, and we had the thrill of hearing the "thank-you" from each member of the family by tape recording.

SMM work was presented as a challenge by Mrs. Harold Etling, and two former SMM girls, Evelyn Schumacher and Lois Ringle, gave their testimonies and sang for us. We praise the Lord for the safe ar-

rival of these two in France and we are happy to have one of them from our district. Part of our project for this year is to provide a bed and mattress for Evelyn's home in Africa.

As a fitting close to the WMC conference sessions the newly elected officers were installed by Mrs. Scott Weaver. Those serving the Indiana District in 1959-60 are: President, Mrs. Robert Boone. Vice president, Mrs. Lorys Witter. Secretary, Mrs. Melvin Fisher. Assistant secretary, Mrs. Owen Sheller. Treasurer, Mrs. Herman Schumacher. Assistant treasurer, Mrs. Richard Leek. Prayer chairman, Mrs. Ray Aebly. Editor, Mrs. Elery Garrison. Patroness of SMM, Mrs. Harold Etling. Assistant patroness, Mrs. Kenneth Russell.

—Mrs. Owen Sheller

Glendale, Calif. Our annual

Mother and Daughter Banquet was held at the church on May 8 at 6:30 p.m. A good crowd was present to enjoy the turkey, as well as the rest of the meal. Some of the men waited on the tables and washed the dishes.

Margaret Hart, dean of women at BIOLA, was our guest speaker. Her message was enjoyed by all. Mrs. Thompson was responsible for table decorations.

—Mrs. Ora Stump

## Kittanning, Pa., Senior WMC.

Greetings from Kittanning First Brethren Church. We meet at the church for prayer and work on the 15th day of the month. We mend clothing to send to the mission fields. In February all the ladies and girls of the church had a birthday dinner. Each table was decorated to represent each month of the year, and each lady sat at her birthday-month table. Some of the ladies portrayed women of the Bible, and others guessed who they were. We had a Sisterhood tea in April, and a Mother and Daughter Banquet in May. We praise the Lord for all the blessings He has bestowed on us.

—Marie Bowser

## MISSIONARY BIRTHDAYS FOR AUGUST

<b>Africa—</b>	
Stephen Paul Mason	August 6, 1949
B.P. 36, Bossangoa via Bangui, Republic of Central Africa.	
Gloria Elizabeth Mason	August 13, 1951
B.P. 36, Bossangoa via Bangui, Republic of Central Africa.	
Dr. Floyd W. Taber	August 16
B.P. 36, Bossangoa via Bangui, Republic of Central Africa.	
Mrs. Charles R. Taber	August 19
Mission Evangelique, Yaloke via Bangui, Republic of Central Africa.	
Miss Ruth Kent	August 21
Bozoum via Bangui, Republic of Central Africa.	
Rev. J. P. Kliever	August 21
Mission a Bekoro, Paoua via Bangui, Republic of Central Africa.	
Miss Elizabeth Tyson	August 25
Mission Evangelique, Yaloke via Bangui, Republic of Central Africa.	
<b>Argentina—</b>	
Mrs. Lynn D. Schrock	August 17
Calle 10, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.	
Aldo Elwyn Hoyt	August 21, 1950
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.	
<b>Brazil—</b>	
Rev. Bill A. Burk	August 5
Caixa Postal 861, Belem, Para, Brazil.	
<b>France—</b>	
Mrs. P. Fredrick Fogle	August 7
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	
<b>Mexico—</b>	
Duane Edmiston	August 14, 1955
Apartado 85, Guanajuato, Gto, Mexico.	
<b>Puerto Rico—</b>	
Ruth Elaine Brenneman	August 16, 1955
527 Calle Escorial, Caparra Heights, San Juan, Puerto Rico.	
<b>In the United States—</b>	
Rev. Charles R. Sumey	August 13
500 State Street, Johnstown, Pa.	
Rev. Jack B. Churchill	August 20
4718 Snowden, Lakewood, Calif.	



# SURRENDER

## MY MÖTTO

### STATISTICS MUST MULTIPLY

"Eight eights are eighty-eight—I'll sell it to you for seventy-five cents." This was the conversation that preceded the sale of some merchandise to a customer. This would not be considered good multiplying by us today even if we were on the receiving end. Certainly this would be true if we were saved.

The usher and the statistician in your local church would like to see figures like these put on the records just as quickly as this man made a few extra pennies, but this would not conform to I Corinthians 14:40. So it is with your local, district, and national Sisterhood officers. Statistics or numbers can become very tiring at times, but have you ever thought what our home-mission, foreign-mission, Sunday-school boards would do if they did not have correct figures? Would you like to be a missionary, pastor, or in some other type of Christian work and know that those who were doing the bookwork were not doing it decently and in order? What about those souls you had won to the Lord, and now you can't help them to grow in the Word—because someone failed to multiply and keep things in order?

There are many admonitions in the Bible that encourage us to multiply. We are also told to go ahead and not stand still. Have we done this? I believe we have, and the evidence is even seen in our Sisterhoods. That is why we have different age groups. You senior girls, just don't want to be with the Middlers and especially those Juniors. That would be terrible! Thanks to the forethought of some patronesses in past years we do have these different

age groups. (Of course, there are some exceptions to this and we certainly understand!) We have a great responsibility to go and invite others to come in and worship with us. Do you suppose your missionaries sit around and just wait for the people to come in, or do they go out and invite them and even take the Good News to them? Would you vote to send a missionary back to the field of service if he had not won a soul to Christ in the last four or five years? Let us place ourselves in a missionary's position for just



By Florence Moeller Figert

one month, and then decide if we are multiplying or whether we are dividing and—could it be possible that perhaps we are subtracting!

Just what is the compelling force that will make us get busy with this multiplication? I believe this is found in Philippians 3:10 where Paul says: "That I may know him, and the power of his resurrection." There certainly would be no reason for even contemplating this multiplication unless you wanted someone else to know your Saviour, and if He had not had resurrection power, there would not be any reason for you or me to go out and win others.

But, praise the Lord, this One did have this power, and He no longer lies in the grave—He is not on the cross either.

Another thing that spurs us on is the fact that we must go and be about our Father's business. There is a commission to go and do the things that the Father has commanded us to do. "But I would rather just stay at home and—" seems to be the attitude we often take, and we let it be the master of our lives for so many years. Another verse that could help us get out of this lethargy is Philippians 3:14. Just as the Apostle Paul had a goal in his life, we as Sisterhood girls need to have a goal in our lives, and that goal is Jesus Christ.

As your previous national treasurer, it was my job to keep the financial books in order. When you send in your offerings, they must be placed in the proper accounts for which they have been designated. These things need to be done "decently and in order." Just as we keep books here on earth, we must also be reminded that our Heavenly Father also keeps records. He is the one who is able to help us in our multiplying. We are not able to do this in our own power, and therefore we must look to Him to supply. Are you willing to do this so that you may help in the multiplying to send missionaries, pastors, teachers, and other Christian workers out to do the work to which God has called them? Are you willing to pray more than you have ever prayed that God may open doors and present opportunities that have not been available before? God grant that this may be so in your life.

# SMM IN THE BEKORO DISTRICT

By Mrs. Jake Kliever

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (II Cor. 9: 10).

Always throughout our mission there has been more or less work done among the children and young people, but, sad to say, not in a real organized way. Different programs have been tried and different names applied, but real persistent enthusiasm seemed to be lacking both on the part of the missionary and the people.

At our last field council meeting all the missionaries who were interested in trying again to start something consistent among the girls met to reconsider old plans and programs and to study the Sisterhood material we had from the homeland. After considerable discussion pro and con, it was decided that we follow as closely as possible the Sisterhood program as you do in the United States.

We decided to name the organization Aita ti Marie na Marthe; this is the closest equivalent we could find to Sisterhood. What it says is: "Sisters of Mary and Martha." Green and white are the colors. The theme verses of the year are I John 3:21 and 22, and the theme song is specially composed for the Sisterhood and is sung to the tune of "The Fight Is On." From here on each district is working out something suitable and bringing the results of their work and plans to our next field council meeting. From there we hope to be able to work out something permanent for the girls' work.

Our program here in the Bekoro district "just sort of happened"—like "Topsy." Our Bekoro field is divided into two sections: the Baikoum section which is in the Tchad, and the Bekoro section which is in Oubangui Chari. Both of these sections are divided into two sectional conference groups for their annual church conferences. In this way no one has an excuse not to attend conference. It was at these

conferences that we first presented the Sisterhood idea to the girls. By the time we finished our last conference, we had a pretty good idea what we had to do.

We realized that we would have to present the needs and possibilities of this girls' work to the OTN, which is the WMC of our church here in Africa, and ask them if they felt they would like to help in the formation and organization of this work. They took up the challenge, and we had a wonderful response from among them to become patronesses.

At each conference we gathered all the girls and the women who volunteered as patronesses and presented to them the above program. We explained to them that there were many things we hoped to do with them that we could not yet tell them about, but that they were sure to like it. They took to it like ducks to water.

The conferences all start on Tuesday evening and end with a big Sunday service. From Wednesday to Friday we met with the girls twice a day, and on Saturday morning we tried to give them a good sendoff. We made contact with over 500 girls! People and letters are coming in all the time asking us to help them get started in their village. So far it has been impossible to get to all of them. To date we have eleven places where we have patronesses who have either come in for instruction, or have been given instructions in their village by a missionary.

After the conferences were over, we had quite a good idea of what was needed. Immediately upon arriving home Beverly Garber, Mary Ann Habegger, and I continued working together by putting out a handbook for the girls and a patroness' manual for the patronesses, so that those who were ready to go ahead would have something with which to work. We also worked out four months of devotional studies for their meetings, and two new songs. We designed a badge that the members and patronesses wear on special occasions.

Our local SMM here on the station has been a real inspiration to us. At our first meeting we had thirty-six girls from five different villages. Now, ten meetings later, we have twenty-six members and 116 names on the roll, many of whom will become members as soon as they can get their fifteen francs. They have completed one small project and have 215 francs left in their treasury. During their work period, they are learning to sew. They have learned to do five stitches and are now ready to begin making a needle holder.

On Thursdays we meet with the patronesses and teach them what they are to teach the girls on Friday. Already they have picked out girls who are capable, and are having them help where they are needed. Next year at this time I'm sure we will be able to show you statistics multiplied many times. Pray for Sisterhood in Africa.

## SUGGESTED PROGRAM FOR JULY

THEME SONG—"Surrender, My Motto."

PRAYER

CHORUSES

SCRIPTURE—Philippians 3:10-21.

DEVOTIONAL TOPIC—"Statistics Must Multiply" by Florence Moeller Figert for the Middlers and Seniors; Juniors study Mrs. Scott Weaver's article.

POEM—"For the Master's use."

PRAYER CIRCLE

SPECIAL NUMBER

MISSIONARY TOPIC—Middlers

and Seniors read Mrs. J. P. Kliever's article; Juniors read the article by Mrs. Bruce Button.

DISCUSSION TIME—Middlers and Seniors discuss chapter 11 of **Christian Girls' Problems**; Juniors talk about chapter 11 of **The Little Shepherd of Navajoland**.

CHORUS—"Win Them One by One"

BUSINESS MEETING—Roll call for all groups is Philippians 4:19.

SMM BENEDICTION — Psalm 145:1 and 2.



# Juniors' Devotional Topic

By Mrs. Scott Weaver

The big word "statistics" means a number of facts gathered together. Multiply means to increase. Girls, there are some facts and numbers in our local SMM groups that should increase! How many girls in your SMM are actually having their personal quiet time each day? Half of your SMM? Oh, my! Every SMM girl should begin right now to read her Bible and pray each day. Wouldn't it be wonderful if the SMM girls who have a personal quiet time would total one hundred percent!

How many girls learned their Bible verse each month? Every SMM girl? It would be good to bring up this number in our group too, wouldn't it? Sometimes we are lax in reading missionary or devotional books. Maybe your SMM doesn't have any to read. Ask your patroness. If only a few of your girls are reading Christian books, let us try to increase our number. Girls usually like to read. The books we read influence our lives. How important it is to be reading Christian books so that our lives will be more like the Lord Jesus himself.

How's your bandage rolling? Truly "Statistics Must Multiply" here. Have you thought of some way to increase the number of bandages you roll? When our missionary nurses in Africa need them so badly, dare we sit through one Sisterhood meeting and not roll even one bandage? Oh, that we might double our bandages at each SMM meeting and increase these statistics.

Would you like to see our offerings increase? This is a personal

question: Have you learned to give when the offering plate is passed in your SMM? In your heart are you saying: "Why so many offerings when I don't have any money?" If we could learn to give that nickel that we bought chewing gum with, or the dime for candy bars, what rich blessing would be ours! Instead we use the money for ourselves and never enjoy giving; then we grow inwardly when the opportunity comes to us. Never ask mother or daddy for SMM offering money; let us use the "little bit" that we have, and God will bless us richly for giving unto Him. My dear ones, if we could open our eyes to see the many needs of our precious missionaries, and then see our SMM officers trying to choose the one out of many for us to give to, I'm sure every SMM girl would wish to be a millionaire! Yes, our offerings need to increase. (Even as God blessed the five loaves and two fishes of the lad, so He can bless our SMM offerings in our local Sisterhoods.)

Are you an Honor Sisterhood? An Honor District? May each SMM girl do her best to complete her starred goals. Isn't it too bad to complete part of the goals, but not all of them, and fall short of being an Honor Sisterhood?

There are girls who guess as to having memorized their verses, or having a quiet time, or reading a book (with the possibility that it isn't a Christian book). Let no SMM girl "haphazardly" add up these facts. "Let all things be done decently and in order" (1 Cor. 14:40). Let us

keep a record of our Bible reading. Every chapter will add up when we gather in the facts.

Has there been failure in your group? Remember Philippians 3:13 and 14: "Forgetting the things which are behind, and reaching forth to the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Have you been an Honor Sisterhood? (Phil. 3:12). "Not as though I had already attained [or reached], either were perfect" "I press toward the mark" (v. 14). We should never stop as though we had reached the goal and were perfect but we should always reach forth to those goals ahead.

Why? What is the reason for adding up the goals, or increasing the facts? "Statistics Must Multiply!" Why, girls? The answer is the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Every goal that we meet should make us a better Christian. The more goals we complete, the more we should be like Jesus. A daily quiet time will help us know the truth of Jesus' Word. A daily prayer time will increase our faith as we see Him answer. Memorizing our verses and reading Christian books make us more like Him. Rolling bandages and giving in the offering is serving Him. The prize is growing more like Jesus. If we gain this in our daily lives, dear ones, "Statistics Must Multiply!"

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## SMM OFFICIARY

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Patroness—Mrs. T. R. Henning, Middlebranch, Ohio.  
Asst. Patroness—Mrs. Bill Figert, Winona Lake, Ind.

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## PRAYER REQUESTS

Remember in prayer the plans being made for national conference.

Ask the Lord to bless every SMM girl as she endeavors to complete her goals, and to be a "living testimony."

Pray for the national officers that they might be given needed strength to carry out their responsibilities.

Pray for Mrs. Button and Mrs. Kliever, the missionaries who wrote the two missionary topics, that just now they would be given the needed strength and wisdom to cope with the problems that they must face.

Pray for girls all over the United States as they continue to give their offerings that we will meet our goals.

# What Is Truth?

By Mrs. Bruce Button

## For the Master's Use

My name is Susan, and I am twelve years old. I was born into a Jewish home and, my mother tells me this makes me a child of God. I will grow up to become a Jewish wife and mother—a good one, I hope. But I shall not keep a “kosher” house because we are intelligent, educated people and do not believe those things are necessary any more. Besides we are not a religious family. I understand that in many Jewish homes the children repeat the Shema every morning upon getting up, and every night when they go to bed. It goes like this: “Hear, O Israel, the Lord our God the Lord is ONE.”

We do not have a Bible. My mother tells me some day she is going to buy one, and we will read it together. I wish she would get it soon. I have heard the stories about Abraham, Isaac, and Jacob. I have heard about Joseph's coat of many colors. I have heard how Moses took the Israelites through the Red Sea. My mother says they are very beautiful stories, but they aren't really so true. She says Moses was a very smart man, and knew when the waters of the Red Sea would be pushed back by a strong wind. God didn't really speak to Moses, but he had to tell the people that or they wouldn't have listened to him at all. I don't think Moses **really** lied about it, do you? I think he just stretched a point a bit—a little white lie, maybe.

I have heard about Jesus, too. I have a little friend who is a Christian. She talks to me a lot about Jesus. He was a Jew, you know. My mother says He was a very shrewd Jew and maybe just a little mentally unbalanced, but that I shouldn't make fun of Him—at least not in front of my little friend. I don't know what to think about Him. I don't say too much to my mother because she makes me feel foolish for even thinking about Him. But I wonder sometimes—

Yesterday the teacher told us about the beginning of things. You know, how we all came from a little

cell that grew a long time ago. I told my friend, about it and do you know what she said? She said it wasn't true and that the Bible says so. She told me God created the heavens and the earth, and that He made man in **His own image** out of the dust of the ground. And then God breathed on the man with the breath of life, and man became a living soul. But my teacher says man is an animal, so how can he have a soul? Now wouldn't you think a teacher would know everything? When I told Mother, she just laughed and said my friend couldn't help talking like that because her family ignores the evidences in the rocks and fossils. I don't know what to think myself because my friend says it is all there—in the Bible our own Jewish prophets wrote. As far as I can see, there isn't much ahead for me if what the teacher said is true. On the other hand my friend is so sure she is going to live forever in a place called heaven. The only catch to that is I have to believe in Jesus and that He died on the cross for **my** sins. I wouldn't even dare tell my mother **that**.

My friend told me the first thing she ever learned about God was that her heart was black with sin, and it took the blood of Jesus to make it white in God's sight. Mother says that is such a silly thing to teach a child, and that our way—the Jewish way, that is—is so much nicer. We don't fear God, Mother says. But I don't agree with her because I'm afraid right now. What if my friend is right and Jesus is the Jewish Messiah? If He is and we are wrong—well, I'm not going to say another thing to my mother, but I'm going to find out a little more about all this. Because the way I look at it, I might have an awful lot to lose if I listen to my mother. I'm going to the library and find a Bible and see for myself.

(There is hope for **any** little Jewish boy or girl, for John 5:39 says: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”)

The Master stood in His garden  
Among the lilies fair,  
Which His own hand had planted  
And trained with tenderest care.

He looked at their snowy blossoms,  
And marked with observant eye  
That His flowers were sadly drooping.  
For their leaves were parched and dry.

“My lilies need to be watered,”  
The heavenly Master said;  
“Wherein shall I draw it for them  
And raise each drooping head?”

Close to His feet on the pathway.  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed of no use at all.

But the Master saw, and raised it  
From the dust in which it lay,  
And smiled as He gently whispered:  
“This shall do my work today.

“It is but an earthen vessel,  
But it lay so close to me;  
It is small, but it is empty,  
And that is all it needs to be.”

So to the fountain He took it,  
And filled it to the brim;  
How glad was the earthen vessel  
To be of some use to Him!

He poured forth the living water  
Over His lilies fair,  
Until the vessel was empty.  
And again He filled it there.

He watered the drooping lilies  
Until they revived again.  
And the Master saw with pleasure  
That His labor was not in vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers,  
But He used the earthen vessel  
To convey the living showers.

And to itself it whispered,  
As He laid it aside once more:  
“Still will I lie in His pathway,  
Just where I did before.

“Close would I keep to the Master,  
Empty would I remain,  
And someday He may use me  
To water His flowers again.”

—Anonymous



# Newspage

(Compiled by the editor)

**PHILADELPHIA, PA.** The First Brethren Church has announced a promotion for their pastor. Rev. E. William Male will join the faculty of Grace Theological Seminary this fall, and tendered his resignation as pastor in order that he might assume his new duties in September at Winona Lake. As a demonstration of the fine way in which the Philadelphia church received the announcement, an offering was raised on the anniversary day of the church, and the total given was over \$6,000 for new church furniture. The church is resting on Romans 8:28.

**VIRGINIA BEACH, VA.** A new Sunday-school attendance record was set May 24 at the Grace Brethren Church with 81 present. A. Harold Arrington is pastor.

**TAOS, N. MEX.** Forty-seven young people of the Brethren missions of Taos attended the annual Senior Banquet which is conducted for Christian young people who do not desire to attend the local high-school prom. Sam Horney is pastor.

**ROANOKE, VA.** Mrs. Roy Snyder was guest of honor at the annual Mother and Daughter Banquet held May 21 at the Ghent Brethren Church. The banquet, sponsored by the WMC groups, was attended by 65. Mrs. Kenneth Teague was honored as the "Christian mother of the year," and Mrs. F. L. Brumbaugh was honored as the "Mother of the Church."

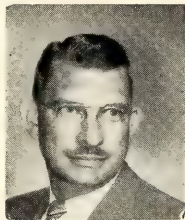
**JOHNSON CITY, TENN.** Charles Martin, 1959 graduate of Grace Seminary, has accepted the pastorate of the Grace Brethren Church and will assume his duties in a short time.

**EVERETT, PA.** The East Fellowship of Brethren Churches will convene here at the First Brethren Church July 20-23. Homer Lingenfelter will be the host pastor.

**WHEATON, ILL.** Charles Stuber, graduating senior and cocaptain of the Wheaton College wrestling team, and Larry Poland were the principal speakers at the youth

night service May 17 at the Grace Brethren Church. The young people of the church had charge of the entire service. James Sweeton is pastor.

**LAKE GENEVA, WIS.** A conference on Christian Education was conducted here June 1-6 by Scripture Press. The purpose was to discuss trends and outlooks in Sunday-school and Christian education. Kenneth Ashman, pastor of the First Brethren Church of Wooster, Ohio, has been invited to be one of 20 guests to participate in the conference.



**WINONA LAKE, IND.** Ernest Bearinger, national youth director for The Brethren Church, graduated from Grace College this May. Immediately after graduation he left for his summer deputation work which will take him into most of the churches of the Midwest, California, Northern California, and the Northwest districts. The Missionary Herald family congratulates Brother Bearinger upon his graduation. He will enter Grace Seminary in the fall. He was voted by the senior class as the member most likely to succeed.

**WHEATON, ILL.** Jeffrey James was born to Pastor and Mrs. James Sweeton on May 16. "He is a knockout" according to his father who is making a slow recovery.

**WASHINGTON, PA.** The Sunday-school attendance record on May 17 was 126 present, and 103 remained for the worship service. This breaks a record that has stood for three years. James Hoffmeyer is pastor.

**NORWALK, CALIF.** A spring semiformal banquet was enjoyed by the high-school young people of the Norwalk Brethren Church and the First Brethren Church of Bellflower, Calif., on May 16. Rev. Dale Henry, assistant pastor of the First Brethren Church of Whittier, Calif., was the guest speaker.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

First Brethren Church  
Akron, Ohio

**CHANGE:** The new address of Rev. J. Ward Tressler is Route 1, Box 440B, Lansing, Mich. Change Annual.

**\*CLEVELAND, OHIO.** The Brethren Churches of Northern Ohio will begin regular weekly broadcasts over WCRF-FM beginning the first of November. Music will be supplied by Grace College music department, and the messages will be delivered by pastors of the area. The time is donated by the station which is operated by Moody Bible Institute of Chicago.

**PALMYRA, PA.** Miss Janice Grubb, of this city, and Kenneth D. Koontz were united in holy wedlock June 5 at the Grace Brethren Church. Dr. Herman Koontz, father of the groom, and pastor of the Grace Brethren Church of York, Pa., performed the ceremony. Both the bride and the groom graduated from Grace College in May.

**AKRON, OHIO.** Rev. Dean Risser, of Ashland, Ohio, was the guest minister at the First Brethren Church on May 24. Russell Ogden is pastor.

**ROANOKE, VA.** Ernest V. Parcell, for 20 years a member of the Ghent Brethren Church here, went to be with the Lord on May 22. He has been active in the Lord's work for all those years, not only in his local church but also in the South-east district.

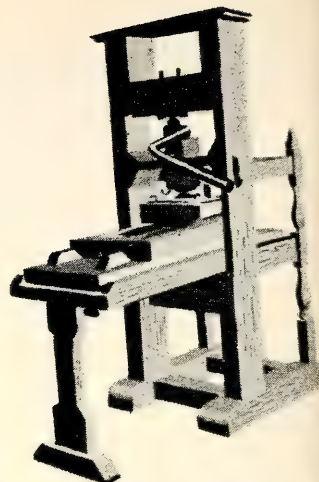
**PORTIS, KANS.** Miss Jeanette Turner, and Glenn Baker, son of Rev. and Mrs. Wayne Baker of Aleppo, Pa., were married here at the First Brethren Church on June 5 with the bridegroom's father performing the ceremony.

# *Drown the Printers*

## *AND*

# *Burn Their Books!*

BY ARNOLD R. KRIEGBAUM



Thirty-five hundred years ago Job cried out: "Oh that my words were now written! oh that they were printed in a book." As Job spoke those words, the two opposing forces of the ages were clearly and unmistakably aligned against each other. On the one hand was Job strengthened by the omnipotent God of the universe, and on the other were the evil forces of Satan ready to compete for the soul of a man.

While writing was certainly in use before 2000 B.C., nevertheless, the book to which Job made reference was one of several methods used to record. In the early periods there was a form of engraving in stone, or impressions were made in clay. Later metal plates, leaves of certain plants, skins of animals, and even impressions in wax and linen were employed. Regardless of the manner in which it was recorded, the heart cry of Job was that his words might be recorded, for then long after his voice was silenced, the record would still bear its message.

Eight hundred years passed, and about 700 B.C. the old Prophet Isaiah declared: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." Like Job, Isaiah prayed that his message might be recorded in some lasting manner so as not to be lost nor destroyed at the hands of a rebellious and a sinful people.

As the drama of history unfolded another 700 years vanished, during which time the powers of hell were arrayed against the hosts of heaven over and over again. The hour had approached of which the prophets had written. Calvary was the arena where the two opposing forces of

the ages would demonstrate their power. Thank God, our Lord Jesus was the victor, and with the saints of the ages the believers can shout: "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Following the crucifixion and the resurrection of our Lord Jesus, the next 500 years were those in which the Satanic attack resembled the effort of an injured pugilist to remain on his feet. He used every conceivable method to regain his prestige. Progress was slow for the evil forces. By A.D. 590 the Pope had become the only strong ruler in all of Western Europe. Civil government had lost its authority with the people, and politically minded popes usurped that power. Through the efforts of the papal system the state and the church became united, and immediately paganism along with barbarism crept into the church, and the result was unadulterated heathenism.

By A.D. 1300 the Vatican had overthrown its only rival, the German, or Holy Roman, Empire. With this came the shameful decay of the clergy. The degradation of the clergy in the Roman Catholic Church became so corrupt during the fourteenth and fifteenth centuries that all of Europe became hateful toward them. A religious revolution was in the nucleus form.

Simultaneous with the religious revolt, the period was one in which great strides were being made in the scientific field. Geographical discoveries were made in the East and in the West. Columbus had discovered America!

While new lands were being discovered, the solar system was being unveiled through the research of Copernicus. This revolutionized the common ideas about the universe.

In the mechanical realm, great advances were being made. Among these perhaps the greatest was the invention of the printing press by John Gutenberg in 1450. The effective use of the printing press resulted in the dispersion of knowledge more rapidly than had theretofore been possible.

As the scientific arm of humanity was developing abnormally, the spiritual arm was deeply infected and festered. Then came the Reformation! The scientific achievements of the age implemented the Reformation. The art of printing was providential to the success of the Reformation, for printing became the mightiest lever whereby the truth was propagated.

In the year 1523, more than four-fifths of everything that was published was pro-Reformation, whereas only twenty books were published that were unquestionably Catholic.

Prior to this period books were large and costly, with a very limited distribution. Most everything was published in Latin. Bible were rare, and in most instances these were secured by chains lest they should be stolen from the libraries. The total number of prints five years before the Reformation amounted to only 527. Six years after the Reformation the number had risen to 3,113.

(Continued on page 383)



# MAN

By Homer A. Kent, Jr., Th.D.

Professor of New Testament and Greek  
Grace Theological Seminary

Man is the most significant creature in the universe. Though so small when compared to many other creative works as to cause the psalmist's exclamation: "What is man, that thou art mindful of him?" (Ps. 8:4); yet the marvel of man's creation rightly demands the conclusion that he is "fearfully and wonderfully made" (Ps. 139:14).

Mankind, endowed with the capacity for thought, has always pondered the problems of his origin, nature, and destiny. His art, literature, and religion reflect these basic interests. The Christian, however, has found in his Bible the authentic explanation of what man is, how he came to this position, and what his future holds. The Biblical view of man provides an explanation which accords with the facts of human experience, and avoids the extremes to which mere human philosophies always tend to go.

## Made in the Image of God

The Bible describes man as being created directly by God (Gen. 1: 26-27). The theory of evolution, which depicts man as merely the highest stage of animal development, conflicts with the Biblical account. And it should be added that the involvement of man from an animal ancestry has never been scientifically demonstrated—a situation which leaves the Genesis record unshaken.

Man by nature consists of body, soul, and spirit (Gen. 2:7; Mark 12:30; I Thess. 5:23). His spirit is his closest point of contact with God, for God himself is spirit (John 4:24). However, all elements of man's nature were created good, and Scripture opposes all forms of asceticism which minimize the worth or permanence of any part of man's being. In the resurrection to come, the body will be again joined to the soul and spirit so that man will once more be complete (I Cor. 15:35-58).

Man thus made is said to be in the "image of God" in that he re-

The Bible teaches **THE CREATION AND FALL OF MAN**: that he was the direct creation of God, spirit and soul and body, not in any sense the product of an animal ancestry, but made in the divine image (Gen. 1:26-28; 2:7, 18-24; Matt. 19:4; I Thess. 5:23); that by personal disobedience to the revealed will of God man became a sinful creature and the progenitor of a fallen race (Gen. 3:1-24; 5:3), who are universally sinful in both nature and practice (Eph. 2:3; Rom. 3:23; 5:12), alienated from the life and family of God (Eph. 4:18; John 8:42-44), under the righteous judgment and wrath of God (Rom. 3:19; 1:18), and have within themselves no possible means of recovery or salvation (Mark 7:21-23; Matt. 19:26; Rom. 7:18).

sembles his Creator in certain respects. He has personality, spirit, and a moral nature. This does not, of course, mean that men are "gods," or have a "spark of divinity" within them. But it does indicate the dignity and worth of every individual, no matter how degraded. The image may be horribly defaced but is never completely obliterated. Scripture names this fact as one reason for the heinousness of murder (Gen. 9:6).

## Fallen Into Sin

The Bible further explains that man, though created with a holy nature (Gen. 1:31), was also given the freedom to make moral choices. Through a deliberate act of disobedience, Adam violated the command of God after Eve had been deceived by the tempter, and brought upon mankind and the earth the curse of God (Gen. 3:1-24; I Tim. 2:14). By this act man became a sinful creature, death both spiritual (alienated from God, Gen. 3:8) and physical was introduced into the world, and these effects were passed on to all the race (Rom. 5:12-21; I Cor. 15:21-22). Consequently, every person is a sinner by nature, as well as by practice (Rom. 3:23; Eph. 2:3).

This does not mean that sinful men are not capable of performing good deeds toward one another. But such acts are reflections of man's original creation in the image of God, and in no way offset the fact of his sinful nature and habits which alienate him from God. The possession of conscience by all men will produce good deeds from time to time; and since sin tends to grow progressively worse, no one is as

evil as he may yet become (II Tim. 3:14). But all men, being sinners, are under the wrath of God which will eventually bring judgment and eternal punishment (Mark 9:43-48; Rom. 1:18; 3:19).

## Personally Incapable of Recovery

Man's condition as described in the Bible is beyond the possibility of recovery by his own efforts. His spiritual life is dead because of sin, and he has no means of reviving it (Eph. 2:2). No compounding of deeds of righteousness can undo the havoc that sin has already wrought upon the human soul and upon the righteous standard of God. Furthermore, God's standard of righteousness is absolute perfection, and by this measurement all human righteousness must appear as "filthy rags" (Isa. 64:6; Matt. 5:20). Thus the only hope for man is a new birth which will provide him with a new nature (John 3:3-5).

Man's need for a salvation which would meet the demands of God's justice, atone for man's guilt, and provide man with a new nature is the Biblical explanation of the Person and work of Jesus Christ. He did what men could not do, and God offers to apply His righteousness to our account (II Cor. 5:21). Man's only part is to accept this offer. Hence, if salvation is to come to man, it must be entirely the gift of Another. For all eternity the song of the redeemed shall ascribe the praise to Jesus Christ because to Him belongs all the credit and all the glory (Rev. 5:9). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).



Compiled by Roy H. Lowery

## News and Views

### INDIANA DISTRICT

The laymen of the Indiana District elected new officers at the March district meeting, which was held at the Community Grace Brethren Church in Warsaw, Ind. Robert Foltz, Winona Lake, was elected president; George Christie, Winona Lake, vice president; and Robert Schumacher, Elkhart, Ind., secretary-treasurer. New committees are at work planning and promoting the activities of the district. They include: Public relations and publicity, district program and projects, extension, Evangelism Sunday, boys' work, and a steering committee. Pastoral advisers have been named, and they are Rev. Richard P. De-Armye and Rev. Gene E. Witzky. Laymen's activities at the Indiana district conference included a special banquet.

A new laymen's group has been organized at Flora, Ind. Their first meeting was held May 12 with sixteen men from the local church and five visitors, including the national president, A. Rollin Sandy, and the district president, Bob Foltz, being present. John Murray is the president of the new Flora group.

"Today" is the title of the new monthly newsletter that will be sent to all of the Indiana district laymen. It will give news and information of interest to all active members.

A family picnic is planned for Saturday, July 11, with all the laymen and their families invited.

**Winona Lake, Ind.** (Winona Lake Brethren Church). Our laymen's group met with the South Bend group in an evening of fellowship and inspiration on Saturday, May 16. We enjoyed a devotional message, and a time of prayer, which was followed by refreshments and fellowship. On Tuesday, June 9, Dr. Austin Robbins, who is a dentist under appointment by the Foreign Missionary Society of the Brethren Church for service in Africa, spoke to us. A men's chorus has been organized and is under the direction of Donald Ogden.

### EAST DISTRICT

The East district laymen conducted their spring rally at the First Brethren Church of Johnstown, Pa. Pastor Charles Sumey was the guest speaker. The music was furnished by the men's chorus. The district took as a project the preparing of Kamp Keystone for the summer schedule. Richard Black is district president.

### SOUTHEAST DISTRICT

**Roanoke, Va.** The Ghent Brethren Church has held three services at the Little Church in Catawba Valley, and two services at the City Rescue Mission. They sponsor the local Sky Pilots for our boys, and planned and financed the erection of the all-purpose building. M. D. Updike is president.

**Buena Vista, Va.** Services were conducted during the last quarter at the Staunton Prison Camp and

at the Lexington (Va.) jail. There was one decision for Christ. Services were conducted by the laymen at the local Rest Home, and a Father and Son banquet was held. Ray Ward is local president.

**Covington, Va.** The local interest has increased, and of special blessing to the men was the conducting of our church service in March. Our men are supplying medicine to an invalid in our community.

**Radford, Va.** Our men observed laymen's day in March with one of our members delivering the message at the evening service. B. J. McCoy is president.

**Roanoke, Va.** The men at the Garden City church have been active, holding services at the Rocky Mount jail on the first and third Sundays of each month. They also hold services at the City Rescue Mission, the city jail, and at the Catawba Sanatorium. J. H. Wingfield is president.

**Roanoke, Va.** The Washington Heights Brethren Church laymen are busy too. Monthly meetings are conducted at the City Rescue Mission, and at the Juvenile Detention Home. They sponsor the local boys club. C. L. Young is president.

## Bible Study

"The Bodily Resurrection of the Unsaved"

None can escape the resurrection, and the unsaved will be punished in the body for the misdeeds done in the body (II Cor. 5:10). It is Christ who revealed that the "whole body" of the unsaved "should be cast into hell" (Matt. 5:29-30).

It is Christ who reveals the never-dying worm, the "unquenchable fire" for the resurrected bodies of the unredeemed (Mark 9:43-48). It was Christ who taught that hell is the place for bodies, as well as souls, of the unconverted (Matt. 10:28). He taught that even now the spirits in hell have all the senses of the body, such as the spirit of the rich man who sees, thirsts, is tormented in flames, hears, remembers, and speaks (Luke 16:19-31).

At the resurrection of the wicked, death and hell will deliver up the bodies and spirits for judgment (Rev. 20:12-15). With literal, physical bodies they will bow before Christ and confess Him with their tongues (Rom. 14:11; Phil. 2:10-11). Then soul and body will descend into hell where already two men, "the beast," which is the Antichrist, and "The false prophet" have already existed for a thousand years (Rev. 19:20; 20:5). All who will hear the solemn warnings of the Saviour and obey them will not have to hear His own personal condemnation: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).



# DEPARTURE

## CHAPTER 16

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert, our missionary in French Equatorial Africa. The first chapter was in the Feb. 14 issue, and is being run weekly chapter by chapter.

The stay at the Oumbras came to an end one beautiful day in September. In several hours would be the departure. Each one was busy, except John Paul who, having no responsibility, prowled around the house like a soul in pain. He was sad to leave these places which had become so dear to him.

Papa and Mama buckled their valises which were stuffed to the brim. It is the custom to introduce into these precious "receptacles" at least the double of what one can reasonably expect to pack in them! If it is necessary in order to make them listen to reason, one puts his two knees on the lid, and calls for reinforcements if these strong measures are not enough. Next they would load the car, and regain at a good speed the big route which led to Paris. John Paul contemplated from the top of a rock the scenery which had become so familiar to him. Everything spoke to him now. In the distance, to the left, was the mountain which had narrowly escaped swallowing him up. Opposite, was the hill like a staircase where the grapevines and olive trees grew. Below, lay the tiny stream which hid its crystal water under a light curtain of walnut trees. Down yonder lay the Olivettes. He thought of his friend Etienne who had come to say good-bye last evening. The children had promised to exchange letters; they had hugged each other as simply as two young brothers who were separating for a year. A hundred yards away was the Oumbras with its old round tower, its blue shutters, its large chimney from which the smoke was still ascending, its two 200-year-old plane trees. Each thing had its own language, each place and each object recalled a memory, and John Paul's heart was tight.

"We must leave all that!" he sighed.

The moment of separation had come. The car was now heavily loaded. Beside the swollen valises were multiple provisions: pots of meat pate, a wicker basket of golden grapes, vegetables, and what have you! So many witnesses of the generosity of these two country people.

"We have been happy here at the farm," declared Papa content.

"We shall come back again," proclaimed Mama.

"Yes, we shall come back," added the son approvingly. "We shall come back."

They shook hands warmly. Mama embraced Francine who wiped away several tears. Grandfather, greatly moved, leaned toward John Paul and kissed him affectionately on the forehead, while the young man touched by this gesture, cried in silence, his handkerchief to his eyes.

"Until we meet again!" was the cry of each one.

Several instants later, the car snorted several times; then took off before the moist eyes of the two country people. Mama and John Paul put out their arms and waved their hankies.

Because of the bad condition of the road and of the steep decline, the auto advanced slowly—one might say prudently—and sank into the valley. As on the first day, the old man followed it a long time with

his eyes, while in his heart he sent up a prayer to God that He might safeguard the "departure and the arrival" of the travelers.

In the car, John Paul regarded once more the country he was leaving. The farm with its pointed tower which pierced the blue sky was now some distance away. Down lower the Olivettes, too, were lost in the distance.

The car now rolled along on the national highway and increased in speed. For hours, long ones for John Paul who had to stay quiet without moving, the auto burned up the long endless ribbon of pavement. To the right and to the left, villages, trees, mountains, people, and things participated in two gigantic reels.

John Paul no longer looked; his eyes were too tired to see the scenery glide past. He thought of Grandfather, and of the nice things he had said. He called back to mind those terrible hours lived under ground. He saw again Francine distributing grain to the hungry chickens. His heart remained attached to that small corner of the soil which he would not soon forget.

"I would like to pass my life up there," he said without reflecting on the rugged existence of the country people, an existence which might have caused him to change his mind if he should taste it to the end.

(To be continued)

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## DROWN THE PRINTERS AND BURN THEIR BOOKS

(Continued from page 380)

While printing gave impetus to the Reformation, it is also true that the Reformation gave to printing what it needed. While both of these were advancing, there was gradually developing a system of censorship, which, Satanically inspired, would have choked the efforts of the Reformation. Not only were books censored, but publishing houses were brought under this domination. To

impress upon the people the "authority" of the church and the state, so-called obnoxious books, which included religious ones, were burned in the public squares. An example of this type of practice is King Ferdinand of Austria, who on July 24, 1528, ordered that "all printers and sellers of sectarian books should be drowned, and their books burned."

(Continued in next issue)

# BENJAMIN FRANKLIN HAD A



# DEADLINE

**FRANKLIN** was a printer. Every printer is well acquainted with the ever-present monster—"Deadline." A printer faces "Deadline" daily. A "Deadline" is that day or hour when copy must be ready for the editor; when copy must be ready for the linotypist; when type must be ready for the press; and when the presswork must be completed. "Deadline" is a printer's frustration. Deadlines are rigid, and naught but ignorant complacency and neglect can break that rigidity. The result is confusion.

**THE MISSIONARY HERALD** has a "deadline." God has committed to us the task of publishing the Gospel by means of paper and ink, and by the grace of God we must meet our "deadline."

**YOU TOO** have a "deadline." We thank God for all of you across the nation who are convinced that the printed page is a most effective means for the spreading of the Gospel, and have faithfully supported our missionary work with your prayers and gifts. You are a part of our organization, and without you, your prayers, and your gifts, we could not meet our "deadline."

## Give Through Your Church to the Support of Publications

THE BRETHREN MISSIONARY HERALD

WINONA LAKE, INDIANA



ME MISSION ISSUE

JUNE 20, 1959

BRETHREN

# Missionary Herald



*Berrien Springs Lays Cornerstone*

# EDITORIALS

By L. L. Grubb

## Printing the Gospel

The printed page is the most powerful weapon of propaganda in the world. From the time the first printing press came into existence this tool has been used to sway men and change the course of nations.

In the day of our Lord His precious Word was written by faithful apostles on parchments of skin and fiber. Today with printing processes now available, we have beautifully and strongly bound Bibles with legible print for all who desire them. Books, tracts, magazines, carry the Gospel across America and around the world in thousands of different languages. Where there are no preachers or missionaries the **printed page** becomes God's missionary to many.

Our own Brethren Missionary Herald is such a Christian publication. It is now going around the world in English, and we hope will some day be translated into other languages. It is an exceptionally fine paper and has been recognized as such by the Evangelical Press Association.

However, much additional Brethren literature is needed to assist in church extension, evangelizing at home and abroad, and in making the doctrinal position of the church known. For this purpose in a special way the Herald Company needs a generous offering. June and July are the months when funds are gathered for this worthy purpose. We trust that Brethren people will generously support this offering which means extending the testimony of The Brethren Church.

## Unity—the Basis for Christian Progress

The disunity of the evangelical church in America has greatly limited its testimony. Denominational splits, schisms, divisions of all types, large and small have decimated the over-all influence of the church and given way to the forces of Satan. It seems that the seeds of unrest and division are found wherever Christians are found—whether on a denominational level or a local church level. This has been the history of the church.

But, it was not so at the beginning of the church of Jesus Christ. In Acts 4:32 the record says: "And the multitude of them that believed were of one heart and of one soul." The conditions and circumstances in the lives of believers in this chapter supremely emphasize the **Christian unity** which existed among them. It was as if **one heart** beat for the whole multitude, and as if their affections issued from **one soul**. They were completely controlled by the Holy Spirit of God.

The result was a sweeping spiritual victory in the salvation of precious souls. Money was also given in such amounts that there were none who lacked.

All of this, the unity, the work of the Holy Spirit, the results in glory to God, and blessings to His children were based on their acceptance of and obedience to

the Word of God. They accepted and followed the revelation they had at that time, and God was literally forced to bless them.

Our Lord has never changed this pattern. It is still true that obedience is better than sacrifice. Our blessing, the growth of our church, the salvation of souls, the amount of money available for missions, church extension, and others are still contingent upon our obedience to God's revelation. To this practice of obedience we were elected and sanctified (I Pet. 1:2).

Where there is this implicit obedience to the Word of God by His people, there is logically this unity. This is a glorious circle of reality in spiritual progress. Obedience to the Word equals Christian unity equals spiritual victories equals glory to God equals abundant blessings upon His people, and so on.

The successes we have had as a National Fellowship of Brethren Churches in the last twenty years have been measured by the degree of unity among us. Not only do we agree on what are called "cardinal" doctrines of the Christian Faith, but we agree on the three-fold communion service, trine immersion, the prophetic plan of God, and so forth. The larger our area of **agreement** and oneness of emphasis, the stronger **our unity** will be. The Brethren Church exists as such today because of our agreements. Otherwise we would be assimilated among Baptists, Lutherans, Methodists, and others. It is also true that if our area of agreement begins to diminish, in the proportion that it does diminish, our unity will likewise **diminish**, and so will **our effective service** for Christ as a group diminish.

The work of home missions, foreign missions, Grace Seminary, the Brethren Missionary Herald Company, and all other agencies of the church which have been built up to the present stature because of our unity, these will suffer severely, perhaps disastrously if we lose this unity to any degree.

The unity of the NFBC is not based on tradition, but on the Word of God. Therefore it is worth preserving for the glory of Christ.

## World Youth Festival

We are constantly amazed at the astuteness and cleverness of the Communists. The World Youth Festival which is to be held in Vienna this year is a case in point.

It is a Communist demonstration. More than 17,000 young people will attend, mostly from undeveloped and uncommitted countries. About 3,700 of these will come from Asia and Africa. Much attention is being given to the Latin American countries. Very few will attend from the Communist bloc of satellites.

Of course, during the festival program which will go

(Continued on page 392)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Rev. and Mrs. Gilbert Hawkins

# Berrien Springs Lays Cornerstone

By Rev. Gilbert Hawkins

In the Gospel of Luke, chapter 2:27-28, we read these words of Simeon, the great servant of God: "And he came by the Spirit into the temple . . . and blessed God." This short portion of the Word of God expressed the joy of the heart of one who loved the Lord, and had prayed, and patiently waited for the fulfillment of that for which he had prayed.

In a much different way, and yet in some ways the same kind of joy filled the hearts of many of the saints of Berrien Springs, Mich., on Sunday afternoon, May 10. There were many tears of joy shed as we saw the final stone laid in the building which we know God in grace has given us. There are times in the Christian life when words fail to express the feelings of the heart. This was one of those times. The building was started just seven months before the cornerstone was laid. Much prayer, planning, and research went ahead of the drawing of the plans. The Lord led in too many ways for me to enumerate. His leading was definite and unmistakable. Here is one example that is refreshing and encouraging:

The ground on which the building stands could not be bought for love nor money, as the saying goes. Two other religious groups had tried to purchase it, and the man who owned the ground, belonged to one of them himself. He refused to sell the ground to anyone. After looking at all other available sites, we felt that this was where the Lord would have

us to build. Dr. L. L. Grubb came up, and together we started to pray (The Brethren Home Missions Council and church) that the Lord would soften the heart of this man and make it possible for us to purchase this land. In answer to prayer, we purchased the land about six months later. We still did not have enough frontage for the type of building that we wanted to erect. The land next to us had just recently changed hands, and we approached the new owner about selling us a portion of his land.

He agreed to sell only if we would take all but where his house stood. After looking at the land we found it was exactly what we wanted and needed, so we purchased it at a very reasonable figure.

In a short time the owner sold the remainder of the property. We are sure that the Lord had this man to purchase the land just so we could acquire the needed property. The former owner would not sell to us, and it is doubtful that the present owner would. This is just one of the many instances for which we praise the Lord.

It was just seven months to the day from the time that we broke ground until we laid the final stone in the building. On this stone is a message that will be a testimony to all who pass by: "Redeemed by the precious blood of our Lord Jesus Christ," taken from I Peter 1:18-19.

The actual construction of the building itself went unusually smooth

in spite of an extremely cold and snowy winter. The relations between pastor, builders, congregation, local bank, Home Missions Council, and Investment Foundation were always good, another thing for which to praise the Lord. When these many individuals and concerns are involved, it is easy for misunderstandings to arise. As I write this article, I again have tears of joy as I recall the goodness of the Lord and see what He has done. "The Lord hath done great things for us; whereof we are glad."

On the actual day of the cornerstone laying service we had sunshine and nice weather, which we had not been having previous to that day. Just another token of His grace. There were representatives from the Alto Brethren Church, the Lake Odessa Brethren Church, and some independent Bible-believing churches in the county with whom we have fellowship in the Gospel of Christ.

Brother Earl Funderburg from the New Troy Brethren Church, as well as members of the church, were there to rejoice with us. The New Troy church has been a great source of help to the Berrien Springs church, especially in the earlier days, and even to the present hour. Brother Funderburg brought a challenging message from the words of Peter that are engraved on the cornerstone of the building. He spoke of **redemption**, the blood, why it is **precious**, and of **Christ**

(Continued on page 390)

# Cornerstone Laid at Berrien Springs



The Berrien Springs Cornerstone.



Berrien Springs Building Committee. Left to right: Frank Crawford, Cecil Strong, A. J. Merrill, Dealtan Personette, Gilbert Hawkins, and DeLancy McConnell.



Pastor Hawkins and the cornerstone location.



Building committee members, Hawkins, Crawford, Merrill, Strong, and Personette help place cornerstone.



# *Starting Life With a BIF Account!*

On May 3, Bible School Baby Sunday was observed in the Grace Brethren Church, Cedar Rapids, Iowa. All babies under one year were honored. Mothers were given cor-sages and the babies were each given a savings account in the Brethren Investment Foundation of \$1.



The babies honored and their mothers

Money invested in these accounts will not only be available for the schooling of the children, and for other needs in the years to come, but it will also help in the Lord's work.

How about your church following the example of the Cedar Rapids Church and adopting some plan to help the Foundation raise funds for its work?

The opportunities for building new churches are many and the need for funds is great. A savings of \$1 each week by every Brethren family would build a new church each month. Think of what could be done with the help of everyone!

Savings from \$1 to \$499 pay 3 percent interest. Investments of \$500 and up pay 5 percent interest. Remember, it is so easy to invest in the Foundation.

*For further information about savings, investments,  
annuities, estates, gifts, and bequests write to:*

## **BRETHREN INVESTMENT FOUNDATION**

Box 587

Winona Lake, Ind.



Taos Youth Building

## Taos Lays Foundation

The foundation for the new Taos youth building has been completed, and walls are starting to go up. The work began about May 1, and concrete blocks were ordered just in time to save a twenty percent increase in cost. Rev. Sam I. Horney, the mission superintendent, is di-

recting the building and using unemployed local men.

The youth building is a three-year National WMC project and is urgently needed for the work. It will be 30' x 70' in size and located near the present mission home, church, and guesthouse.

### DEDICATED

The new Suburban Brethren Church, Hatboro, Pa., was dedicated on Sunday, June 14, 1959. Rev. Lester E. Pifer was the dedicatory speaker. A week of special meetings followed the dedication. Watch for your July Missionary Herald Home Mission issue, which will contain the complete details.

### BERRIEN SPRINGS LAYS CORNERSTONE

(Continued from page 387)

who gave His blood. This is a message that I trust this church will never forget and will always live up to by His grace.

Brethren, pray for us that we will not forget that we are a redeemed people, set apart from the world and from sin, set apart to serve Him and to win this generation to Him. As the building nears completion and dedication, we need your prayers. Pray that we will not become worshipers of a nice building, but that the building will be only a place of worship and a tool in the hands of consecrated saints to win the lost to our Lord Jesus Christ. Since the day when the stone was laid we have had four come to Christ, for which we praise the Lord.

## MINUTE-MAN MEMO

Have you forgotten something Minute-Men? We are wondering what happened to those letters that you recently received for help at Trotwood, Ohio. The minutes seem to be turning to months. This seems to be a reverse of the jet age in which we live. Actually, the minutes should be turning to moments.

A number of minute-man letters have been returned, and it is encouraging to read notes like these: "I've been a minute-man since its beginning and don't want to miss an opportunity to give my widow's mite." "I believe the Lord's coming is near, and I want to help buy up the opportunity at Trotwood." "Praise the Lord for this opportunity to send forth His precious Word." "May the Spirit move many to respond for the Trotwood work." "I am happy to do my bit for Trotwood, and may the Lord bless it and other fields where the minute-men have had a part in helping their fellow Christians." All of these letters contained gifts, but whether you send a note, a gift, or both, we are glad to get your letter.

The work at Trotwood continues to move ahead. A new Sunday-school record has been set since you received the minute-man letter. A visitation program is underway. The foreign-mission offering stood at \$370 the first of May with one more month in the period. The group is looking for a church location. They are now meeting in a high school building.

According to the **Dayton Daily News**, Trotwood is at the top of the fastest growing villages in Ohio. This should stir us minute-men to the need of living up to all the name implies, and should cause us to make an effort to return those envelopes at the fastest possible rate. **Did you return yours?**



# ISRAEL CALLS!

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long?" (Isa. 6:9-11.)

Many times as I minister here in the Fairfax district of Los Angeles, I'm forced to ask the question, "Lord, how long?" Always this question comes to mind when dealing with a person who is, and has been, particularly stubborn to the pleading of the Holy Spirit. The picture accompanying this article tells such a story about one Jewess in particular whom Mrs. Button and I have been dealing with for eight years. True, the picture only shows me picking up a piece of discarded paper, but in the discarding of this piece of paper lies the story of a rebellion against God. This discarded paper tells, in a small way, the utter disregard this Jewess has for God's message of salvation in His blessed Son, Jesus, the Messiah!

This year, for the Wednesday evening Bible class, I have prepared mimeographed copies of the message outline together with the references for the Scripture I used. A copy is presented to each member of the class after the message has been given with the hope it will cause the person in the privacy of his home to search the Scripture to see if the things he has heard are true. At the same time there is always given a pertinent tract. Most of the people take this material with them, and then give evidence of reading it by the questions they ask at a later time. Once in a while one or another will forget to take the material. But Mrs. I—, the Jewess to whom I have referred, **never** has taken home an outline or any other piece of literature referring to Jesus the Messiah during the entire time I have been dealing with her.



## *Lord, How Long?*

By Bruce L. Button

Each Wednesday evening, after I have transported the last auto load of Jewish people to their homes, I return to the Mission and step into the meeting room. I always have the expectation that this will be the evening when she has taken her copies of the literature with her. But there on the floor, somewhere near the chair she has occupied for the evening, will be the literature I gave to her.

There could be some excuse for this woman if she was one who did not attend regularly. But each week she is there, apparently listening to the message, and actively taking part in the fellowship of the meeting. However, her participation comes to an end when I, or any of the others on the mission staff, try to make a personal application of the Gospel to her own need. And as we talk to her, we find that she has not been listening at all to what has been said. Her listening attitude was just a sham!

Then again, this woman has been attending mission meetings for the past forty-five years! According to the testimony of those who have dealt with her during this time (and

according to my own findings), the only effect this association has had on her is to harden her heart, deaden her hearing, and blind her eyes. She has reached such a state at the present time that it hardly seems possible for anything to soften her to a point where the Word of God can take effect.

It is not as if she has opposition at home. Her husband has been an active believer for over fifty years. He has tried time and again to reach her with the message that was effective in his case, but to no avail. Recently, in a broken voice, he said to me: "Brother Button, I do not believe she will ever come to our Lord. How could she when she calls me 'Corrupt Christian,' and makes fun of Jesus. I have given up hope!"

If you were to ask me today to classify the time I have used in witnessing to and helping Mrs. I—, I would answer, "Waste!" But even though this woman has never responded to the preaching of the Gospel in the Mission, and even though she will not consider the Scriptures in her own home, nevertheless, my mind travels back to one particular time when, while listening to Evangelist R. Paul Miller, she became a broken, weeping woman. While she did not respond to the invitation at that time, and while she seemed harder than ever as we took her home that night, still I'm sure the God of heaven **can** reach this poor, lost soul. And in the final analysis that is the reason I ask the question, "Lord, how long?" How long until I once again see the power of God to convict, operate in her case to the end that she, too, will confess Jesus as her Lord to the glory of God, the Father.

Now you may have a part in her conversion by remembering her spiritual need each day in prayer. Her name? Just call her Mrs. I—; the Lord will know who is meant. When we see the answer to your prayers, we'll tell you her name. The Lord bless you all as you help in this matter.



**San Bernardino, Calif.** (Lyle W. Marvin, Pastor)—

The Lord willing, we plan to hold our first services in the new church next Sunday (June 7, 1959). A Crusade for Christ meeting will follow with Evangelist Dean Fetterhoff bringing the message each night. Already on May 24 there were three first-time decisions, one re-dedication, and two for church membership. The following Sunday, May 31, four more decisions for church membership were made, adding two new families to the church.

**Parkersburg, W. Va.** Richard Placeway, Pastor)—

The men especially have been a thrill to my heart. We have held two men's meetings recently with about fifteen present. The men have been coming to our work night faithfully, and we are finishing up a number of odd jobs around the church. Two weeks ago we started a contest in the Sunday school, and we are seeing an increased attendance and new contacts. The May average was 167 or an 83.5 percent increase in the National Sunday School contest. There have been decisions for Christ and a fine spirit prevailing. We are planning for a Vacation Bible School of over 200 this year.

**Seattle, Wash.** (Thomas Hammers, Pastor)—

Last Sunday night our young people put on a topnotch program for Youth Sunday, and it received a

good response from our people. Tonight (May 22) we will be having a special "Talent Night" to bring out some of the hidden talents in our group. It looks like the response will be good. A number of projects around the church have been completed, and soon we expect to begin some landscaping. The third anniversary of the dedication of the new building will be held Sunday, June 21.

**Virginia Beach, Va.** (Harold Arrington, Pastor)—

Mr. Bert Jordan of the Brethren Construction Company crew in California joined unit two in Virginia Beach on May 1, 1959. The California crew has temporarily ceased operations and a vacancy was created on crew number 2 by the resignation of Mr. Vernon Latham. Mr. Jordan with his family stopped over at Winona Lake, Ind., for a few days on the cross-country trip, visiting their daughter and family.

**Winona Lake, Ind.** (Frank J. Poland)—

Dr. L. L. Grubb, The Brethren Home Missions Council secretary, was named chairman of the Evangelism and Church Extension Commission of the National Association of Evangelicals at its recent Los Angeles Convention. The announcement was made by the NAE executive director, Dr. George L. Ford.

**Cuba, N. Mex.** (Evan M. Adams, superintendent)—

The Brethren Navajo Mission Boarding School has ended, but the summer program is in full swing. The Navajo Reading School was held from June 1-14 with Evan Adams, Lee Trujillo, Roger Deal, and Angie Garber, teaching. A children's camp program gets underway July 1 and extends to August 1. Soon after August 1 those attending the national conference will leave for Winona Lake, Ind. During the summer a number of the staff will take vacations, but the building and maintenance work will continue. There is no lull in the work here at the mission. Continue to pray for our Brother Howard Vulgamore.

**Winona, Minn.** (Glen Welborn, Pastor)—

Sunday there were twenty-six in Sunday school and church. In the afternoon we baptized three boys. We held a communion service in the evening for twenty-one people. We have a number of prospects, and we are anxious to see a building underway.

**Los Angeles, Calif.** (Bruce L. Button, Missionary)—

Just a line to let you know we still have need of your help in prayer. Recently we were thrust into a ministry by one of the women who attends our Wednesday evening class. She had witnessed to a blind man on the street, and he in a measure responded to the Gospel. He was at the Mission the following Wednesday, and a week later brought two blind Jewesses with him. The third week the three were present bringing two more blind people with them. They have asked for a time of meeting here at the Mission other than the regular group meetings. We feel this is another opportunity, and we need the Lord's guidance in it.

## EDITORIALS

(Continued from page 386)

all out to impress the young people, they will be fed the poison of communism in such doses that it will be easily digestible. They will return to their own countries sold on the doctrines of Lenin and will sow the seeds for a cold Communist coup later.

We are paying too little attention to the progress of this movement. Remember, the Gospel is the only real answer to communism.





Robert E. Foltz

## Architect Resigns

Mr. Robert E. Foltz, architect and engineer, resigned from The Brethren Home Missions Council staff effective June 15, 1959. Mr. Foltz came to the Council two and one-half years ago from the Melrose Gardens Grace Brethren Church, Harrisburg, Pa. He was used of the Lord in setting up the Architectural Department and drew plans for a number of home-mission churches.

Mr. Foltz will be associated with Church Enterprises, South Bend, Ind., and will be moving to that city. His ministry will continue in the church architectural and engineering field.

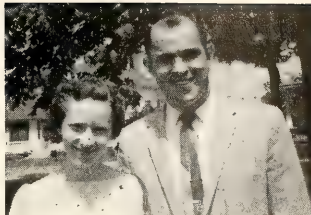
It is the plan of The Brethren Home Missions Council to continue an architectural service for our Brethren churches.

## HELP WANTED!

The Brethren Navajo Mission could use men to assist in the finishing of the building program there, and if you can give a few days or a week's time anytime during the summer, please contact Brother Evan Adams at the Mission.

If you are on a vacation, then you might like to visit the Spanish-American work at Taos, N. Mex. They are also in a building program, as you have read elsewhere, and Brother Sam Horney could use some manpower. Every hour you give will help get the job done and help reduce the cost. Your help is needed, wanted, and will be rewarding.

## Johnson City Calls Grace Graduate



Mr. and Mrs. Charles Martin

Mr. Charles Martin, a 1959 Grace Seminary graduate, has accepted a call to the Grace Brethren Church, Johnson City, Tenn. Mr. Martin will be devoting only part time to the work for the month of July and the first part of August. He will be moving to the field and starting a full-time ministry about September 1, 1959.

Rev. Wilton Wood, Child Evangelism director, Johnson City, has been filling in during the interim period. The attendances have been

above average with a notable increase in the midweek prayer service.

Brother Martin comes from the First Brethren Church, Covington, Va., and Mrs. Martin, the former Myra Joy Conner, from Roanoke, Va.

Plans have been drawn for the enlargement of the present building to accommodate a larger Sunday school. The building program will get underway after the new pastor arrives on the field.

## Pray for Your Home Missionaries



## Use Your Prayer and Promise Box

# NEWS

Compiled by the editor

**DAYTON, OHIO.** Robert Messner, a 1959 graduate from Grace Seminary with a master's degree in religious education, has been called to be the assistant to the pastor of the North Riverdale Brethren Church. As the assistant to Pastor Russell Ward, Mr. Messner will have charge of youth activities, Christian education, and the church music.

**DENVER, COLO.** Robert Hurley, a member of the North Long Beach Brethren Church, graduated with the first class from the new Air Force Academy, located near Lowry Air Force Base.

**INGLEWOOD, CALIF.** Nearly \$12,000 has been raised by the First Brethren Church for the new addition to the building. When \$15,000 has been contributed, actual construction will begin. Dr. Glenn O'Neal is pastor.

**LONG BEACH, CALIF.** Dr. C. W. Mayes, pastor of the First Brethren Church, has been elected moderator of the California District Conference of Brethren Churches.

**SAN BERNARDINO, CALIF.** The first service in the new edifice of the Grace Brethren Church was held on June 7, with Evangelist Dean Fetterhoff beginning a series of meetings. Lyle W. Marvin is pastor.

**\*GARDENA, CALIF.** The film department of the Bible Institute of Los Angeles, known as Missionary Enterprises, introduced their latest film productions on May 25. A premier showing of the film, "The Withered Reed," with the narration by Dr. Paul R. Bauman, and also the film, "Teleo," with Dr. Jack McArthur as narrator was shown to some 50 pastors and their wives of the Los Angeles area. Among the Brethren present were Dr. and Mrs. Charles Mayes, Dr. and Mrs. George Peck, and Rev. and Mrs. Donald Locke.

(See page 327 of May 23 issue of the Missionary Herald)

**WINONA, MINN.** Glen Welborn, pastor of the Grace Brethren Church here, appeared twice on the La Crosse (Wis.) TV station. A

panel of three ministers appeared with him on Apr. 19 and May 24. Subjects discussed by the panel were the Trinity, and the second coming of Christ.

**CHESTER SPRINGS, PA.** The Northern Atlantic youth camp will be held here at Camp Conquest for the juniors (July 18-25), and the seniors (July 25-Aug. 1).

**PHILADELPHIA, PA.** Robert Kern has accepted the call to become the pastor of the Third Brethren Church. Mr. Kern graduated this year from Wheaton College with the bachelor of divinity degree, and is a member of the First Brethren Church of Winchester, Va.

**WINONA LAKE, IND.** Marilyn Yvonne was born to Rev. and Mrs. Richard Messner on May 20. Marilyn is holding nightly "cheering sessions" for her father who is athletic coach at Grace College.

**SUNNYSIDE, WASH.** "Open House" will be held in honor of Rev. and Mrs. Don Bishop on June 21, at 2:30 p. m. at 309 W. Grandview Ave., Sunnyside. Mr. and Mrs. Bishop arrived from Argentina at the Seattle (Wash.) airport on May 31.

**BARBEE LAKES, IND.** Edward Messenger, 1959 honor graduate of Grace College, has been called to be the pastor of the Barbee Brethren Church, succeeding Albert Hutton, who recently resigned.

**SPECIAL.** The following Bible conferences are announced for Brethren living in the eastern part of the United States: Hawthorne, N.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Donald F. Locke  
2100 W. Century Blvd.  
Los Angeles, Calif.

J., Hawthorne Pavilion (July 20-26), Dr. Paul Bauman, speaker. Red Rock, Pa., North Mountain Bible Conference (July 27-Aug. 2), Dr. A. J. McClain and Dr. P. R. Bauman, speakers. Montrose, Pa., Montrose Bible Conference (Aug. 3-9), Dr. P. R. Bauman, speaker.

**HATBORO, PA.** The Suburban Brethren Church will dedicate their building on June 14 at 3:00 p.m. Rev. Lester Pifer will be the guest speaker. Lester Smitley is pastor.

**SPECIAL.** According to Dr. Homer A. Kent, chairman, those desiring time on the agenda of the National Ministerium to be held at Winona Lake in August, should contact Wesley Haller, secretary of the Ministerium. Address, Box 43, Middlebranch, Ohio.

**PHILADELPHIA, PA.** Rev. Robert Crees will conclude his ministry at the Third Brethren Church on June 21.



**COMPTON, CALIF.** Pictured above is the new church bus that was dedicated on Apr. 19, and will serve the First Brethren Church in its Sunday-school ministry and youth activities. At the center of the pic-

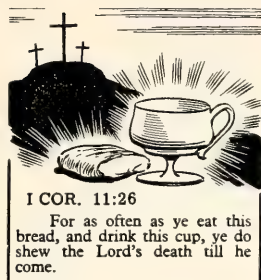
ture is Mr. Alfred Webb (left), moderator of the church, presenting the keys to Mr. Willard Aurand, a member of the board of trustees. Bill Smith is pastor.



# BORN AT A LOVE FEAST

On October 31, 1517, Martin Luther affixed to the door of the castle-church at Wittenburg, the Ninety-five Theses. Immediately those who were sympathetic to the theological position of Luther had these Theses translated and printed, and in a few weeks this material was being distributed through Germany and Europe. The books of Luther were being circulated in Hungary, Poland, England, Scotland, France, the Netherlands, Scandinavia, and even in Spain and Italy. Luther had defied the Pope, the Roman Catholic Church, and all papal authority. Although efforts were made to nullify the writings of Luther, they nevertheless struck such a blow at Catholicism that by 1560 she had reached one of the lowest points in her history. The effect was temporary. About 1566 the Roman Catholic Church took the offensive under Pius V. With the help of Philip II of Spain, a great fleet called the Spanish Armada attacked England. The Armada was defeated, but again there was the evidence of the two opposing forces of the ages being in combat against each other.

Religious freedom had been sought in Europe for many years; therefore as soon as the yoke of Roman Catholicism was broken, innumerable religious groups sprung up all over the continent. With the new-found religious freedom there came a religious intolerance. One religious group was hostile against another. In 1618 these religious groups became involved in open battle, and we had what is called in history the Thirty Years War. This conflict ended in 1648 with the Treaty of Westphalia, which was supposed to grant religious liberty. Actually the treaty fostered persecution, for by the treaty the Catholic, Lutheran, and Reformed churches were bound together in what was actually a new persecuting force. The only prince in all the provinces who



By Arnold R. Kriegbaum

refused the terms of the treaty was Prince Henry of Wittgenstein. He determined that rather than grant religious freedom to only the three major denominations, he would grant equal rights to all groups large or small. As a result, the refugees from the other provinces who were convinced that the Lutheran and Reformed churches had not gone far enough in the attempt to restore the faith, "sought asylum" in the vicinity of Schwarzenau, Germany. This was the manner in which Schwarzenau became the birthplace of the Tunker movement, out of which has come The Brethren Church. Prince Henry's popularity increased, and naturally, the other princes became very jealous. The outcome was that additional persecution was brought against these smaller religious groups. When Prince Henry died, the religious freedom that had been known in Schwarzenau waned, and again persecution was rampant. It was this persecution that started the exodus from the Old World to the New World, where religious liberty was guaranteed.

The first Brethren arrived in Philadelphia in 1719. About six years after the first wave of immigrants reached America, there came the second wave. In this group arriving in 1724 was one Christopher

Sower, whose name was to become almost legendary with Colonial America. When Sower reached America, he went to Germantown, Pa., but was constrained to move on to Lancaster County. Because of some sad experiences in his life he returned to Germantown in 1731. There he purchased six acres of ground on which he built a large two-story house which was destined to become the very center of Brethrenism in Colonial America. From 1731 to 1758 this house was not only the place where the religious services were held, but it became the focal point of the Brethren movement. This house not only played a part in the religious life of the colonies, but in the secular life also. By 1749 the address 4645 Germantown Avenue was known from New York to Georgia as a result of printed material that was sent out from that place.

In 1738 the Brethren assembled for a communion service. Those godly folk were pioneers in more ways than one. It is true that they faced the peril of the deep to cross an ocean; but they were now faced with the peril of lost souls. At that communion service, the Holy Spirit laid upon the hearts of the Brethren assembled the need to carry the message of salvation to other pioneers in the New World. In holy reverence they sought the mind of Christ as to how best they could evangelize America. While the people prayed, God was answering their prayers. At that table was Christopher Sower. Like all the others at that table, Sower was praying that he might be used of God in this work of evangelization. No sooner had Sower surrendered his life to the will of God, than God laid it upon the heart of Sower to do the job with that which was in his hand—the ability to print. It was **at a love feast** of the Brethren that German printing in America was **born**.

(Continued in next issue)

# SALVATION

## *By Grace Through Faith*

BY J. D. HUMBERD

*Professor, Grace College*

On the cornerstone of the Grace Seminary building are inscribed these words: "To our Lord Jesus Christ, in whom we have redemption through his blood according to the riches of his grace" (Eph. 1:7). The name of the seminary itself is a constant reminder of the grace of God in bringing salvation to man.

"By grace are ye saved through faith." In this one sentence are gathered three of the greatest doctrines of Christianity. Salvation is the central theme of the Bible. Within its scope are all of the redemptive acts and processes of God for man. Here are such doctrines as justification, sanctification, security, and glorification. The Christian theologian carefully examines each glorious detail which God has revealed in His Word, and finds the complete and perfect plan of God for the salvation of man. This doctrine stands in vital contrast to the pagan spirit of modern "liberal" religious thought which would deny the finished work of Christ on Calvary. Such thinking seeks to substitute a false reliance upon character building for God's gift of salvation. Man is to complete his own salvation through the performance of good works.

Not all who have heard of the good news of salvation inquire deeply into the technical study of its many aspects. Yet as one does not need to be a diamond expert to enjoy the beauty of precious stones in his possession, so one need not understand all deep theological controversies to accept and enjoy salvation. Through personal faith in the Lord Jesus Christ, all true believers enjoy "all spiritual blessings in heavenly places." The blessings which accompany salvation are not earthly but heavenly, they are not natural but spiritual.

### **The Free Gift of God**

Salvation is the free gift of God. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). It is impossible for a finite being to pay an infinite debt. Either salvation is a free gift of God, or it is completely impossible for man to obtain eternal life at all. In mathematics the process of division may be considered as the operation in which one removes a quantity a number of times. For example, ten divided by two can be illustrated by removing two blocks from a group of ten blocks by taking five trips. But division by zero is not defined. It is nonsense to ask how long it would take to remove ten blocks by removing zero of them in each trip. So in the spiritual realm, man's efforts to remove his guilt before God is not even a sensible thought. Man's righteousnesses are as filthy rags and worth nothing. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

Only God, through His foreknowledge, realizing the tremendous cost of salvation, could work out a plan for man's redemption. There must be an infinite payment to satisfy the infinite and just requirements of an infinite God. And the answer is clear. God himself must meet the penalty for sinful man, for only God is infinite.

"No man has seen God at any

time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). And so it was that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This is God's plan of salvation, and there is no possible salvation apart from Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Sin pays wages. "The wages of sin is death." But salvation cannot be earned as wages. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Man ever imagines that there is something he can do to merit or secure in part, or in whole, this gift of salvation. If it were possible for man by some combination of law, merit, and works to obtain eternal life, salvation would no longer be by grace. Everyone would need to be born with the natural ability to live a life good enough to satisfy God's holy and just demands. Salvation offered to "whosoever can" would have no takers. Salvation offered to "whosoever will" excludes no one who will receive it as a free gift of God by personal faith in the Lord Jesus Christ.

### **Assurance**

One needs only to examine his own life honestly, and he will conclude that if his salvation depended upon his living a sinless life, he would be without hope. But many who believe in salvation by simple faith, do not trust God for eternal life. It is no more possible for man by his own power to "keep saved" than it is to become saved. The Bible teaches salvation by grace through faith, and this salvation carries with it the divine guarantee that we have passed from death to life. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10:27-28).

*The Bible teaches SALVATION BY GRACE THROUGH FAITH: that salvation is the free gift of God (Rom. 3:24; 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Titus 3:5; Rom. 4:4-5; 11:16), but received only by personal faith in the Lord Jesus Christ (John 3:16; 6:28-29; Acts 16:30-31; Eph. 2:8-9), in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish (1 John 5:13; Rom. 3:22; Gal. 3:26; John 5:24; Eph. 1:3; II Pet. 1:3; John 10:27-30); that this salvation includes the whole man, spirit and soul and body (I Thess. 5:23-24); and apart from Christ there is no possible salvation (John 14:6; Acts 4:12).*



# TERRIBLE NEWS

## CHAPTER 17

THE MAN IN THE TOWER, originally written in French by Andre Adoul, has been translated into English by Miss Mary Emmert, our missionary in French Equatorial Africa. The first chapter was in the Feb. 14 issue, and has run weekly chapter by chapter.

It was now October with its drizzle and its gray sky. John Paul came home from school striding rapidly through the busy streets which he knew so well. People passed, always in a hurry, with a sad air. The young schoolboy felt himself alone in the middle of this clatter, so his thoughts often took wing toward the Oumbras which he had not forgotten, and whose quiet he missed.

There he was now before his home. Mechanically, he passed through the front door, climbed the little spiral staircase which was hard to ascend; then arrived at the third floor where he lived. Mama opened the door for him and greeted him with a large smile.

"Listen," she said, "in returning from the office I found a letter which will give you pleasure. It comes from the Oumbras."

John Paul clapped his hands. "Open it quickly!"

Mama tore open the envelope. "It is Francine who writes a long letter of four pages."

"The first we have received since our departure."

Mama skimmed through it first in silence, while her boy observed her with impatience. Suddenly Mama's face darkened. "The poor thing," she exclaimed.

"Why do you say the poor thing?" questioned John Paul disturbed.

"It is bad news! Francine tells me that Grandfather died Friday morning. They found him lifeless in his room in the tower. Death overtook him when he was reading the Bible. Such an abrupt end must have overwhelmed the poor child!"

John Paul could not endure such a blow. Grandfather was his best friend! What terrible news! He broke into sobs, ran to his room, and sank on his bed. It quite overcame him.

"Grandfather is dead! Grandfather is dead!" he repeated. "I shall never see him again."

This idea upset him completely; all day long he remained inconsolable.

The month of October was indeed a sad month for the young boy. They saw him every day going to class pensive, with a gloomy air. Games did not attract him. During the class, the teacher often reproved him: "John Paul you are elsewhere," he said. Mama was troubled also for her little man who had no appetite, no joy of living.

Indeed, John Paul was thinking of Grandfather. He saw him again in his upper room or under the oaks, explaining the things of the Bible. He had learned so much in his contact with him! Ah! how he would have liked to know still more, to partake of the peace which he had in secret. He had been rejoicing in the thought of going back to the Oumbras just to talk to him. Alas! it was all over, indeed entirely over! No one could approach him like Grandfather to speak to him about Jesus. Etienne was too ignorant; he did not have the experience.

Often, alone in his little room no larger than an alcove, Popol wept a long time thinking of the old man whom he would not see again.

### The Last Message

John Paul and his parents had just arrived at the Oumbras. Although alone, Francine had agreed to lodge them for the month of August. At first she had said no to their request; then because of their insistence she had replied affirmatively, to the boy's great joy.

Francine was dressed in black and seemed to have aged at least ten years. She had lost her smile and was so serious that it was too much for Popol. How empty and sad the farm seemed since Grandfather was no longer there!

John Paul inspected the places which he had not seen for a year. He first went around the house—nothing had changed since his departure. The large wheel was still at the back of the farm, the pigeon house at the

top of the tower, and the same flowers were before the door. A hundred yards away was the big oak. Farther on was the rock which overlooked the valley. At the left was the path which led down to the Olivettes. He had already met his friend Etienne who was no longer a young boy any more. He was busy at the farm now, and worked from morning till night, so John Paul saw little of him.

Raising his eyes, the young Parisian caught sight of the blue shutters of the tower. His heart tightened at the thought that they would open no more.

"I would like very much to go up there!" he said to himself. "I must ask Francine for permission to go."

Just then, the young girl, very busy, crossed the yard. "Say, Francine, will you permit me to go into the blue room of the tower?"

"The blue room! What do you mean?"

"Yes, the one with the blue shutters, where Grandfather went every morning. I would like so much to see it again and to pore over the large Bible."

Francine saw no reason against it. To be sure, it was a sacred place to her, but John Paul could visit it, for he had been a great friend of the dear departed one.

The youngster did not let himself be told twice. He mounted the stairs four steps at a time, plunged into the dark hallway of the third floor and arrived out of breath before the door he knew so well. The key was hung up on the same nail. He opened the door, entered, and pushed open the shutters. Everything was in place as it had been the first time he came there. Nothing was changed! This sight upset John Paul who called to mind his first meeting with the old man there in that high room. Tears were not long in coming.

The Bible was on the table, covered with dust. It was an old yellowed Bible with a thick cover and heavy paper. It must be a hundred years old! He leafed through it not knowing too well where to read. He found again the Gospel of John which he had read and reread. A good verse, underlined in red came to his notice: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

(Continued on back page)

# 1958 Missionary Herald Offering Report

	1957	1958		1957	1958
Akron, Ohio (Fairlawn) .....		\$1.50	Flora, Ind. ....	78.65	116.00
Akron, Ohio (First) .....	\$216.25	186.00	Fort Lauderdale, Fla. ....	113.50	214.90
Aleppo, Pa. ....	51.00	45.45	Fort Wayne, Ind. (First) .....	1,149.91	807.17
Alexandria, Va. ....	33.51	37.35	Fort Wayne, Ind. (Grace) .....	117.98	156.25
Allentown, Pa. ....	31.32		Fremont, Ohio (Grace) .....	333.15	422.85
Alto, Mich. ....	18.00	81.00	Fremont, Ohio (Chapel) .....	13.58	
Altoona, Pa. (First) .....	199.50	209.25	Garwin, Iowa .....	17.00	15.00
Altoona, Pa. (Grace) .....	15.00	5.00	Glendale, Calif. ....	124.55	21.50
Ankenytown, Ohio .....	61.00	60.22	Goshen, Ind. ....	52.50	167.60
Artesia, Calif. ....	25.77	31.80	Grafton, W. Va. ....	30.30	
Ashland, Ohio .....	110.51	77.10	Grandview, Wash. ....	18.18	58.65
Barbee Lake, Ind. ....	47.78	34.56	Hagerstown, Md. (Calvary) .....	81.84	116.35
Beaumont, Calif. ....	300.00	210.00	Hagerstown, Md. (Grace) .....	307.40	179.75
Beaver City, Nebr. ....	5.00	65.00	Hagerstown, Md. (Gay St.) .....		32.00
Bell, Calif. ....	9.25		Harrah, Wash. ....	50.00	3.00
Bellflower, Calif. ....	47.50	43.50	Harrisburg, Pa. ....	38.00	
Berne, Ind. ....	136.50	171.00	Hatboro, Pa. ....	5.00	8.00
Berrien Springs, Mich. ....	35.00	6.00	Hawaii .....		6.25
Buena Vista, Va. ....	215.30	205.86	Hollins, Va. ....	55.00	
Camden, Ohio .....	17.75	19.00	Homerville, Ohio .....	87.80	64.00
Canton, Ohio .....	49.25	65.60	Inglewood, Calif. ....	40.00	12.50
Cedar Rapids, Iowa .....	101.50	121.00	Jenners, Pa. ....	75.75	74.42
Cheyenne, Wyo. ....		50.00	Johnson City, Tenn. ....	37.06	25.00
Chico, Calif. ....		3.00	Johnstown, Pa. (First) .....	448.93	291.75
Clay City, Ind. ....	60.00	39.00	Johnstown, Pa. (Riverside) .....	42.75	31.18
Clayton, Ohio .....	229.56	144.28	Kittanning, Pa. (First) .....	141.56	140.10
Cleveland, Ohio .....	19.00	19.00	Kittanning, Pa. (North Buffalo) ..		34.32
Compton, Calif. ....	3.50	16.04	Kokomo, Ind. ....	15.00	14.00
Conemaugh, Pa. ....	113.28	144.83	Lake Odessa, Mich. ....	170.15	88.35
Covington, Va. ....	21.00	11.00	Lansing, Mich. ....	74.50	
Covington, Ohio .....	26.00	5.00	LaVerne, Calif. ....	15.00	
Cuyahoga Falls, Ohio .....	142.92	263.04	Leamersville, Pa. ....	48.00	42.00
Dallas Center, Iowa .....		73.00	Leesburg, Ind. ....	38.92	52.59
Danville, Ohio .....	66.00	14.50	Leon, Iowa .....	31.48	5.00
Dayton, Ohio (First) .....	268.50	443.55	Limestone, Tenn. ....	42.00	42.00
Dayton, Ohio (North Riverdale) ..	210.75	334.85	Listie, Pa. ....	112.90	204.41
Dayton, Ohio (Patterson Park) ...	51.00	21.00	Long Beach, Calif. (First) .....	213.00	522.25
Denver, Colo. ....	2.00		Long Beach, Calif. (North) .....	203.00	205.00
Elkhart, Ind. ....	13.00	5.00	Los Angeles, Calif. (Community) ..		1.00
Elyria, Ohio .....	15.00	26.75	Mansfield, Ohio (Grace) .....	446.50	82.00
Englewood, Ohio .....	407.91	241.85	Mansfield, Ohio (Woodville) ....	37.00	65.00
Fillmore, Calif. ....	106.51	18.00	Martinsburg, Pa. ....		79.00
Findlay, Ohio .....	76.87	24.65			



	1957	1958
Martinsburg, W. Va. ....	254.95	194.05
Meyersdale, Pa. ....	78.75	89.05
Meyersdale, Pa. (Summit Mills) ..	5.00	8.00
Middlebranch, Ohio .....	87.49	53.00
Modesto, Calif. (McHenry Ave.) ..		56.00
Modesto, Calif. (La Loma) .....	80.75	15.00
New Troy, Mich. ....	130.00	181.00
North English, Iowa .....	35.01	
Norwalk, Calif. ....	42.12	48.00
Ozark, Mich. ....	41.15	
Palmyra, Pa. ....	162.56	114.99
Paramount, Calif. ....	96.63	74.10
Parkersburg, W. Va. ....	20.50	
Peru, Ind. ....	10.00	26.55
Philadelphia, Pa. (First) .....	80.60	102.50
Philadelphia, Pa. (Third) .....	85.50	90.00
Phoenix, Ariz. ....	45.00	71.91
Portis, Kans. ....	10.00	29.00
Radford, Va. ....		21.05
Rialto, Calif. ....		35.32
Rittman, Ohio .....	265.75	290.25
Roanoke, Va. (Clearbrook) ....	104.45	90.50
Roanoke, Va. (Ghent) .....	138.90	103.90
Roanoke, Va. (Washington Hts.) ..	68.40	62.00
San Diego, Calif. ....	5.00	
San Jose, Calif. ....	10.00	2.00
Seal Beach, Calif. ....		5.00
Seattle, Wash. ....	38.00	38.00
Sidney, Ind. ....	116.50	116.00
South Bend, Ind. ....	75.00	27.00
South Pasadena, Calif. ....	29.52	8.29
Spokane, Wash. ....	57.00	82.40
Sterling, Ohio .....	66.00	28.50
Stoytown, Pa. (Reading) .....	48.70	23.75
Sunnyside, Wash. ....	64.15	208.50
Taos, N. Mex. (Canon) .....		10.00
Temple City, Calif. ....	50.00	2.50
Troy, Ohio .....	42.00	31.04
Uniontown, Pa. ....	250.18	237.46
Virginia Beach, Va. ....		9.86
Warsaw, Ind. ....	118.20	11.25
Washington, D. C. ....	100.45	177.32
Washington, Pa. ....	16.35	11.00
Waterloo, Iowa .....	176.67	129.15
Waynesboro, Pa. ....	120.45	126.30
West Covina, Calif. ....		7.75
Whittier, Calif. (Community) ....	419.00	61.10

	1957	1958
Whittier, Calif. (First) .....	94.75	218.30
Winchester, Va. ....	37.00	48.25
Winona Lake, Ind. ....	1,018.10	1,436.50
Winona, Minn. ....		3.00
Wooster, Ohio .....	290.00	163.15
Yakima, Wash. ....	88.18	32.05
York, Pa. ....	48.90	65.75
<b>Totals</b> .....	<b>13,710.94</b>	<b>13,053.01</b>
Allegheny Fellowship of Churches .	10.00	
East Fellowship of Churches .....	10.00	60.00
Indiana District WMC .....	240.58	
National Fellowship of Brethren		
Laymen .....	50.00	50.00
National WMC .....		552.57
Isolated, non-Brethren, etc. ....	197.29	57.78
<b>Total</b> .....	<b>507.87</b>	<b>720.35</b>
<b>Total of Churches</b> .....	<b>13,710.94</b>	<b>13,053.01</b>
<b>Grand Total</b> .....	<b>14,218.81</b>	<b>13,773.36</b>

*The twenty leading churches in*

## Gifts to the Missionary Herald

1. Winona Lake, Ind. ....	\$1,436.50
2. Fort Wayne, Ind. (First) .....	807.17
3. Long Beach, Calif. (First) .....	522.25
4. Dayton, Ohio (First) .....	443.55
5. Fremont, Ohio (Grace) .....	422.85
6. Dayton, Ohio (North Riverdale) ..	334.85
7. Johnstown, Pa. (First) .....	291.75
8. Rittman, Ohio .....	290.25
9. Cuyahoga Falls, Ohio .....	263.04
10. Englewood, Ohio .....	241.85
11. Uniontown, Pa. ....	237.46
12. Whittier, Calif. (First) .....	218.30
13. Fort Lauderdale, Fla. ....	214.90
14. Beaumont, Calif. ....	210.00
15. Altoona, Pa. (First) .....	209.25
16. Sunnyside, Wash. ....	208.50
17. Buena Vista, Va. ....	205.86
18. Long Beach, Calif. (North) ..	205.00
19. Listie, Pa. ....	204.41
20. Martinsburg, W. Va. ....	194.05

**Mrs. Esther Kuhn Baumgardner**, 61, of the Gay Street Brethren Church, Hagerstown, Md., went to be with the Lord on Apr. 26. She was a faithful member of The Brethren Church for many years.

—Wm. E. Howard, pastor

**Harvey Ruth**, a member of the First Brethren Church of Johnstown, Pa., was killed in an automobile accident, May 14, in Washington, D.C.

—Charles Sumey, pastor

**Samuel D. Stuckman**, 85, of New Paris, Pa., went to be with the Lord on May 24. Mr. Stuckman was a member and faithfully attended the First Brethren Church of Johnstown, Pa., until he moved to New Paris several years ago.

—Charles Sumey, pastor

**Kliwer**. The father of Rev. Robert Kliwer, who resided in Salem, Ore., went to be with the Lord recently. Details unknown.

**David Oliver Epperly** was taken by death May 27, the result of a tragic automobile accident near Crestline, Calif. He was a charter member of the First Brethren Church of Whittier, Calif.

—Lewis Hohenstein, pastor

## TERRIBLE NEWS

(Continued from page 397)

A few pages further on, he discovered an unsealed envelope, written in Grandfather's handwriting. Mechanically, John Paul read the address. He jumped and grew pale. "Look! a letter for me—John Paul Carlos. That is strange! Then I may open it."

Upon a large sheet covered with a big but not poor handwriting, he read these words:

"Dear John Paul,

"I am writing you because I feel that the end of my days is approaching . . ."

"Certainly Grandfather died before he could address me this letter," thought the boy as he pursued his reading.

" . . . and that is why I am writing these lines. I would like to tell you that I have prayed for your salvation every day. I spoke to you . . . do you remember . . . of the Saviour? Oh! become a lamb of the Good Shepherd. Come to Him and He will accept you. How much I desire

you to come and rejoice with me in heaven . . ."

The letter stopped there evidently unfinished. The last sentence especially drew a sob from John Paul who remembered the exhortations of the old man as if it were yesterday.

"Oh yes! I want to rejoin him in heaven, but how to do so?"

Calling up his first meeting with him in the tower, the young lad fell to his knees, his hands clasped on the chair—as Grandfather Adolphe had done—then he closed his eyes. Trembling, moved to tears, awkwardly he stammered: "Lord, come to my help. I want to go to be reunited with Grandfather in Your beautiful heaven. I want to be with You always."

He wept abundantly, repeating at times: "Have pity! Accept me."

Then like the father of the prodigal son receiving his unworthy son, the Heavenly Father opened wide His arms to John Paul, who with his heart full of joy from above, cried: "My God . . . thank you!"

(The End)

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DURING

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AND SUNDAY SCHOOL CONVENTION

# August 16-23

# Winona Lake, Ind.



EDUCATIONAL ISSUE

JUNE 27, 1959

BROTHERS

# Missionary Herald



**Beersheba--Chief City of the Negev**

*(See "Israel—Ten Years Ago and Today" . . . Page 406)*

# EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



## *Right, but Not Quite Correct!*

Recently a Grace Seminary offering envelope containing a check for \$50 was sent to the school. On the back was penned this little note: "Through a friend I was told recently that some of your dedicated faculty did not receive any salary for several months. Please use this any way you wish." The envelope contained a gift of \$50. The letter she received from the school a few days later read as follows:

Dear Mrs. —

This will acknowledge your generous check of \$50 received today. Thank you so very much for it.

I am glad to say, however, that the information you received is hardly accurate. By the goodness of the Lord we have not yet missed meeting our payroll, and that practically on time. There was one month this past term when a few of us waited just over a weekend for our checks. This was arranged by some who could get along the few days involved without any hardship. Other than this, all members of our faculty have been paid in full, and on time. All salaries are paid up as of this date.

However, as we approach our next payday, June 25, it is not now apparent that we will have the money to meet it. We can only look to the Lord to supply by sending in the funds as they are needed. He has done so again and again in the past. We are looking to Him to do so again. Your generous check is the token of His kindness in this regard.

Our summer months usually are the most difficult for us, in the financial area. While the faculty is away, for the most part, our financial arrangement with them is that they will receive a check each month of the year. We will not receive much income, other than by special gifts, until the enrollment of our students in September.

Again, thank you for your interest, and may you continue to know the fullness of God's blessing in your life.

Sincerely in Christ,

W. A. Ogden, executive vice president

## *Where Do We Stand Now?*

The foregoing letter is of particular significance as we near the close of June and survey our financial picture. We believe there are many like the sister who wrote us who are sufficiently interested in the training of young men and women for life and service that they want to know what we face as we near the end of June.

Final statements have come in from the contractors, which, when paid, will settle all obligations on the new buildings themselves. Payment of these is now due in the amount of \$17,821.11. There is in the Building Fund an amount of \$6,367.70 to apply on this obligation. The balance needed to clear off these obligations is, therefore, \$11,453.41.

To meet the payroll and care for all present current bills an additional amount of \$11,453.41 is needed now. This, added to our Building Fund obligation, brings the total amount needed by the school at the end of this month to \$23,223.48. We are praying that there will be many like the sister who wrote us who will be concerned about this and who will use one of the monthly envelopes immediately so that our present obligations may be fully met. Will you join us in prayer about this?

## *Dr. McClain To Speak at Red Rock*

Grace Seminary's Third Annual Summer Conference at Red Rock, Pa., will be conducted from July 26 to August 2. This week of spiritual and physical refreshment is sponsored jointly by our school and the North Mountain Bible Conference. It has proven to be a source of rich blessing to those who have been able to attend.

This year the featured speaker will be Grace's beloved president, Dr. Alva J. McClain, who will deliver a series of Bible studies in prophecy. Dr. Paul Bauman will be showing some of the pictures which he took recently in Turkey at the sites of the seven churches of The Revelation. The music will be in charge of Don Ogden and the Grace Ambassadors with their varied program of vocal and instrumental numbers.

The Red Rock conference is not intended to take the place of the annual conference of our National Fellowship which meets at Winona Lake. Rather, it is designed to provide Brethren families with an opportunity to enjoy a vacation in a Christian atmosphere. North Mountain has become one of the fine conference grounds of the east. Located in one of Pennsylvania's beautiful mountain regions, the weather is always cool and comfortable. There is no heavy schedule of conference sessions. Thus, there is ample opportunity for sightseeing and wholesome physical recreation. The accommodations are good, the food is excellent, and the prices are moderate.

If you live within driving distance of Red Rock, plan to come this year for a part, if not all of the Grace week. If you desire overnight accommodations, reservations should be made in advance.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 26

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).





## Special Chairs Given to Grace

Two chairs for left-handed students were recently given to the school. Responsible for this gift were the children of the Melrose Gardens Grace Brethren Church in Harrisburg, Pa. One chair was given by the Wednesday evening children's Bible class while the other was given by the junior and primary departments of the Sunday school. Pictured above are some of the children responsible for these needed gifts. The left-handed students at Grace appreciate what these boys and girls have done. The school hopes that this will be a reminder to others that we still have need for equipment in the new building.

## GIFTS TO GRACE THEOLOGICAL SEMINARY May 1959

	General Fund	Building Fund		General Fund	Building Fund
Allegheny			Elyria	26.00	
Aleppo, Pa.		\$48.50	Fremont (Grace)	327.45	159.70
Washington, Pa.	\$12.17		Homerville	7.00	
California			Northwest		
Bellflower	68.00	15.00	Grandview, Wash.	9.00	
Glendale	15.00	15.00	Harrah, Wash.	59.50	
Inglewood	24.00	17.00	Toppenish, Wash.	3.00	
Long Beach (First)	810.75	59.25	Southeast		
Los Angeles	5.00	21.00	Fort Lauderdale, Fla.	30.00	49.00
Norwalk	123.00	570.00	Johnson City, Tenn.	20.00	
Phoenix, Ariz.	165.05		Riner, Va.	3.57	
East			Southern Ohio		
Conemaugh, Pa. (Pike)	10.00	50.00	Camden	7.00	2.00
Everett, Pa.	7.00		Clayton	29.55	3.10
Johnstown, Pa. (First)	16.25		Miscellaneous		
Kittanning, Pa. (First)	26.50	26.77	Isolated	27.50	2.50
Indiana			Non-Brethren	227.00	
Clay City	3.00		Grace Annual Staff	69.08	
Elkhart	80.00		Maintenance	78.00	
Fort Wayne (First)	42.42		Allegheny District	10.00	
Sidney	213.00				
Iowa			Totals	3,423.04	1,278.32
Waterloo	69.00	35.50	Designated Gifts:		
Michigan			Allentown, Pa.	\$8.95	
Alto	18.00	2.00	Ashland, Ohio	160.00	
Lansing	25.00		Beaumont, Calif.	30.00	
New Troy	18.00		Fort Wayne, Ind. (First)	50.00	
Mid-Atlantic			Long Beach, Calif. (First)	77.00	
Alexandria, Va.	9.00		Mansfield, Ohio (Grace)	837.22	
Seven Fountains, Va.	10.00	7.00	Martinsburg, Pa.	29.95	
Washington, D. C.	143.60	61.50	Peru, Ind.	226.40	
Winchester, Va.	42.42	15.00	Winona Lake, Ind.	20.00	
North Atlantic			Seminary Student Body	816.05	
Palmyra, Pa.	2.00	34.00	Baccalaureate and Commencement	291.38	
Philadelphia, Pa. (First)	125.50	23.00	National Fellowship of Brethren		
Philadelphia, Pa. (Third)	63.53	22.00	Laymen	200.00	
Northern California			Grace Annual Staff	350.00	
Modesto (LaLoma)	105.75	36.50	Isolated Brethren	20.00	
Northern Ohio			Non-Brethren	100.00	
Ashland	223.10	3.00			
Danville	10.00		Total		3,216.95

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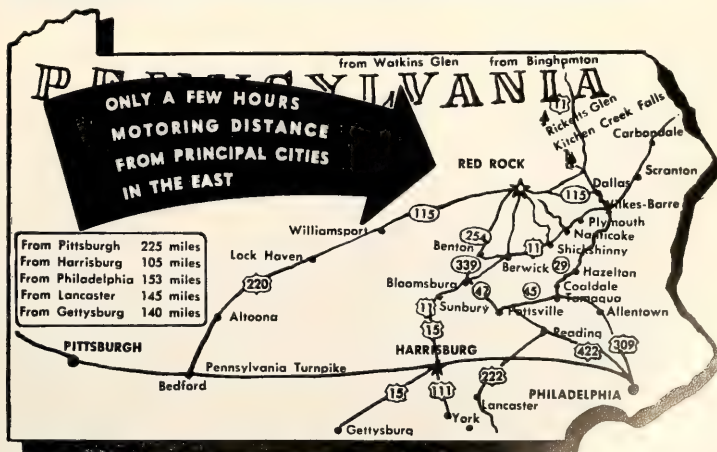
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## GRACE SEMINARY SUMMER CONFERENCE

Red Rock, Pa.

JULY 27-AUGUST 2

(See map on right)



# Commencement 1959

By Homer A. Kent, Sr., Th.D.  
Registrar

The twenty-second annual commencement of Grace Theological Seminary and College came to an auspicious conclusion on Thursday evening, May 28, when a record number of graduates—seventy-one—received diplomas and degrees. The graduation service was held for the first time in the new college gymnasium in the presence of approximately 1300 people. This was the largest number ever to have witnessed this ceremony, which is another evidence of God's continued blessings upon our educational institutions.

Commencement week began with the annual Class Day Service on Sunday morning, May 24. This service supplanted the regular morning worship hour at the Winona Lake Brethren Church and was held in the seminary auditorium with a large congregation in attendance. The entire service was in charge of the graduating class of the seminary with the class president, Robert Spradling, delivering the sermon from Psalm 27.

The annual commencement Communion Service was observed on Monday evening, May 25, in the seminary lounge for the members

of this year's graduating classes. The service was in charge of the faculty with President McClain presiding.

The Baccalaureate Service was held on Tuesday evening, May 26, in the seminary auditorium, instead of in the gymnasium where it had been announced, because of a terrific downpour of rain which made access to the latter structure inadvisable because walks and grading about the new buildings are not yet completed. Rev. Charles Sumey, pastor of the First Brethren Church of Johnstown, Pa., was the preacher for the occasion. He brought a message on the church in relation to its past, present and future ministries, laying especial stress upon the responsibility of the leaders of the church in these troublous times to meet the challenge of the hour.

The Graduation Service is always looked upon as the climax to the year's work and is a very colorful event. The location of the service this year in the new gymnasium was the realization of the dream of a year ago when the overflow crowd of 862 caused the school to look forward to more ample facilities. The bleachers on the south side of the gymnasium were used for the spectators

with also some chairs being placed on the east end of the playing floor for other spectators. The graduating classes, the faculty and the college choir were seated in the center of the playing floor. This arrangement made visibility easy for everyone.

Following impressive opening exercises, including two numbers from the college choir, the graduation address was delivered by Dr. R. G. Lee, well-known Southern Baptist preacher from Memphis, Tenn. He spoke unforgettably from the text: "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

## Gifts and Awards

Immediately at the conclusion of the address, Eldon Hoke and Robert Spradling, presidents of the college and seminary graduating classes respectively, made an official presentation of the gifts from their classes; namely, two electric scoreboards for use in the gymnasium. The seminary class presented the board on the east end of the building, and the college class the one on the west end. These boards have been in use for several months, but their donors were not

SEMINARY GRADUATES



COLLEGE GRADUATES







Commencement Speaker  
R. G. Lee



Librarian Hamilton Receiving  
His Th.D. Hood



publicly announced until this time. Professor Ava Schnittjer appropriately received these useful gifts on behalf of the school.

Professor Ralph Gilbert then made presentation of the following college awards for distinguished accomplishments during the year: to Glenn Baker was given the Academic Award for having attained the highest scholastic rating; to Nancy Messner went the Music Award for outstanding contribution in the realm of music; to Donalene Houtby and Michael Mercurio went the Intramural Athletic Awards for their contribution in the realm of athletics among the women and men of the college; to Ellen Dooley, an incoming freshman, was given the fifty-dollar Art Award; to Terry Kirkpatrick the fifty-dollar Journalism Award; and to Mary Elsa Bowser and James Custer the General Contribution Awards. It was further announced that the following students had been chosen for a place in Who's Who Among Students in American Universities and Colleges: Daniel Grabill, Betty Butterbaugh, Janice Grubb, Kenneth Koontz, and Jeanette Turner.

### Honor Students

Dean Herman Hoyt then presented the names of the students who had achieved special academic honors. In the college the one receiving the highest honor was Edward Mensinger, the **summa cum laude**. Mary Jane Keyser received the **magna cum laude**. Those receiving the **cum laude** were Janice Grubb, Jeanette Turner, Eunice Miller, Nancy Messner, Randall Poyner, Betty Butterbaugh, and Kenneth Koontz. Danny Shedd and Lloyd Wenger, though not qualifying for honors because of not having spent enough time in the institution, were given honorable mention because of their high grade point ratio.

In the seminary three students received the **magna cum laude**: Friedrich Burklin, Edmund Leech, and John Burke. Four students received the **cum laude**: Robert Spradling, Gerald Swezey, Kenneth Stephens, and Frederick Patton. Warren Driver was given honorable mention though not qualifying for regular honors. Professor Richard Messner spoke in recognition of these honors.

### Diplomas and Degrees

Receiving the bachelor of arts degree were thirty students. Eight received the bachelor of science in education degree while one received the bachelor of music in education.

In the seminary; two received the theological diploma, twenty-six the bachelor of divinity degree, and two received the master of religious education degree.

There were two men who took the doctor of theology degree: William Barndoll (teacher at Johnson City Bible College) and Benjamin Hamilton (research librarian at Grace).

The Graduation Service closed in traditional fashion with the singing of the hymn, "O Jesus, I Have Promised," and the concluding prayer and benediction by the Rev. Earl O. Funderburg, pastor of the New Troy (Mich.) Brethren Church.



# ISRAEL--

## *Ten Years Ago and Today*

By Paul R. Bauman

Jerusalem from the Mount of Olives

I have recently returned from my third visit to Israel in ten years. What I witnessed a few weeks ago could hardly have been believed but for two things: (1) the actual experience of seeing the country then and now, and (2) the sure promises of God's prophetic Word which declared 2,550 years ago that all of this would happen.

Ten years ago this infant nation was just one year old. Israel with a handful against thousands like David against Goliath, had fought hard in a war with the surrounding Arab states. Here was one small nation numbering only a little over half a million, surrounded on three sides by the enemy numbering 35,000,000 and by the Mediterranean on the other, being taunted by her Arab neighbors, "We'll drive you into the open sea." But, the Jews had refused to be driven into the sea, and they held a firm grip upon their prize, recalling the words of an ancient promise: "This is the land that shall fall unto you for an inheritance" (Num. 34:2). Imagine the thrill a few weeks ago as I sat in Jerusalem and heard Rabbi Nathan, head of the Israel Tourist Bureau, review the story of Israel's first ten years. He spoke of the more recent threats to drive his people into the sea. With glowing face and a clear voice that spoke with assurance, he said: "Israel does not expect to be pushed into the sea. We

have a Song of the Sea. His reference was to Miriam's song after the providential destruction of Pharaoh's army. Then he added: "We have waited 2,000 years to settle in our homeland. We still have time!" This is the spirit of the people who in ten years have made Israel, a small country of 8,000 square miles (about the size of New Jersey), what it is today.

As once more I traveled along the ancient route from Dan in the north to Beersheba in the south, I was thrilled to see example after example of fulfilled prophecy before my very eyes. It is possible here to mention only a few of these.

"I will take you from among the heathen [gentiles] and gather you out of all countries, and will bring you into your own land . . . I will increase them with men like a flock" (Ezek. 36:24, 37).

When the State of Israel was established May 14, 1948, the Jewish population was 655,000. There were about 300,000 more who had come in as immigrants when I traveled through the land in 1949. Even then I marveled at that which was happening, for the Jewish population in 1918 (little more than twenty years before) was only 56,000. One realizes that this is no ordinary event when he understands that more Jews had returned to the land of their fathers during those twenty years than in 1,900 years

since the destruction of Jerusalem and their final dispersion by Titus, the Roman. Here and there, as we traveled along in December 1949, tiny villages were springing up, and efforts were being made to reclaim the land which had long lain desolate, even as the prophets had predicted. This spring, ten years later, I saw villages that had grown into towns, and towns that had grown into cities. One million Jews from seventy different countries have entered the land during the past ten years. Nowhere can such a heterogeneous population be found. From every nation of the west and every country of the east they have come! The population of Israel today has reached a figure of 2,200,000. With more immigrants arriving daily, this amazing new nation expects to number 3,000,000 by the end of its second decade.

"I will also cause you to dwell in the cities, and the wastes shall be builded" (Ezek. 36:33).

### Jerusalem

Nowhere in Israel is the contrast between the old and the new more striking than in the city of Jerusalem. High up on the Mount of Olives, east of the city, most visitors to Bible lands have their first opportunity to see the contrast between the old and the new. There lying before them, just across the narrow Kidron Valley, are the silent walls of the Old



City. Within those walls one may see the narrow streets with their small bazaars where men still carry on trades that have been passed from father to son through many generations. Beyond these smaller buildings, against the western horizon in the background, may be seen the large modern buildings of the new city. This is the Jerusalem of Israel. Although it is now one hundred years old, only recently has the city experienced any rapid growth. New people are coming to Jerusalem at the rate of 5,000 a year, and the present population of the new city is 155,000. Jerusalem is fast becoming the cultural center of that part of the world. With the former campus of Hebrew University inaccessible since the close of the Arab-Israel War, a new university has been built on the western outskirts of the city. On a site that was nothing more than a rocky wilderness, world Jewry has joined that of the Holy Land to erect ultra-modern buildings and a beautiful landscaped campus. Four thousand students attend this university, and the faculty numbers seven hundred.

#### Tel Aviv

One of the most striking examples of what is happening upon the wastelands of Israel is the city of Tel Aviv, the so-called City of the Dunes. Fifty-one years ago Zionist Jews sought a spot on which they could build the first all-Jewish city in the Holy Land. Arab landowners finally agreed to sell them some worthless sand dunes across the harbor from Jaffa (the Joppa of the Bible). Thirty years later a city of 100,000 people stood upon those dunes. When I was in Tel Aviv in 1949, the population had reached 200,000. Today it is in excess of 400,000. God said: "I will increase them with men like a flock."

#### Beersheba

The lower half of the State of Israel is called the Negev, meaning dry. In some places there are only two inches of rain annually. Yet, in recent years archeologists have confirmed the Biblical reference to a civilization that existed there in ancient times. Abraham and Isaac dug wells in and around Beersheba (see Gen. 26:32-33). For many years this was a sleepy little Arab village. The change began at the close of the Arab-Jewish war, and in place of the crude mud dwell-



Street scene in Tel Aviv

ings of 1949, I found a modern city of 40,000 people. Row after row of large apartment houses are under construction to care for the rapidly expanding population. With Beersheba as the center, there are now 135 new villages in the Negev. Ten years ago the entire country was a wasteland. The thrill of seeing that same desert irrigated and now producing seventy percent of the food consumed in Israel is beyond my ability to express adequately.

The finest possible description for much of Israel as it appears today was given 2,500 years ago by the inspired Prophet Ezekiel: "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden" (Ezek. 36:34-35). How marvelously God watches over His Word to perform it!

(To be continued next month)

Street in Old Jerusalem



We must be very realistic when approaching the financial responsibility of the church to missions and yet exercise faith in what the church may be able to do. First of all, the pastor should see that a comprehensive financial plan or policy is adopted, covering the entire range of church giving. Missions should be included in the annual budget. Church members should be encouraged so that their giving will be regular and systematic, not spasmodic or occasional. It is best to adopt a plan whereby weekly offerings for missions are received. The method of weekly contributions to missions keeps the needs of missions before the people the whole year through. Most churches use the envelope system whereby money can be designated to the general fund or missionary fund or both. For that matter, any fund can be called to the attention of the people. For example, the Winona Lake Brethren Church has provided for eight categories on its envelopes: Church Expenses, Foreign Missions, Herald Company, Jewish Missions, Building Fund, Grace Seminary, Home Missions, —Fund.

There should be an annual appeal at a favorable time for the missionary work of the church. It is a good idea if the plan used calls for giving so much weekly. There should be opportunities afforded for additional thank offerings during the year. It should be the regular policy each year to increase the missionary gifts of the church beyond the preceding year. Each year the pastor should preach one or more sermons designed to promote right habits of giving to missions. These messages would be effective if preached at a time when no financial appeal is to be made. The plan of having a church support a missionary is to be commended.

Supreme among the methods for securing money for the work of God is that of promoting spirituality in each individual believer. Abundant, cheerful, self-denying giving is not the product of even the best devised human methods. There must be a deep, spiritual movement in the heart.

# HOW TO HAVE A MISSIONARY CHURCH

BY FRED BURKLIN

PART II



KOREAN ORPHAN, COURTESY  
OF WORLD VISION FILMS

*Producer of films for presenting  
missions to the home church*

The Brethren Foreign Missionary Society has a fine project with its Missionary Outfit Club. Each member will contribute one dollar to the outfit of each missionary who goes out to the field for the first time. This gives a person the privilege to have an actual part in getting a particular missionary to the field.

Not in all churches the following scheme will be considered very appealing, but it illustrates the need for imagination in order to portray graphically before the congregation the importance of their missionary contributions: In a certain church

a pair of scales were set up, and they were balanced in such a way that twenty-five dollars in coins would bring a black man out of the pit of destruction. The people learned that their money will help to bring salvation to lost men in foreign lands.

In a similar fashion the missionary chest which the ladies of the church can fill with handmade articles or objects they themselves purchased can serve to underscore the importance of their giving. A visiting missionary is asked to pick anything or as much as he likes out of the chest. The ladies will be proud if one of their particular articles was chosen, and the missionary will realize that people at home want to help him in a practical manner. Thus the interest in missions is kept alive.

We readily realize though that praying and giving is not enough. Someone must go and become the messenger of salvation to others. Missions mean missionaries. And even now the days are not past when missionaries no longer are needed. Ask any mission board and they immediately point out how many more missionaries they could use. It is each believer's duty, as well as the pastor's privilege, to encourage young members of the church to go to the mission field. Christian leaders should devote their attention to the young people's meetings, and counsel the young people how to know the will of God as to the responsibilities of a Christian in soul-winning, on the needs of the mission fields with their challenge to consecration, hardship, and joy.

As to the main task of the pastor, suffice it to say that he must always inform, interest, and challenge himself and his people if he wants to build up a missionary church. Without information, interest, and challenge, the church will not pray for, nor give to, nor go into missionary work according to the full measure of their responsibility and ability.

It is essential to have maps of mission fields displayed. Pins can be used to identify a station with a string pointing to the name of the missionary on the margin who



is serving in that particular place. A photograph of the missionary over his name adds to clarity.

Excerpts from missionary letters can be printed in the bulletin for the worship service. Occasionally the pastor may want to read a missionary letter to the congregation on Sunday morning. A "Turning Bulletin" of fiberboards assembled on hinges to which information, clippings, pictures, maps, letters can be displayed inside the church-building, not in the foyer, will prove helpful. To maintain interest in this oversized bulletin with its turning "pages," it is important to change news items every week.

In our days of increasing visual aids material we must make mention of the missionary sound films which are excellent for the purpose of presenting missions to the home church. Missionary conferences of one-week duration or missionary rallies are great factors in developing a missionary church. Missionary guest speakers will inform, interest, and challenge the church in an extraordinary way that no one else will be able to do. Often they show slides they themselves have taken on the field, thus bringing home their appeal more forcibly.

Besides many other features, such as posters, missionary stories, dramatics, exhibits of missionary collections, or a museum of missions, such as the writer has visited in Liebenzell, Germany, missionary biographies, and books should not be forgotten. It is not always necessary to have a church library, but books on missions should be made available to the people. Notices of new books can be posted on the bulletin board, or a review can be printed in the church calendar. Display the books on racks and sometimes relate at special sessions, such as Young People's Meetings or Bible Classes or Sunday school, briefly a striking incident and stop just before the climax. Then remark that the rest of the story can be read in such and such a book!

Proper and wise praying, giving, and going depends greatly on information, and a pastor will do well to publicize missions in his church with methods that will bring honor to Christ and His command (John 4:35).

A fine treatment of materials and methods for missionary education and information of the church can be found in Herbert W. Gates "Missionary Education in the Church", pp. 93-133.

## Grace Ambassador's Schedule

### For July and August

- July 1—Listie Brethren Church, Listie, Pa.
- July 2—Meyersdale Brethren Church, 112 Beachley St., Meyersdale, Pa.
- July 3—East District Senior Camp.
- July 4—Open.
- July 5—North Buffalo Brethren Church, R.R. 4, Kittanning, Pa.
- July 5—First Brethren Church, 215 Arthur St., Kittanning, Pa.
- July 6—Open.
- July 7—First Brethren Church, 530 Stetler Ave., Akron, Ohio.
- July 8—First Brethren Church, 5564 Mayfield Road, Cleveland, Ohio.
- July 9—Findlay Brethren Church, 209 Lexington Ave., Findlay, Ohio.
- July 10—Grace Brethren Church, 1305 N. Washington Blvd., Elyria, Ohio.
- July 11—Haven of Rest Mission, 200 E. Buchtel Ave., Akron, Ohio.
- July 12—West Homer Brethren Church, Homerville, Ohio.
- July 12—First Brethren Church, Sterling, Ohio.
- July 13—First Brethren Church, 44 S. First St., Rittman, Ohio.
- July 14—Grace Brethren Church, R.R. 4, Washington, Pa.
- July 15—Aleppo Brethren Church, Aleppo, Pa.
- July 16—First Brethren Church, 45 W. St. Charles St., Grafton, W. Va.
- July 17—Junior Camp Grace.
- July 18—Open.
- July 19—First Brethren Church, 439 12th S.E., Washington, D. C.
- July 19—Commonwealth Ave. Brethren Church, Commonwealth and Luray Aves., Alexandria, Va.
- July 20—Senior Camp Grace.
- July 21—East District Conference, Everett Grace Brethren Church, 14 West Main, Everett, Pa.
- July 22—Open.
- July 23—Northern Atlantic Junior Camp.
- July 24—Northern Atlantic Junior Camp.
- July 25—
- July 26—Grace Brethren Church, First and Spruce Sts., Hagerstown, Md.
- July 26—First Brethren Church, Philadelphia Ave. and 4th St., Waynesboro, Pa.
- July 27—
- Aug. 1—Red Rock Bible Conference.
- Aug. 2—Red Rock.
- Aug. 3—Grace Brethren Church, 661 North Newberry Street, York, Pa.
- Aug. 4—
- Aug. 5—
- Aug. 6—
- Aug. 7—Riverside Brethren Church, 700 Liberty Ave., Johnstown, Pa.
- Aug. 8—
- Aug. 9—Singer Hill Grace Brethren Church, R.R. 1, Conemaugh, Pa.
- Aug. 9—Pike Brethren Church, Conemaugh, Pa.

INGLEWOOD, CALIF. Dr. Glenn O'Neal was presented a Hamilton wrist watch, and Mrs. O'Neal a Lady Elgin wrist watch, upon the completion of ten years' ministry at the First Brethren Church.

WINONA LAKE, IND. The Winona Lake Brethren Church voted to purchase church pews for the re-decorated auditorium in the seminary building where services are held. The investment will be over \$4,000 and will seat about 400. Richard DeArney is pastor.

DAYTON, OHIO. The Southern Ohio District youth rally was held at the First Brethren Church May 8-9. Mr. and Mrs. Robert Messner and Mr. and Mrs. Alva Steffler furnished the featured music. Bob Hoover from the North Riverdale Brethren Church of Dayton was the banquet speaker. About 100 attended the rally.

WINONA LAKE, IND. Grace College, and five other small colleges of northern Indiana, is a charter member of a newly formed athletic conference to be known as the Mid-Central College Conference. Other member schools are Concordia and Indiana Tech of Fort Wayne, Huntington, and Tri-State College of Angola. Teams from these schools will compete in basketball, baseball, golf, and tennis. At the end of each school year an all-sports champion will be named.

FORT KNOX, KY. Chaplain Donald Carter has been promoted to the rank of Lieutenant Colonel in the U. S. Army.

DAYTON, OHIO. Alva Steffler has been licensed to the Christian ministry by the First Brethren Church upon authority of the Southern Ohio District Conference.

WATERLOO, IOWA. Rev. and Mrs. John Aebly celebrated their 20th wedding anniversary on June 8.

PHILADELPHIA, PA. A new Christian TV station will go on the air here this fall and will be operated by Dr. Percy Crawford.

CUBA, N. MEX. A contract has been signed by the Brethren Navajo Mission with radio station KZUM,

Farmington. The broadcast, a half-hour Sunday morning program, went on the air June 14 in the Navajo language. KZUM (1280 kc) is a 5,000 watt station, one of the strongest in northern New Mexico. The First Brethren Church of Portis, Kans., H. H. Stewart, pastor, has voted to support the first-six months of the ministry.

CUBA, N. MEX. There is no indication of improvement in the condition of Brother Howard Vulgamore, one of the staff members at the Navajo mission. He was wounded in the leg by an accidental gunshot about a year and a half ago. The infection in his leg continues, and staphylococcus infection stubbornly refuses to respond to treatment. An anointing service was conducted May 14. He is able to be up and walk, but his strength and general health does not permit much activity. The prayers of Brethren across the nation are requested.

CUBA, N. MEX. Mrs. Ann Swails is at present at the home of her daughter in Flagstaff, Ariz., where she went when she took ill recently. Doctors have diagnosed her illness as chronic lymphatic leukemia. The condition has affected her spleen, causing swelling, loss of weight, and congestion of the chest. Mrs. Swails is a member of the First Brethren Church of Cheyenne, Wyo., and worked with the Navajo mission as a helper in the dining hall for several months before taking ill.

SPECIAL. Mr. and Mrs. Larry Wedertz are the proud parents of a boy born May 16. He will answer to the name of Chris. The parents joined the staff of the Navajo mission in June 1958 when Brother Wedertz graduated from Grace College.

WATERLOO, IOWA. The Iowa District Conference will convene at the Grace Brethren Church here, June 25-26.

\*KIEL, GERMANY. Rev. and Mrs. Henry Rempel and Mrs. Mary Miller (sister of Dr. A. J. McClain) secured visas and drove into East Berlin, behind the Iron Curtain, and over 100 Gospels of John were distributed to the East German police and young people. The "Denmark Brethren" were visited. A full report of the trip by Brother Rempel will be reported in forthcoming issues.

The party returned to the States on June 7.

CLEVELAND, OHIO. Mr. and Mrs. George Peer celebrated their 50th wedding anniversary on June 6. They are the parents of Rev. Earle Peer of Martinsburg, W. Va.

STOYSTOWN, PA. The Reading Brethren Church has voted to investigate the possibilities of relocation of the church. The pastor, William Johnson, was voted an increase in salary.

CLAYHOLE, KY. The Clayhole Brethren Church initiated an adult class for VBS. Rev. Lester Pifer was the guest teacher, and the class proved a blessing to all. Twenty-seven adults were enrolled. Sewell Landrum is pastor.

CHANGES: New addresses for the following are: Rev. Robert Crees, 1712 Harmon Road, Conshohocken, Pa.; Rev. William Snell, 77 Maple St., Needham 92, Mass.; Rev. and Mrs. Max Brenneman, F16, Summit Hills, Caparra Heights, Puerto Rico; Emlyn Jones, 5015 Southall Lane, Bell, Calif. Please change Annual.

NOTICE: Scripture Press, Gospel Light, and Union Gospel publishing companies have requested **all** to make **earlier ordering** of Sunday-school materials. These companies are being swamped with orders the last two or three weeks before a new quarter begins. Let us cooperate. Send your orders to the Missionary Herald, and **they are processed immediately.** Orders should be sent no later than one month before the new quarter begins.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Henry G. Rempel  
19906 Belcher St.  
Norwalk, Calif.



# FIRST

HYMNBOOK  
BIBLE  
NEWSPAPER  
MAGAZINE

IN AMERICA

By Arnold R. Kriegbaum

In the year of 1738 Christopher Sower secured his printer's outfit from Germany. The equipment, which was very limited, included only a small press and a small collection of type. With this meager amount of equipment Sower set up his printing establishment in his home, the same building where the religious services were conducted. As early as 1726 the Brethren in Germany had begun work on the Berleberg Bible. It was an eight-volume set, which was not completed until 1742. In 1738 a larger press was purchased by a German firm, and the press upon which this Bible had been started was shipped to America to become the property of Christopher Sower.

Among the pieces of literature produced on the Sower press was the A B C and spelling book, which was used widely in the religious world. In August 1738 Sower produced the "High German Calendar for 1739." The first German Almanac printed in America was produced on this Brethren press. This almanac had a circulation along the entire eastern seaboard.

The church needed a hymnbook. The Brethren called upon Sower for assistance, and the result was that the first German hymnbook printed in America was done on the Sower press in 1739.

The most monumental work done by Sower was the printing and publishing of the Holy Bible. In 1743 he completed the first Bible published in a European language and printed in America. This was about forty years before Robert Aitken published the first English Bible in America. The problem faced by

Christopher Sower in producing such a Bible can only be appreciated when it is realized that only four pages could be set at one time.

Sower was a man of distinct ability. When he found that his work of printing was handicapped because he did not have sufficient type, this pioneer contrived molds and cast his own type. Finding his supply of paper nearly exhausted, he manufactured his own paper. His supply of ink which he brought from Europe was rapidly being used, so Sower compounded a formula for making his own ink.

It was one thing to make paper, cast type, and produce ink. It was quite another thing to bind a book. But this did not hinder nor become an insurmountable problem to Sower. He developed a bookbinding business. With all these abilities Christopher Sower published over 250 works in the German and English languages, most of which were religious in nature.

The first German newspaper printed in America was printed in 1739 on the Sower press. This four-page sheet linked some 4,000 farm and city homes with world and domestic news. This paper played an important role in the political life of Colonial America. Publication of this paper stopped abruptly during the Revolutionary War when the Sower Printing House in Germantown was seized and confiscated. Soldiers not only seized his property, but they seized him, stripped him of his clothing, and struck his back with a bayonet.

Christopher Sower II was as active in the Brethren work as was his father. After the death of his

father, young Sower continued the printing ministry begun by his father. Sower II was, like his father, honorable, and had a fine testimony for Christ. He was an able executive with a good business knowledge. With this ability, he enlarged the printing business until it became one of the leading enterprises in Colonial America. Along with his business, he became one of the leading elders in the church.

As a printer he distinguished himself by being the publisher of the first book on education printed in America. Under his direction the first religious magazine ever published in America was printed, and was known as *Geistliche Magazin*.

The classic work done by the younger Sower was the publishing of the Holy Bible in the high German language in 1743, 1763, and 1776. Martin Brumbaugh suggests in his history of the Brethren that "The third edition, 1776, was printed and the unbound pages were laid on the loft of the Germantown meetinghouse to dry. Some of them were still there when the battle of Germantown was fought. The cavalymen took these sheets and scattered them under their horses! After the battle Sower gathered as many of these sheets together as he could, and bound from them enough complete Bibles to present one to each of his children.

The effectiveness of the press in Sower's day resulted in the doctrines of the Brethren being known everywhere. As the editor of scores of religious and secular publications, Sower was widely known as the "sower of good seed."

—continued in next issue

# The Seven Judgments

(First of Series)

BY CHARLES MAYES, D.D.

Pastor, First Brethren Church  
Long Beach, California

Most people have a hazy belief that some day there will be some type of a judgment. The popular notion is that when time has come to an end and the material universe has been consumed, there will be a general judgment before which all men will stand. The popular notion is that each man will have his good deeds weighed against his bad deeds, and if his good deeds outweigh his bad ones, he will go to heaven. If his bad deeds outweigh his good ones, he will be condemned. Nothing could be further from the truth than this common conception. God's Word does not teach a general judgment, nor are we to be saved or lost upon the basis of our good deeds.

## God Must Execute a Judgment

Our God, infinite in all aspects, must keep a record of all intelligent beings. There will come a day of reckoning.

A father and mother after instructing their children to take care of things and behave themselves, left their home for a short time. A slight snow had fallen on the ground, and after the parents had gone one of the children suggested it would be fun to go out and play in the snow in their bare feet. This they did for some time. Finally they came into the house, put on their shoes and thought no one would know anything about it. In due time, the father and mother came home. They did not need to ask the children if they had been out in the snow in their bare feet—the tracks were there as evidence.

God has a record, not written in snow, but in His own infinite mem-

ory. His record is said to be kept in books. Some day men will be judged according to this record. We cannot avoid the future judgment of God.

## God's Judgment Upon Sin

God's judgment upon sin has already passed. On the cross of Calvary Christ took the guilt of our sin; therefore the guilt of the believers' sins has already been met in Christ. There is therefore now no condemnation (or judgment for guilt) for those who are in Christ Jesus (Rom. 8:1).

John 5:24 makes it very clear that those who have accepted Christ as Saviour shall not come into condemnation (judgment). Those who believe in Christ will never face the guilt of their sins in eternity. That guilt has already been taken by Christ. Because of this, Christ has already settled the sin question. The thing for sinners to do is to settle the Son question—make Christ their Saviour.

## Self-judgment of Christians

We as Christians are told to confess our sins to the Lord. When "we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This was not written to unbelievers, but to God's people.

Again, we as Christians are told to judge ourselves (1 Cor. 11:31-32). When we judge ourselves and confess our sins to the Lord we will be completely forgiven. If we fail to judge ourselves, God may judge us even here in this life, and thus we

are chastened by the Lord. God does this so that we will not be judged or condemned with the world. Therefore it is our duty as children of God to judge ourselves and confess our sins daily.

## The Judgment of Believers for Works

1. The subject of this special judgment are believers only. We learn that we (believers) must all appear before the judgment seat of Christ (II Cor. 5:10).

2. The time of this judgment is after Christ has gathered the people out of the earth (I Thess. 4:13-18).

3. The place of this judgment is the judgment seat of Christ.

4. The basis of this judgment is the works done in the body. God guards salvation by grace so carefully that He has promised to pay all believers for the service they do for Him in order that salvation may remain a free gift.

5. The result of this judgment will be reward or loss or reward according to our works. There is only one foundation upon which a believer may build, that foundation is Jesus Christ (II Cor. 3:11-15). But after we have been saved, we build upon this foundation. If we build works like gold, silver, and precious stones, they will stand the fire of God's judgment. If our works are like wood, hay, stubble, we will suffer loss; but we shall be saved because we are on the foundation which is Christ. Those whose works are like gold, silver, precious stones may receive crowns for rewards.

—Continued next issue.



# SATAN

AN ANGEL OF LIGHT

FATHER OF LIES

By John C. Whitcomb, Jr., Th.D.\*

The reality of Satan as a created, superhuman, personal, evil spirit, the greatest enemy of God and man, is one of the cardinal doctrines of the Scriptures. Although Satan himself would have men to believe that he does not exist, an understanding of his origin, nature, and methods of operation is of the utmost importance to the Christian who wants to live a mature and fruitful Christian life.

## Names of Satan

Although in the vast majority of cases the enemy of our souls is designated in the Bible by the names "Satan" (adversary) and "Devil" (adversary or accuser, he is also called Beelzebub (Matt. 12:24), the enemy (Matt. 13:39), the evil one (I John 5:18, ASV), Belial (II Cor. 6:15); adversary (I Pet. 5:8), deceiver (Rev. 12:9), the great dragon (Rev. 12:9), that old serpent (Rev. 12:9), the father of lies (John 8:44), a murderer (John 8:44), the prince of this world (John 12:31), the prince of the power of the air (Eph. 2:2), the god of this world (II Cor. 4:4), and other names which prove that Satan's character is utterly depraved and evil.

## Fall of Satan

Since God is holy, Satan could not have been created by God as an evil being. Furthermore, there are some rather clear indications in the Bible to the effect that Satan was created as a holy and perfect angelic being, and later fell through pride. Thus we find Ezekiel describing Satan under the title "king of Tyre" as "full of wisdom, and perfect in beauty . . . the anointed cherub that covereth . . . perfect in thy ways from the day that thou wast created, till iniquity was found in thee . . . thine heart was lifted up because of thy beauty" (Ezek. 28:12-17). And in the parallel passage in Isaiah, Lucifer is seen as fallen from heaven because of a fivefold

self-exaltation, even to being "like the most High" (Isa. 14:12-14, cf. Luke 10:18).

## Power of Satan

That Satan has immense (though not infinite) power in this world is evidenced by the fact that he is called "the god of this world" (II Cor. 4:4) and "the prince of the power of the air" (Eph. 2:2). Jesus did not question Satan's authority to offer Him "all the kingdoms of the world, and the glory of them" in the wilderness temptation (Matt. 4:8); and John tells us that "the whole world lieth in the evil one" (I John 5:19, ASV).

Furthermore, Satan has at his disposal countless myriads of evil angels, called demons, who do his bidding and enable him to be nearly omnipresent in the world (Luke 8:

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*The Bible teaches THE EXISTENCE OF SATAN: who originally was created a holy and perfect being, but through pride and unlawful ambition rebelled against God (Ezek. 28:13-17; Isa. 14:13-14; I Tim. 3:7); thus becoming utterly depraved in character (John 8:44), the great adversary of God and His people (Matt. 4:1-11; Rev. 12:10), leader of all other evil angels and spirits (Matt. 12:24-26; 25:41), the deceiver and god of this present world (Rev. 12:9; II Cor. 4:4); that his powers are supernaturally great, but strictly limited by the permissive will of God who overrules all his wicked devices for good (Job 1:1-22; Luke 22:31-32); that he was defeated and judged at the cross, and therefore his final doom is certain (John 12:31-32; 16:11; Rev. 20:10); that we are able to resist and overcome him only in the armor of God and by the blood of the Lamb (Eph. 6:12-18; Rev. 12:11).*

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30; 11:15). Certainly his domain is not limited to hell, as is popularly conceived, because he can **physically bind** his victims (Luke 13:16), **spiritually blind** them (II Cor. 4:4), **personally enter** into them (John 13:27), and wield the power of **death** over them (Heb. 2:14). Even believers can be **accused** (Rev. 12:10), **hindered** (I Thess. 2:18), and **buffeted** (II Cor. 12:7; Job 1) by Satan.

## Deceit of Satan

Being the Father of Lies (John 8:44), it would seem that Satan's greatest work of evil in this world is that of deceiving men. Even as he deceived Eve in the Garden (Gen. 3:1-7; I Tim. 2:14), so Paul feared that the Corinthians would allow him to corrupt their minds from the

simplicity that is in Christ (II Cor. 11:3). He also warned them that Satan can transform himself into an angel of light, and his ministers into the ministers of righteousness (II Cor. 11:13-15), just as Jesus warned of false prophets in sheep's clothing (Matt. 7:15). Paul feared "lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11).

## Defeat of Satan

But in spite of all the power and deceit of Satan, the believer may overcome him by the blood of the Lamb (Rev. 12:11), and withstand him in the armor of God (Eph. 6:11-16), and resist him so that he will flee (James 4:7). This is true because Christ came into the world "to destroy the works of the devil" (I John 3:8), and to "cast out" and "judge" the prince of this world (John 12:31; 16:11), thus fulfilling the ancient prophecy of Genesis 3:15 (cf. Rom. 16:20).

Satan is now a doomed creature, and he knows it. Soon Satan and his angels will be cast out of heaven by Michael and his angels, and he will come down to the earth with great wrath, knowing "that he hath but a short time" (Rev. 12:7-12). He will make one final attempt to thwart God's purposes by destroying Israel (Rev. 12:13-17; Zech. 14:1-4); but Christ will come from glory to crush His enemies at the end of the Tribulation period (Rev. 19:11-21). Satan will be bound for a thousand years in the bottomless pit (Rev. 20:1-3), only to be released again for a final opportunity to deceive the nations at the end of the Millennium (Rev. 20:3, 7-8). But this will be the end for Satan, as far as this earth is concerned, for he shall then be "cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever" (Rev. 20:10). Only God is omnipotent.

\*Professor, Grace Seminary  
Winona Lake, Indiana

# Personal Presence

OF THE LORD JESUS

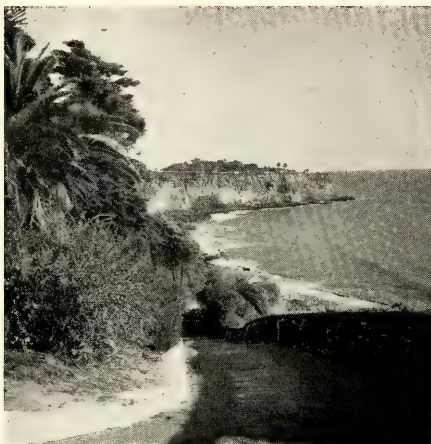
For some months, I have been free of the heavy load of pastoral responsibilities. I have spent much time alone with the Lord in solitude and meditation. As a result I have come into a fuller realization of the personal presence of Christ which has wrought an intimate communion with Him.

## Is Christ Real?

Do we know Him? Some know Him historically, believing every fact recorded about Him. Some know Him doctrinally, accepting every Scriptural doctrine as to His person and work. Many know Him in regeneration, being saved by grace through faith. But do we know Him in the reality of His personal presence? Do we practice the daily presence of the Lord? Is He more real than if He were by our side in His visible presence? Can we testify in all sincerity, Christ is being magnified in my body. "For to me to live is [really] Christ" (Phil. 1:21).

The greatest need in the life of the average believer is to know the reality of the Christ. Not simply know things about Christ, such as what He gives and does, but Christ himself! There is a vast difference between an attraction and an attachment. Many are attracted to Christ, but few are attached to Him. There is a chasm between union and communion. Many enjoy union with Christ in regeneration, but how many enjoy communion with Him in fellowship? Christ made a distinction between His servants and friends (John 15:16). To become a friend of Christ instead of a mere servant requires the blending of heart and spirit in personal confidence and devotion. Do we know Christ in this intimate, personal relationship?

A consciousness of the reality of Christ's personal presence will become the fountain of love and serv-



ice. Our service will then be the natural outflowing of the sheer love of Him which floods our soul. Service will not be a dutiful doing of the things for Christ, but a personal devotion to Him! Christ said: "Ye shall be witnesses unto Me," Not just about Him or for Him, but **unto** Him! It will be devotion to the person of Christ, not just to the program of Christ.

Paul testified that "the love of Christ constraineth me" (II Cor. 5:14). Not the love **for** Christ but the love **of** Christ. This is Christ's love in us, which is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). This is the constraining love of Christ produced by the reality of Christ in us. It constrains, not compels. It empowers and enables us to serve. Our obedience and service then springs from this love of Christ, from the realization of His personal presence and love.

## Present-day Martyrdom

There is an internal martyrdom which we must practice daily. We must not become dead martyrs but living sacrifices. The whole being, body, soul, and spirit, must be abandoned to Christ. We must sign

a quit-claim deed of ourself over to Him. Then the indwelling Spirit will possess us, fill us, and use us for Christ and Him alone. This is possession, not annihilation. This is permeation, not obliteration. Our personality abides, but is super-charged with the living presence of Christ. Our life then becomes Christ-centered, and we become "vessels of honour" and channels of blessing. Then in all reality it is "God which worketh in you, both to will and to do of his good pleasure" (Phil. 2:13).

## The Visibility of the Invisible

Peter declared: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). The invisible Christ becomes more real by His personal presence than if He were physically present.

When Peter was on the mount of transfiguration, he was fascinated with the sight of Moses and Elias. He desired that he, James and John, along with Christ, should abide there, so he suggested three tabernacles. Immediately a bright cloud overshadowed them and God spoke from heaven, not even mentioning Moses or Elias, but declaring: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). The disciples immediately fell on their face. Then the Lord touched them and said: "Arise, and be not afraid." When they looked up they "saw no man, save **Jesus only.**" God wanted His Son to completely fill the horizon of their soul, so He removed Moses and Elias. Oh, if we would see just "**Jesus only,**" most church problems would be prevented, and all would be cured. When the personal presence of the living Christ becomes a reality within us, there will be a glow and winsomeness that will win souls to **Him!**



# What's the Verdict?

\*NIGHT COURT  
\*MR. DISTRICT ATTORNEY  
\*PERRY MASON

Accused! Night Court, Mr. District Attorney, Perry Mason—these are but a few of the programs by which the American public is becoming well-informed concerning our country's judicial processes. There are so many such programs and so many magazine articles about courtroom debates that the man in the street today fancies himself quite an authority on legal matters.

Perhaps this fact will come to our aid as we try to understand one of the greatest mysteries of the Bible—the grand doctrine of justification. After all, justification is a legal term. According to Strong's **Systematic Theology**, "By justification we mean that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner to be no longer exposed to the penalty of the law, but to be restored to his favor." In other words, as we who are Christians stand before God's judicial bench and listen anxiously to hear our sentence proclaimed, even though we have pleaded guilty and nothing could be said in our defense, we hear this decree: "Justified."

What does it mean? Is this some penalty fitted to our crimes? Dare we hope that our great guilt can possibly be forgiven? Someone has said that justification means "just-as-if-I'd-never-sinned." Is that possible? Let us take some of the common decrees given by our courts and see if they compare with justification.

## Is It Exoneration?

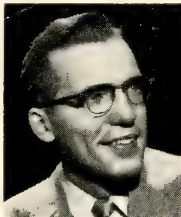
According to Webster, to exonerate means "to relieve, as of a charge; to clear, as from accusation." A person who is exonerated is a person who has been able to prove that he had no part in the crime with which he was accused. Once the judge decrees that he is exonerated, he may step down from the witness

chair and go forth a free man. His innocence is known by all.

But as we stand before God's judgment, we know there is no hope of exoneration. "All have sinned and come short of the glory of God." The case against us is too complete for any hope of dismissal. Justification cannot mean exoneration.

## Is It Parole?

Again according to Webster, parole is "a conditional release of a prisoner with indeterminate or unexpired sentence; also the state or period of such freedom." If parole is our sentence, then we are not



By Wendell Kent\*

really free. We must be afraid every moment lest some mishap will bring us into condemnation. But the Bible tells us: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Someday the Christian will be questioned about his stewardship and his faithfulness and will receive rewards accordingly, but his justified status can never be changed. "Being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). Our sentence is unchanging, irrevocable. It is not a conditional sentence. Justification, then, cannot be parole.

## Is It Acquittal?

To acquit means "to set free or discharge [from an accusation, obligation, or burden]; to pronounce not guilty." Now we are coming closer to the blessed truth of justification. But still there is something lacking in the comparison. An acquitted

person is like an exonerated person, the only difference being that acquittal seldom comes without a lengthy and costly trial. The acquitted person is assumed on the basis of the evidence presented to be innocent. We know that this can never be true of us as we stand before God. The God who can search our innermost thoughts and knows our every action from the cradle to the grave knows that we are guilty. The only possible way we could receive an acquittal would be for our record to be blotted out and a new one put in its place. This would have to be done with the full knowledge and consent of the "Judge of all the earth." Praise God this is what has happened! The sin that was ours has been laid upon the Son of God. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). But let us consider one other legal term to round out the picture.

## Is It Pardon?

To pardon is "to absolve from the penalty for a fault or crime; to free from penalty, as a person." Perhaps this approaches the meaning of justification better than any of the other terms. A person who is pardoned usually is guilty. His pardon comes as the gracious act of the governor or the President. The rest of his life, he owes his freedom and perhaps his life to the sovereign who pardoned him. Justification is much like that. God in great mercy and because of the righteousness of His Son has forever erased the guilt and the penalty for the believer's sin. How grateful we should be to Him!

After examining these legal terms, we must conclude that all of them are inadequate to describe the full meaning of justification. We need far greater powers of discernment than we possess to be able to understand it. We are not only pardoned, but we have found favor with God. The merits of our Lord Jesus Christ, our Advocate, have availed to make this possible. Ours is the song of the soul set free!

\*Pastor, Cherry Valley Brethren Church  
Beaumont, Calif.

# Communist Literature Drive Continues

All over the world the pattern is the same—wherever the dark shadow of onrushing communism appears, it takes the form of a printing press.

Ghandi's grandson said it recently, and the quote has already become a classic: "The foreign missionary taught the people of India how to read but the Communists have supplied the literature."

According to an authoritative source in London, Soviet Russia's giant "cultural" propaganda drive last year supervised the printing and distributing of thirty million books in twenty-six foreign languages outside the Iron Curtain area. The Communists are concentrating their campaign in underdeveloped countries where the books are sold at give-away prices. Red China exported two million copies to India alone last year, and millions were disseminated to overseas Chinese through distribution centers in Hong Kong and Singapore. Russia shipped four million to India last year.

Moscow's leading publishing

house, Mezhdunarodnaya Kniga (International Book), has contracted with eighty-four firms in sixty-eight foreign countries for the export of publications. The Soviet pattern text lauds the achievements of communism in Russia and the "new outlook" on life. Children's books are included in the campaign. Publishing expansion plans call for an outlay of some \$800 million by 1965.

In Hong Kong, children sit on the curb of a busy street, reading Communist comic books.

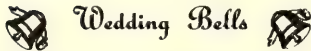
In India, a huge billboard in the heart of a busy metropolis encourages its readers to "Read Soviet Periodicals."

In ultra-modern new Tokyo, a bespectacled student pours over a Communist tome as he wends his way through the busy foot-traffic. So engrossed is he in what he reads that he hardly glances at the rushing, tooting, screeching taxis all around him as he crosses the street.

All over the world, the picture is the same. The Free World is flooded with Red literature; the minds of men are poisoned.

The Church is fighting back . . . and the movement needs the support that can come only through united prayer. (E. P. Special).

**Your prayers and gifts to the Missionary Herald will help combat this Satanic threat. We MUST fight back, and we can only do it with your help.**



All announcements for this column must be mailed to the Missionary Herald.

Martha Cripps and Thomas Logan, May 9, at the First Brethren Church, Washington, D. C.

Judy Sarb and Thomas Zimmerman, May 22, at the West Homer Brethren Church, Homerville, Ohio.

Barbara Ann Gay and Robert L. Shover, May 23, at the First Brethren Church, Akron, Ohio.

Violetta Elder and Stanley Stauffer, May 16, at the Suburban Brethren Church, Hatboro, Pa.



E CHAS. CARTWRIGHT

"Wouldn't you know it! The FIRST time I ever persuaded him to say grace and he gets acute indigestion!"

A distressing coincidence. Even more distressing is the habit of taking for granted our daily bread. Many still hunger in this world of ours. Does not the blessing of ample food carry the obligation for some simple expression of gratitude?



JULY 4, 1959

*Brethren*

# *Missionary Herald*



Photo by Tom Jurek

## Center of Reformation Monument

(See page 424)

# Late News From Around the World

**Rio Cuarto, Argentina**—Missionary James Marshall gives an encouraging report on the activities among the young people here. Their visitation program in the community is one of their projects. Sixty young people attended one of the recent meetings.

**Bangui, Republic of Central Africa**—A new premier, David Dacko, has been chosen for the Republic to succeed Mr. Boganda who was killed in an airplane crash. The new premier is a relative of Mr. Boganda and was one of the ministers in the previous government.

**Icoaraci, Brazil**—Four decisions for Christ have been made by persons with whom Missionary Bill Burk has witnessed in his river ministry. These include a witch doctor and his wife, and two young men.

**Winona Lake, Ind.**—Rev. Wayne Beaver and three oldest children, and Rev. and Mrs. Marvin Goodman, Jr., and four children, all en route to the United States for furlough, are touring Europe for several weeks in their Volkswagen Microbuses, purchased through a missionary agency at Hamburg, Germany. The party expects to reach the States about August 1. Mrs. Beaver and youngest son, Danny, who expected to accompany the family on the trip, came home early because of the serious illness of Mrs. Beaver's mother.

**Tijuana, Mexico**—Rev. Jack Churchill, missionary to Argentina now on furlough, recently held a good series of meetings in the Brethren mission here.

**San Juan, Puerto Rico**—Dr. John C. Whitcomb arrived here by plane Sunday, June 14, to conduct a one-month Bible-training school for interested persons.

**Rio Cuarto, Argentina**—Missionary J. Paul Dowdy reports good interest in the Bible Institute in Argentina. At present five young men and four young ladies are enrolled, with the prospect of another young man from Rio Tercero enrolling at midterm.

**Columbia City, Ind.**—Rev. Clyde K. Landrum spoke and showed pictures to the Columbia City Kiwanis Club recently, using the theme "Life in Changing Africa."

**Capanema, Brazil**—Missionary John Zielasko reports that on Sunday, May 17, twenty-two people were baptized and received into the fellowship of the Brethren Church in Capanema. These included nine children, age 8-12; three young people, age 13-17; and five men and five women.

**Jose Marmol, Argentina**—Although not completely finished, the new church here is being used by the believers. There is considerable interest on the part of several new people in the work.

**Norman, Okla.**—Rev. and Mrs. George Cone and family, missionaries to Africa, arrived here recently. Mr. Cone is serving as an instructor in the Wycliffe Translators' School of Linguistics.

**Winona Lake, Ind.**—Plans are underway for the second annual Missionary Helpers Club Rally at National Conference. This year again the rally will be on Saturday (Aug. 22) at 4:00 p.m.

**Chicago, Ill.**—Miss Rosella Cochran, missionary to Africa, was enrolled in the Missionary Literature Course held at Moody Bible Institute June 15—July 3.

**Rio Cuarto, Argentina**—Miss Kathleen Moore, of Ohio, sister of Mrs. James Marshall, spent two weeks visiting the Marshalls at their Rio Cuarto station. She proceeded thereafter to Montevideo, San Pablo, and Rio de Janeiro. She had already visited in Panama City, Lima, and Santiago.

**Winona Lake, Ind.**—Retired missionary Rose Foster is doing extensive itineration among the churches of the Southern Ohio District.

**Puebla, Mexico**—The Central American Mission recently opened a seminary just outside Mexico City. The school is tuition-free and offers a three-year course. Construction has already started on a \$29,000 building program.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# For Your Consideration

By Russell D. Barnard

Every ism of any importance in the world goes forward on the printed page. Even with radio, television, tape, and disc, the most important means yet known to promote the ideas of men is the printed page. Bible writers were led by the Holy Spirit to write their messages, and copies upon copies were made. Had printing been a means of communication in those days, it would most certainly have been used.

The spoken word of the missionary preacher would be very ineffective, and would reach few people in a form that they could study and make the message their own, were it not for the printed page.

But so much of the Christian world today has lost its zeal in the use of the printed page. Political and religious isms have assumed the leadership which the Christian church has relinquished. There is a sad day ahead for us unless we challenge these isms and assume that leadership again.

In foreign missions we have taught the people to read, but we have been slow in the supplying of sufficient amounts of interesting and challenging reading materials to satisfy these hungry minds and hearts. The isms have watched us with glee. "Let the evangelicals teach them to read; then we will supply them with the materials," they say. Sad, but there is so much truth in what they say.

For The Brethren Church there is no printing and publishing agency in any way comparable to the Brethren Missionary Herald Company. This worthy organization deserves your support. And the printing challenge of The Brethren Church will never be met with the "small change" which we might be tempted to give in a publication offering. Neither in publications nor in any other gospel-giving agency will "small change" do the job. Let us give, and give knowing that souls hanging in the balance will be saved or eternally

lost by their faith in the Christ of the message we give.

**Teach Others Also**—Again and again these words of the Apostle Paul ring in our ears! He knew the secret which we have been so slow to hear. There can never be enough foreign missionaries to do the job in any foreign field. The most we can ever hope to do is to send enough missionaries to teach enough of the believers of the land so that they can do the job. And to the present time there aren't half enough missionaries to do this teaching and training job. Even if there were enough, it would not be good for our missionaries to attempt to do the job themselves. There are several reasons: first, they wouldn't be able to do it as well, as far as language and a personal acquaintance with the customs, habits, and thought channels of the people are concerned. Second, the missionary would rob the national believer of the blessing of effective Christian service. Third, to concentrate enough missionaries at one place would rob other areas of the earth of the privilege of hearing the gospel message. Fourth, the native church would not grow spiritually from the necessary spiritual exercise, but would continue as a weak and spineless church. Fifth, we would never have an autonomous, self-supporting, self-governing, and self-propagating church. Sixth, we would be displeasing the Lord, since He, through this great servant Paul, taught that we should commit the message to "faithful men, who shall be able to teach others also" (II Tim. 2:2).

**Bible Training Schools**—We cooperate with some schools, which are maintained by friendly fundamental groups. We do this in the lands where we do not have sufficient missionaries or students to operate our own schools. Then we have established our own training schools in other lands. The outstand-

ing schools which we have established are in Argentina and Africa, but we are supplying teachers in some of the other schools. If we had the missionaries available, more of these openings could be filled. Our most recent attempt in the Bible-school, or Bible-institute field, is in Puerto Rico. On June 14 Dr. John C. Whitcomb of Grace Theological Seminary arrived in Puerto Rico, and is establishing a summer Bible school. He will be in Puerto Rico for a month or slightly more this summer. This is exploratory, and our hope is that in the years following he and possibly others can spend a three-month period each summer in this teaching ministry. Please pause **right now** and pray for our Bible-teaching programs in our various foreign-mission fields!

**Where You Can Help**—You can **pray**. There is nothing greater you can do in helping this Bible-teaching, national-believer training program. Why not put this on your regular prayer list? You can **go!** At least many of you could go. We wouldn't want you to go unless the Lord lays it on your heart. But we are asking the Lord to lay this burden on the hearts of many of you. We need many more missionaries! You can **give!** We are not caring for our present missionary personnel, nor supplying the needs of our present foreign fields, in any satisfactory way. Each missionary reading this will say a loud "Amen." But, we can only do what we can do. God's command is to "Go forward." We should double our number of missionaries within the next ten years. We should double the amount we spend for equipment. We should double, possibly even quadruple, what we are spending for Bibles, for gospel literature, and for publishing and printing. **And, we can't!**—unless you people supply the gifts to Brethren foreign missions.

# Schoolteacher at Yaloke

By J. L. Steudler

To be a schoolteacher in Africa requires that one adapt himself completely! I have thirty boys, ranging in age from 12 to 17 years. For the most part they are in their sixth year of school, but French is still very hard for them. If they are not very far along, it is not the fault of the teachers, who work harder than in Europe. We have four hours in the morning and three in the afternoon. Almost all of our pupils come from Bassai. Among themselves they speak Karre; in the homes where they have been received, Gbanou is spoken; Sunday in church the preaching is in Sango, and in school they hear still another language, French. Would you not have trouble with English if you were placed in the same circumstances?

Every day we begin with one hour of Bible study. In this way the children certainly know the Bible better than Swiss or American children. In my class I am happy to say that all of the pupils are saved and have been baptized. They memorize things easily, and I wish you could hear them sing.

At the beginning of the term, each child had a medical check-up. This examination, done at the station dispensary, revealed a poor level of health in general. In my class, for example, all but three are anemic. Every morning during recess they go one by one to the dispensary, and pass with open mouths in front of a medical assistant who shoots an iron solution into their throats with a syringe! But there is not only anemia. I have five pupils infected with schistozoma, four with itch, and three with leprosy. These last are treated each week by a government nurse, and in this way they are not contagious. At the beginning of

the dry season, several pupils told me, "We have sores." I asked a nurse what this meant, and learned that what they call sores are skin ulcers. The infection comes each year at the same period. The sores are very contagious. Your missionaries have certainly told you about jiggers! They are dangerous parasites which lodge under the toenails. It is interesting to watch the pupils

the cloth does not last long under this treatment. At the end of two months the general appearance is rather picturesque, especially among the little ones: one has only the collar and sleeves, another the front and collar, a third no more than the waistband of his trousers! The best-dressed have the whole front of their pants!

My wife has almost fifty pupils; they had already spent two years in bush schools, and know how to read and write. She had a hard time distinguishing all those faces; they are all equally black, rolling eyes like black cherries, showing teeth straight out of a toothpaste advertisement. As for the names—they all have two names, an African name, often difficult to pronounce, and a European name with the variety unfortunately limited: she has eight Peters, seven Enochs, and three Elizabeths.

Besides the problem of the African children, there was the problem of our own two little girls. Chantal, the older, who is almost ten, comes to my class and follows in part the program of my boys, in part the one she had in Switzerland. She adapted quickly and has a good time in her new class. Outside of class she is happy to have about ten black girls to play with her. As for Nicole (four years), she goes every morning for two hours to her mother's class, and for the rest of the time she happily plays with the three children of our friends, the Tabers.

Will you pray with us for the education of all these children who have been entrusted to us? For we wish not only to follow the program prescribed by the government; but above all, to give them a solid Christian education, and a real love for the Bible and for their Saviour.



The Steudler family

during recess take them out with a razor blade. For that matter, the razor blade is the tool of all work. If a pupil needs a haircut, his buddy quickly gives him a close shave with the blade! If a pencil needs sharpening, again the blade; if he wants to cut a picture from a magazine, it is still the blade which does the job.

At the beginning of the year most of the students wore new pants and shirts. From time to time they wash these themselves and wait for the sun to dry them before wearing them again. You can imagine that



# I AM A DENTIST



Shirley and Austin Robbins, and their children, Susan, Bruce, and Carolyn Whitehead (adopted daughter) with Patty

These words started Dr. and Mrs. Austin Robbins and their three children on their way to the mission field in Africa.

Dr. Harold Mason had spoken at the First Brethren Church in Long Beach, Calif., and at the conclusion of the service different people went to greet Dr. Mason, among them Dr. and Mrs. Robbins. A lady had just spoken to Dr. Mason about a dentist friend who is a missionary, and Dr. Mason commented concerning the need for a missionary dentist in our field in Africa. Dr. Robbins spoke up: "I am a dentist." Then immediately he was challenged: "Now what have I said?"

That was the beginning; results followed rapidly. Although Dr. and Mrs. Robbins had plans almost com-

pleted for establishing a practice in New Jersey for a life work, they soon found themselves living at Warsaw, Ind., headed for the mission field in Africa, with Dr. Robbins enrolled in Grace Seminary and practicing at Winona Lake. Now two years have passed, and they are planning to leave for their chosen service in late September or early October.

A dentist is needed very much in Africa. Our missionaries must now travel hundreds of miles for even minor dental work. Major work may require a trip of 2,000 miles, or an emergency furlough. Almost one hundred percent of the natives should have dental work, and suffer greatly for lack of it.

Dr. Robbins is trained in the

Word of God. He doesn't plan to be **only** a dentist. He wants to dispense the Word of God also. Mrs. Robbins is trained as a medical technician, and also makes an excellent presentation of the gospel message. Both had regular college training before their specialization. Dr. Robbins was a dentist in the Navy when God called him to Africa.

We come to you members of the Missionary Outfit Clubs and to any others who might desire to help toward outfitting and equipping the Robbins family. Please make your gift to the Robbins Outfit through your local Outfit Club or your local church, or if more convenient you may send it to The Foreign Missionary Society of the Brethren Church, P. O. Box 588, Winona Lake, Ind.

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## *Our Two Little Swiss Girls*

By Mrs. William Samarin

As a little girl I often wished I could be born all over again. I dreamed of being Heidi and living high in the Swiss Alps. For two little girls in our mission this is not a dream. Their home is Switzerland. The two blonde, blue-eyed Swiss girls are called Chantal and Nicole.

Chantal is nine and attends her father's classes at Yaloke. She is a serious and hard-working girl. She learned to love the Lord Jesus when

she was in Egypt, where her parents were missionaries. All her school friends at Yaloke are black. How much quicker her little girl friends learn French by playing with Chantal than they ever would from books!

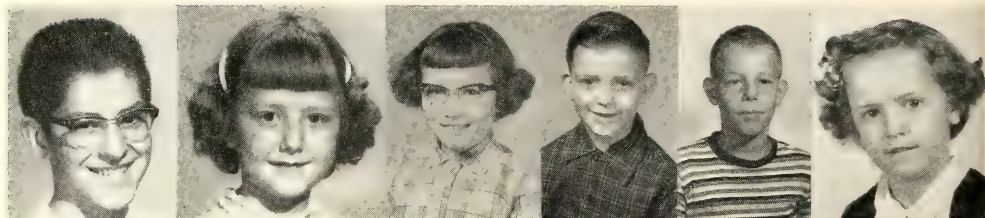
Nicole is not quite old enough for school. She is so cute and full of life that she soon established herself in everyone's heart. Her blonde "pony tail" is never still, and her feet are always running!

For the other missionary children, the Steudler girls have helped to make Switzerland more than just a storybook land. They have learned that the Lord Jesus is loved and worshiped there. Pray for these two girls who are real Missionary Helpers. Chantal plays and studies with some of our African children. She has the opportunity to tell them of the Lord Jesus. You can help her with your prayers and offerings.

# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers—left to right: Roy and Ann Polman, Glendale, Calif. (First Brethren); Deborah Becker, Altoona, Pa.; Edward Harrison, Altoona, Pa.; Elmer Davis, Beaver City, Nebr. (Grace Brethren); Linda Sue Rosner, Uniontown, Pa. (First Brethren).



This happy group was at the Missionary Helpers Club rally held April 12 in Rev. Kenneth Ashman's church at Wooster, Ohio. As you can see, there were lots of MH's there to see "Uncle Clyde" show his pictures of the boys and girls of Africa.

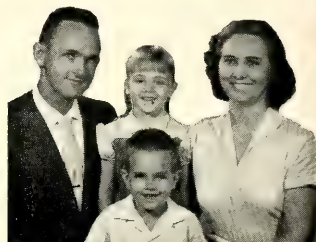
In the background reading from left to right are helpers Ivan Amstutz, Viola Keillor, Maxine Web-

ster, and Edgar Horn. The missionaries who were there were Rev. Jack Churchill, Rev. and Mrs. Roy Snyder, Rev. and Mrs. Don Miller, and Miss Rosella Cochran.

Everyone had name tags. The boys' tags had a picture of Harry Helper, and the girls had Mary Missionary pictured on their tags.

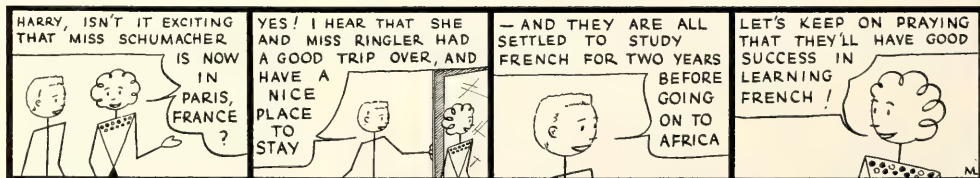
It was a good rally and everyone had a swell time!

## KNOWING YOUR MISSIONARIES



Rev. and Mrs. Bill Burk went to Brazil in the summer of 1954. They live at Icoaraci and Brother Burk travels along the Amazon River with his boat **Vamos**, preaching the Gospel. Because of this he is nicknamed "Amazon Bill." Their two children in this picture are Linda and Arthur. Now they also have a baby boy, Timothy.

## Mary Missionary—







AND MORE MISSIONARY HELPERS! Top row, left to right: Gregory McCracken, Mary Ann McCracken, David McCracken, Sherri Riggs, all of Aleppo, Pa. (Aleppo Brethren Church); Pamela Momcay, Winona Lake, Ind. (Community Grace Brethren Church, Warsaw); Douglas Inman, Beaver City, Nebr. (Grace Brethren Church); Lola Ferres, Uniontown, Pa. (First Brethren Church). Bottom row, left to right: Vivian Nunn, Beth Nunn, Dennis Nunn, all of Lynwood, Calif. (First Brethren Church of South Gate); Lyle Miller, Clarksville, Mich. (Calvary Brethren Church, Alto); Murray Kauffman, Alto, Mich. (Calvary Brethren Church); Ginny Scheuch, Fort Lauderdale, Fla. (Grace Brethren Church).

## BOOKS FOR MISSIONARY CHILDREN

"Naomi, would you like to borrow **Little Women**?" "No," was the sad reply, "I've already read it three times!"

This was all the conversation I heard, but it was enough to get me interested. At the time I was standing in the hall of our children's school dormitory in Africa. Why would a ten-year-old girl have to read a book three times? The answer was simple—there wasn't much else to read!

Our missionary children read more than most children. All the dozens of activities that kids at home enjoy are not available out here. In fact, during the four months of vacation, some children are without other white children with whom to play. A book is a treasure which is passed on, read and reread again. Every family has a small personal library, but there are not enough of good books.

As I considered the problem I felt sure that our Brethren people at home would be only too eager to help if they were told. There are scores of homes where the children are grown and their books are packed away in boxes, never used.

What books are appropriate? Our schoolchildren are six to fourteen.

Any book that a child that age at home enjoys would be quite acceptable out here. There are some of the children who are much more advanced in their reading. They would appreciate the books we classify as classics. It may be that you have books that high-school chil-

dren have read. These too will undoubtedly be put to good use.

You might wonder if old favorites are just as acceptable as modern authors. The answer is yes! We have all kinds of children and they read a wide variety of books.

If you can help to enrich our children's lives, we would be most grateful.

—Mrs. William Samarin

For anyone who has books to send for the missionary children in Africa, we give the following information. These should be wrapped very well, covered with waterproof paper if possible, and mailed at your post office. Packages must not be sealed. They should bear the following address:

Missionary Children's School

c/o Miss Ruth Kent

Bozoum via Bangui, Republic of Central Africa

The rate of postage is four cents for the first two ounces, and two cents for each additional ounce, and the weight limit is eleven pounds. Be sure the packages are marked "Books." There are no customs charges on books.

Another suggestion is that children's magazines are needed. Suggestions are **My Counselor**, **Primary Days**, **Jack and Jill**, **Children's Digest**, **Humpty Dumpty**, **My Chum**, and others. If you are interested in sending a magazine to the Missionary Children's School, it would be well to contact the office of the Foreign Missionary Society, Box 588, Winona Lake, Ind., so that no duplicate subscriptions may be sent.

# GENEVA REFORMATION

By Rev. Thomas Julien

This year Christians from all over the world are observing the 450th anniversary of the birth of John Calvin, the famous reformer. The center of these observances was Geneva, Switzerland, the place where Calvin lived and labored.

During the first week of June, representatives from some thirty-three countries and many different faiths gathered in this city to observe Calvin's birthday, and at the same time, the Fourth Centenary of the school which he founded, the University of Geneva.

Manifestations during the week included the dedication of the newly-restored Calvin auditorium, in which both Calvin and John Knox taught, and in which the Geneva Bible was translated; ceremonies at St. Peter's Cathedral and the University; and a "sound and light" spectacle at the Reformation Monument, the magnificent memorial composed of the statues of Calvin and nine other leaders carved in a restored section of the old city wall.

Geneva has been called the "Rome of Protestantism." Though such a term is subject to qualification, it is nevertheless noteworthy that the two main streams of Protestant theology—Calvinism and Arminianism—both issued from this city, for Jacob Arminius was at one time a student of the very school Calvin founded.

Geneva adopted the reformation early. As Luther's writings began circulating throughout Europe in the early sixteenth century, a group of earnest Christians here began to meet for the study of the Scriptures. To their leadership soon came William Farel, a French preacher.

In 1535 these Christians held a great and memorable service. After this meeting, as if carried by some irresistible impulse, they made their way to the Cathedral of St. Peter, the huge Gothic edifice which was the center of the city's civic and religious life. There the priests gathered together what sacred objects they could carry and fled. Calmly Farel mounted the pulpit and preached. From that day to this the cathedral has been in the hands of the Protestants.

Thus, when Calvin came to Geneva the year following, he found a church which had already adopted the reformed faith. But though he did not begin this movement, it was he who organized it. Had it not been for his work, the reformation in Geneva would doubtless have fallen apart, and the city would soon have gone back to the hands of the Catholics.

John Calvin was perhaps the greatest theologian in the history of the church. At the age of 27, he wrote his *Institutes*, a work which he enlarged several times, but did not substantially change. His commentary on the Bible is still a major reference work. For thirty years he labored at Geneva—years which were marked by extreme opposition, a banishment, and constant ill health. At the end of his ministry, he left a city which was virtually a theocracy, and a haven for the persecuted of all Europe.

## The Meaning of the Reformation

What meaning does Calvin and the Geneva reformation have for us today? It is easy to fall into extremes on the subject of the reform-

ers, either to glorify them beyond measure, or despise them for their faults. Yet, avoiding these extremes, we can profit much from an understanding and appreciation of their work.

The reformers are a part of our Christian heritage. This is true even for us who are Brethren, who do not trace our historical development back to them. For let us not forget that the reformers came before the denominations. Later movements have appropriated their names and their theological positions, but the reformers were a part of the entire Christian church, the body of Christ. They belong to all.

They were men who sought the truth. They lived in a day when the existing church had sunk into the cesspool of iniquity. If they did not attain the measure of truth we have today, if they did not make a complete break from what they knew, if they were unnecessarily harsh in their lives and teachings, let us not despise them, but rather be thankful that there lived men brave enough to take that first great step from error into truth.

Calvin has meaning for us today because he is an example of those who were willing to face death and persecution for their convictions.

We live in an easy age. Lack of opposition has made us soft, has dulled our earnestness, and deadened our devotion. But such was not always the case. Calvin fled France for his life. In Geneva he was opposed almost constantly. Because, however, there were men of his caliber in Christian history, men who were willing to "endure the toil, bear the pain," we have today a



pure Gospel to present to men.

### The Lessons of the Reformation

The Geneva reformation can teach us lessons.

The first lesson is this: we need to magnify the **message** of the reformers, and not the reformers themselves. It was the message, and not the men, which changed people, nations, and the course of history.

What was this message? Simply that men have free access to God, through Christ, without the help of churches and sacraments. That the Scriptures constitute God's complete revelation to men, which can be read and understood by all.

The reformers were only God's instruments to bring this message to the people. They were important, to be sure, but had there not been the Wycliffes, the Luthers, and the Calvins, there would have been others. "Truth crushed to earth shall rise again." The truth of God's Word was destined to break forth in a great world-shaking manifestation.

Calvin himself desired that he should fade into insignificance. On his deathbed he requested that he be buried in the common cemetery, and that his grave be unmarked. Today, visitors seeking the resting place of the reformer are pointed to a tiny, rude stone with the letters "JC" upon it at the head of the grave which is thought to be his.

Yet, sadly enough, whole denominations of today cling to

reformers, while casting off as outmoded the message they preached. During the celebration in Geneva, the unsaved man heard a great deal about Calvin, but virtually nothing about Jesus Christ.

May we learn this lesson well. After only a few years, it is possible to find ourselves holding still to the men, the forms, and the organization, but having lost the message. It has happened to others. It can happen to us.

The second lesson is this: the work of a reformation, unless it be carried on by faithful followers, is only the work of one generation.

After spiritual leaders die, a new generation of men arise who have not fought firsthand the battles of the faith. They become tolerant of their spiritual enemies; they cannot understand the intolerance of their forefathers.

Such is the condition at Geneva, and had Calvin been present to help celebrate his birthday anniversary, he would have been stunned at the condition of the city he left hundreds of years ago.

He would have found that the only truly fundamental churches here are independent testimonies, who have either broken off the main stem or have had independent beginnings.

He would have learned that this city is the headquarters of the liberal World Council of Churches.

He would have been amazed to find that the cathedral where he preached and taught is in danger of

falling back into the hands of the Catholics.

He would have been shocked, as he walked along the promenade of the cathedral, to look down and see in the very shadow of its towers, night clubs whose shows are reputed to "out-Paris Paris."

He would have witnessed a huge dance put on by the students to celebrate the 400th anniversary of the school he founded.

And had he wandered into a class in his university in which a friend of mine proposed a discussion of the message of Christianity, he would have heard the professor say that this subject was too controversial for discussion.

Let it not be thought that Geneva is spiritually worse than every other city; on the contrary, it is probably better than average. Nevertheless, the work of Calvin has not been perpetuated by others having the same love for the truth of God's Word.

We of the twentieth century face a challenge which is equally as great as that of Calvin's day. To be sure, it is different in some respects, and the battlelines are not as clearly drawn. Our methods will be different from those of the reformers. Yet, like them, we live in a world in which millions are held in spiritual error. May God help us to take courage and be faithful.

(About our cover picture—The center portion of the Reformation Monument at Geneva is shown, with Reformation leaders Farel, Calvin, Beza, and Knox.)



Left, Calvin Auditorium where the Geneva Bible was translated; center, St. Peter's Cathedral where Calvin preached and taught; right, plaque on location of Calvin's home.

# Newspage



**LONG BEACH, CALIF.** Robert Hurley, of the North Long Beach Brethren Church, was recently commissioned a second lieutenant in the Air Force with a bachelor of science degree. Miss Mary Lois Rogers, a senior at Jordan College, was awarded a \$500 scholarship. George O. Peek is their pastor.

**CEDAR LAKE, IND.** Dr. R. Paul Miller, pastor of the Grace Brethren Church, Goshen, Ind., will be one of the speakers on prophecy and the Jew at the Bible conference here Aug. 1-7.

**MEYERSDALE, PA.** Francis M. Brill, graduate of Grace Seminary in 1954, and member of the First Brethren Church, Winchester, Va., has accepted the call to the pastorate of the Summit Mills Brethren Church. He will assume his duties as of July 15.

**SEATTLE, WASH.** The third anniversary of the dedication of the View Ridge Brethren Church was celebrated with a fellowship dinner, and special afternoon services, June 21. Thomas Hammers is pastor.

**KITTANNING, PA.** Homecoming services, which is the anniversary of the corner-stone laying of the church building of the First Brethren Church, will be celebrated July 15-19 with special speakers and music. William H. Schaffer is pastor.

**WINONA LAKE, IND.** Harold Etling, director of the National Sunday School Board, will be one of the institute and workshop leaders at the triple National Sunday School Association convention to be held in San Jose, Calif., Atlanta,

Ga., and Columbus, Ohio, in October and November of this year.

**UNIONTOWN, PA.** Five of the teen-age Bible quizzers of the First Brethren Church took part in the Youth for Christ Eastern Regional Conference at Ocean City, N. J., June 19-26. R. Paul Miller, Jr., is pastor.

**TROTWOOD, OHIO.** The Grace Brethren Church enjoyed a new record attendance June 7, in Sunday school 86 were present, and 79 in the morning worship service. Richard Jackson is pastor.

**\*SAN JUAN, PUERTO RICO.** Maxwell Brenneman, of the new Brethren work here, reports progress in their work. June 7 they inaugurated the use of bulletins for their worship services. In the evening six young men, students of Bob Jones University, three of whom are Puerto Ricans, known as the Christ Harvesters, had charge of the evening service. On June 14 they held their first baptismal service.

**CHANGE.** The new address of Chaplain Lieut. Col. F. W. Sherry is P. O. Box 194, Arriba, Colo. Please change Annual.

**WINONA LAKE, IND.** On June 7, Dr. and Mrs. Russell D. Barnard celebrated their 36th wedding anniversary, and on June 21, Rev. and Mrs. A. D. Cashman celebrated their 36th wedding anniversary.

**HOLLIDAYSBURG, PA.** Rev. Dean I. Walter and Miss Peggy Greenleaf were united in marriage at the Vicksburg Brethren Church Saturday, June 20. Rev. Homer Miller, pastor of the First Brethren Church, Ankenytown, Ohio, and former member of the Vicksburg church, performed the ceremony. He was assisted by John F. Miller the associate pastor of the Vicksburg church. Dean Walter is the pastor. The couple will reside in Washington, D. C. where Mr. Walter is head of the Analytical Chemistry Branch of the Naval Research Laboratory.

**YAKIMA, WASH.** A "Youth Singspiration" for all youth of the Northwest District Brethren

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Maxwell Brenneman  
F 16, Summit Hills  
Caparra Heights, Puerto Rico

churches was held at the Grace Brethren Church June 26. The young people made it an overnight affair. Henry Dalke was the host pastor.

**PHILADELPHIA, PA.** The congregation of the Third Brethren Church held a farewell for Rev. and Mrs. Robert Crees and family June 13.

**LONG BEACH, CALIF.** More than 100 young people took part in the Youth Night evening service at the Los Altos Brethren Church June 14. They were from the junior church, the C.E., SMM, and Brethren Boys Clubs of the church. Wayne Flory is pastor.

## Congratulations

### WEDDING BELLS

Drema Duncan and Gordon Bond, June 13, at the First Brethren Church, Covington, Va.

Marilyn Rosanne Schmidt and James Madison Ellis, June 6, at the North Long Beach (Calif.) Brethren Church.

Beverly Jean Everett and John Gilbert Reidling, June 12, at the Grace Brethren Church, Fremont, Ohio.

Carolyn Churchill and Robert Hurley, June 26, at the North Long Beach Brethren Church, Long Beach, Calif.

Darlene Bingaman and James Stoneham, June 21, at the First Brethren Church, Waynesboro, Pa.

Evelyn Eberly and Galen Moomaw, June 14, at the First Brethren Church, Wooster, Ohio.



# RED-LETTER DAY--

## For the Brethren

By Arnold R. Kriegbaum

With the outbreak of the American Revolution there was a great migration of the Brethren. These people scattered, having been subjected so often to severe persecution because of their convictions on the subject of war and the taking of the oath. However, it was with them as it was with the church at Jerusalem, for they "went everywhere preaching the word."

By 1800 these migrant Brethren with a love for Christ, had established new churches in Ohio, Virginia, Indiana, Maryland, Kentucky, Missouri, Illinois, and Tennessee.

With the destruction of the Sower press by the Revolutionary forces, the flow of life-giving literature was stopped. This was indeed a real threat to the life of the infant church. Little was done with the printing ministry from the time of the Revolutionary War until about 1850. There seemed to be a fear on the part of all that any periodical would bring persecution upon the church, and foment trouble within the church.

Not until 1851 was any printing done, but in that year Henry Kurtz with caution began the publication of a magazine called the **Gospel Visitor**. This was the first publication in the brotherhood since the days of Sower. Kurtz came to America one hundred years after the first immigrants had landed, but God was using him to revive the interest in the printed ministry among the Brethren. History has proven that the publication of this magazine by Kurtz actually ushered in the progressive movement in the church. The **Gospel Visitor** was a monthly magazine which proved to be a potent force as the first magazine of the progressive branch of the church, and the magazine that paved the way for all that were to be published after that.

When the Lord laid the ministry of the printed page upon his heart, he immediately converted the second floor of a small springhouse on his farm near Poland, Ohio, into a place for printing. Dr. Homer A. Kent, Sr., in his book, **250 Years . . . Conquering Frontiers**, states that this "was truly a **red-letter day in Brethren history**." Brethren presses were now rolling again, and new advances were certain to be made. But in 1861 there came the Civil War, and Brethren everywhere were subjected to persecution, and again the ministry of the printed page was set back. With the close of the war in 1865, interest was renewed and the presses began to roll again.

In 1865 Henry Holsinger joined Henry Kurtz in the publishing of this magazine. Progress was very slow, and no aggressive program was followed by Kurtz. This caused Holsinger to become dissatisfied, and he urged Kurtz to make the magazine a weekly, rather than a monthly issue, and to introduce an open forum to stir up interest. Kurtz disagreed, feeling that the time was not then ready for such a drastic change in policy. Working on the staff of the **Gospel Visitor** was another man by the name of James Quinter, who later joined with Holsinger, as will be seen later.

On January 3, 1865, Henry Holsinger, having left the staff of the **Gospel Visitor**, published the first issue of the **Christian Family Companion**, a weekly magazine. This periodical was first published at Tyrone, Pa., and was the first weekly magazine published in The Brethren Church.

In 1873, James Quinter purchased from Henry Holsinger the full control of the **Christian Family Companion**, and at about the same time he secured control of the **Gospel Visitor**. In 1876 these two magazines were united into one publication

and called the **Primitive Christian**. In 1877 the **Primitive Christian** and another publication **The Pilgrim** were combined.

In 1878 a new publication appeared called the **Progressive Christian**, which was published by Henry Holsinger. The Annual Meeting of 1879 denounced this paper as a cause for disunity, and it was this publication that was the first step which with others, led to the excommunication of Henry Holsinger from the church for being guilty of insubordination.

In view of these facts, it must be admitted that Holsinger's action was influential in reviving the ministry of printing in the church. In the ten-year period that followed from 1870 to 1880 more than a dozen magazines or periodicals made their appearance. This was evidence that a new day had dawned in The Brethren Church.

On June 6, 1883, The Brethren Church was born in Dayton, Ohio. At this first conference of the progressive group, definite plans were made for the establishment of a publishing house. Not long afterward a Brethren publishing house was opened in Waterloo, Iowa, and forthwith the name of the **Progressive Christian** was changed to **The Brethren Evangelist**. A short time later the publishing house was moved to Ashland, Ohio, where it continues to be printed today.

In 1939 the division between the Ashland and Grace groups took place, which story is rather well known to most Brethren. The Brethren Missionary Herald was incorporated early in 1940, and has served the Lord through the ministry of the printed page under capable leadership, such as Dr. C. W. Mayes, Dr. J. C. Beal, Rev. Leo Polman, Rev. Miles Taber, and Rev.

(Continued on page 429)

*The Bible Teaches FUTURE LIFE, BODILY RESURRECTION, AND ETERNAL JUDGMENT:* that the spirits of the saved at death go immediately to be with Christ in heaven (Phil. 1:21-23; II Cor. 5:8), where they abide in joyful fellowship with Him until His second coming, when their bodies shall be raised from the grave and changed into the likeness of His own glorious body (Phil. 3:20-21; I Cor. 15:35-58; I John 3:2), at which time their works shall be brought before the Judgment Seat of Christ for the determination of rewards—a judgment which may issue in the loss of rewards, but not the loss of the soul (I Cor. 3:8-15)—that the spirits of the *unsaved* at death descend immediately into Hades where they are kept under punishment until the final day of judgment (Luke 16:19-31; II Pet. 2:9 ASV), at which time their bodies shall be raised from the grave, they shall be judged according to their works, and cast into the place of final and everlasting punishment (Rev. 20:11-15; 21:8; Mark 9:43-48; Jude 13).

BY BENJAMIN HAMILTON, Th.D.

GRACE SEMINARY  
RESEARCH LIBRARIAN

## God's Future for You

Despite differences of opinion as to the time element, one thing is certain in the minds of space-age scientists: Man is going to land on the moon and thence on to other planets. These astronauts, these would-be travelers to the outposts of the universe, speak with zealous dogmatism, for they believe that they have mapped man's future. From earliest times the sparkling stars, the scintillating galaxies have fascinated mortal man arousing an unquenchable ambition to explore the heavens.

The Bible plainly teaches that the believer who lives completely for Christ will have the opportunity to go beyond the furthest celestial point plotted on astronomers' charts. Scientists' probing of the heavens will be merely to gratify human curiosity and expand man's wisdom. The believer's journey will be for the purpose of consummating the deepest longing of every true Christian—to be forever with our lovely Lord.

For as soon as a child of God dies, his spirit immediately goes to heaven to dwell in the mansion prepared by our Saviour. Neither time nor any other earthly impediment will limit the believer's sojourn beyond the furthestmost heavenly object. Joyful fellowship, not measured by finite time, with Christ will be the Christian's experience. This will be infinitely more gratifying than the planet-hopping voyages planned and proposed by earth's sages. For with Christ and His saints the believer will not need to adjust to wierd conditions or strange languages. For with the Lord the Christian will be

at home, communicating in terms that only the redeemed of the Lord can appreciate and know as the result of having been washed in the blood of the spotless Lamb of God. Child of God: This is your heavenly Father's future plan for you: "to be with Christ; which is far better" (Phil. 1:23). The important question, then, is this: Like Paul, are you "confident . . . and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8)?

Oh, Christian, you have everlasting life. You are born from above. Why then would you be earthbound, shackled with earthly problems and enticements? Since we are risen with Christ, let us "seek those things which are above . . . not on things on the earth" (Col. 3:1-2).

At a time, known only to the Father, Jesus shall come a second time (Matt. 24:36; Mark 13:26-27). For the believer this will be a happy occasion. For when Christ will appear "we shall be like him; for we shall see him as he is" (I John 3:2). This means the Christian will be complete in every detail. Being like our precious Redeemer means our bodies will be raised from the grave (I Cor. 15:35-38), and changed into the likeness of His own glorious body (per the teaching of Phil. 3:21 and the wording of the **Covenant of Faith** in the Grace College and Grace Theological Seminary catalogs). To be like Christ at His return means that we shall be like Him in nature and condition. Then our natures will be completely refined, with spots and impurities completely removed. In chemistry the purest chemical which man can

produce is called CP—chemically pure. But the day is coming when the believer shall be more than CP; he will be CCP: Christ-cleansed pure. Then, too, the believer will be like Christ in condition; he will have a glorified body like the Lord's, for the dead in Christ shall rise at His return (I Thess. 4:13-16).

There will be judgment. Although Christ came not to judge at His first coming (John 3:17), there is a day of judgment to come following Jesus' return (Acts 17:31; II Cor. 5:10; Rom. 14:10). For the believer, the subject of judgment will be the Christian's works (I Cor. 3:8-15). Function of this shall be to ascertain and apportion rewards. Now this does not mean that our salvation becomes complete as a result of our works, but rather our works determine the extent and kind of rewards to be received. Deciding factors are found in these words of the Bible: "To him that soweth righteousness shall be a sure reward" (Prov. 11:18). Galatians 6:7-9 amplifies and emphasizes the theme of the Proverbs passage. The ultimate rewards that the believer will receive from Christ will be based on how the Christian walks in the good works which God has prepared and unto which the believer is created in Christ Jesus (Eph. 2:10).

Sinking in the quagmire of fleshly frailty and passion and in Satan's quicksand of disillusionment, men and women without Christ are engulfed in fear. But, beloved Christian, be not like these. For God's future for you transcends the fondest hope engendered in human mind.



# The Seven Judgments

By C. W. Mayes, D.D.

Last week we considered the judgment of believers for works. This judgment awaits only those who appear before the Lord after having received His salvation. The judgment for rewards is not to determine whether or not one is saved, but to determine the rewards to be passed out to those who are saved.

There are five crowns in the Scriptures which are specially mentioned as rewards. A crown apparently signifies a position, or a right to responsibility, or a right to reign. Whatever these crowns may mean in the way of distinctions, they doubtless refer to the position of reigning, which shall be given to God's faithful people.

1. **The Crown of Life** (Rev. 2: 10; James 1:12).

"Be thou faithful unto death, and I will give thee a crown of life." This crown is for the martyrs who were faithful unto death, and for those who endure temptation. One might wonder why this crown is given for two things, but it appears

that to endure temptation faithfully is as worthy of reward as to die a martyr. In a sense it may be as easy to die for one's faith as it is to live for the Lord.

2. **The Incorruptible Crown** (I Cor. 9:25-27).

This crown is given for those who run the Christian race successfully, overcoming the powers and desires of the flesh, or the old nature. It is stated here that in the world men run a race to receive a corruptible crown, and they run to win. In order to win they even train and keep under the body. This means that they control the body, bringing it into subjection that it may not be a hindrance in the spiritual race. If the world trains to run the race successfully by controlling the body, Christians need to do the same thing in the Christian race. To win in the Christian race does not bring a corruptible crown, but an incorruptible one. It will endure for eternity.

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## DEATH ENDS ALL . . .

I was talking to an atheist one day, and he said: "I do not believe, Dr. Wilson, what you are preaching." I said: "You have told me what you do not believe; perhaps you will tell me what you do be-

lieve." He replied: "I believe that death ends all." "So do I," I said. "What! You believe death ends all?" "I certainly do," I answered. "Death ends all your chance for doing evil; death ends all your joy; death ends all your projects, all your ambitions, all your friendships; death ends all the Gospel you will ever hear; death ends it all for you, and you go out into the outer darkness. As for myself, death ends all my wanderings, all my tears, all my perplexities, all my disappointments, all my aches and pains; death ends it all, and I go to be with my Lord in glory." "I never thought of it that way," he said.

The outcome was that I led that man to Christ just by agreeing with him that "death ends all."

—Dr. Walter L. Wilson

When Paul said: "Lest . . . I myself should be a castaway" (v. 27), he was not afraid of losing his salvation, but he feared that if he would submit to the desires of the flesh, even after he had preached to others, he would become disapproved. This is the meaning of the term castaway. Paul knew that it is possible for Christians who have faithfully served the Lord to become useless as servants, and thus be laid on the shelf. Paul did not want to be laid on the shelf. Neither do we!

3. **The Crown of Glory** (I Pet. 5:2-4).

This crown of glory will be given to God's faithful shepherds when the Chief Shepherd (Christ) appears. It is a precious privilege for any pastor, teacher, father, or mother to assume the work of protection over the spiritual sheep. To be thus faithful in caring for God's people, teaching them that they may grow in grace, not only brings its reward in this life, but shall be rewarded in the glory.

There are two kinds of people who pose as servants of the Lord. The one serves for filthy lucre, or present-day position, lording it over God's heritage. The other whom God commends serves God willingly with a ready mind, with a welfare of the sheep as the first desire.

4. **The Crown of Rejoicing** (I Thess. 2:19).

This crown shall be given when the Christians are changed at the coming of Christ. It is the soul-winner's crown. It is given to those who have brought others to Christ.

5. **The Crown of Righteousness** (II Tim. 4:8).

This is the one crown which is not given for works. It is for those, who although unable to work to bring souls to Christ, hold the proper attitude of heart. It is promised to those who believe the Word of God and thus "love His appearing." This crown awaits the one who rejoices in the truth and anticipates the blessed hope of Christ's coming again.

It is well for us to note again that salvation is purely a gift. Thus God promises to reward the believer for all special service rendered in order that his service cannot apply as payment for salvation.

—To be continued

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## RED-LETTER DAY—

(Continued from page 427)

Conard Sandy. To each of these men will go the reward of the Lord for a job well done. Recent history since 1938 is well known. We feel constrained to say with the Apostle Paul: ". . . forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13).

—continued in next issue

# STRANGE IDEAS

## About Repentance

By Emlyn H. Jones\*

Just 1926 years ago a thief dying on a cross cried to Jesus, "Lord, remember me." This was his attempt to repent.

A few days later Thomas cried, "My Lord and my God," repenting for his lack of faith.

Not long ago a man was to be executed in the gas chamber. While death stared him in the face, he realized that if he ever intended to enter heaven, he had to repent. The Word of God says: "Except ye repent, ye shall all likewise perish."

Just a few weeks ago our newspapers told the sordid story of a mother smothering her baby and afterwards trying to repent through a shower of tears.

Just a few days ago a man killed his wife by stabbing her to death with a butcher's knife. After killing her, he cut his own throat with the same knife. While he lay on the kitchen floor bleeding to death, he haltingly uttered a few lines of the so-called Lord's Prayer in a desperate effort to make things right with God before his spirit left him.

Folks all over the world are making desperate efforts to repent, trying to smooth their consciences by going through some sort of repenting exercise, and most of them haven't the slightest idea of what repentance really is. One church, who influences millions, teaches that repentance has to do mainly with intention. It doesn't matter what one does, it's what is intended that really counts. Nothing could be further from the truth.

If one looks down through history, he will discover that men have invented many ways to repent. Man's inventions are not the Bible way, and only the Bible way is the true way. Tradition and church history are full of idiotic ideas and prac-

tices. Therefore, what the Word of God has to say about repentance must necessarily be examined.

The first time this was referred to in the age of the Christian church was by Peter when he told a huge audience on the Day of Pentecost to repent. The second time is in Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out." Now Peter doesn't give the blueprints of repentance, but Paul does.

In our society we are constantly confronted with strange ideas concerning this most important work of repenting. Some think that it is strictly an emotional thing; that is, if a few tears are shed, one is really repentant. Repentance that is based only on emotion will last as long as the emotion lasts. Many a tear has been shed without the person truly repenting. Just as soon as the emotional fear of future punishment dies down, repentance goes out the window.

Others think that repentance is strictly an intellectual endeavor. All that is needed to change one's mind and God will accept that change. If repentance is nothing more than a change of mind, it will not be accepted by God. Unless the changed mind leads to a changed life, it's of little value.

Others feel that it is strictly volitional; that is, repentance is a matter of the volition or will. This is also false. Many a man has willed to do something and somehow never accomplished it. Since men are innately depraved, since they are born into and live in sin, by their own nature they do not by that nature will to repent and rid themselves of sin.

Actually true Bible repentance is a combination of all three. It includes the emotional, the intellectual, and the volitional aspects of a man's personality.

### Emotional

Do you know of anything important in life that does not include emotion? I don't! The very first act of life, that of being born, is surrounded with emotion. Joy, gladness, and puffed chests come to fathers, while the sweet godly joy of being able to impart life, swells in the breast of the mother. The last act of life—dying—is also surrounded with much emotion. The emotion of the godly, which amounts to a heavenly realization that this is just the beginning of a new and better life, is something to behold. While the uncontrolled emotion of the ungodly brings terror to the heart. To fully realize that death has overtaken a person who has constantly and consistently spit upon the blood and rejected God's love in Christ is terrible indeed.

Every important decision between birth and death is contained in emotion. One of the greatest emotional experiences is that of getting born the second time. There is no emotion as sweet as this one.

Paul tells us that "godly sorrow worketh repentance to salvation." Sorrow is emotional! Godly sorrow is given to the sinner by God. A man doesn't naturally have godly sorrow, he has manly sorrow, and manly sorrow is not sufficient. Do you see God's grace here? Not only does He forgive sin, but He even supplies the necessary sorrow to make repentance of sin possible. No wonder Paul said: "By grace are ye saved!"

### Intellectual

Emotion must be based upon sound thinking. When people think straightly they act correctly. Straight thinking is based upon the Book. True repentance is involved in changing the mind about sin. A realization that sin isn't the glamorous

\*Pastor, Bell Brethren Church  
Bell, California



## Northern Ohio District Fellowship of Brethren Churches

Next annual conference: Findlay Brethren Church, Findlay, Ohio.

### Executive Committee

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Akron—First Brethren  
Ankenytown—First Brethren  
Ashland—Grace Brethren  
Barberton—First Brethren  
Canton—First Brethren  
Cleveland—First Brethren  
Cuyahoga Falls—Grace Brethren  
Danville—Danville Brethren  
Elyria—Grace Brethren  
Findlay—Findlay Brethren  
Fremont—Grace Brethren  
Fremont—Brethren Chapel (Colored)  
Homerville—West Homer Brethren  
Mansfield—Grace Brethren  
Mansfield—Woodville Grace Brethren  
Middlebranch—First Brethren  
Rittman—First Brethren  
Sterling—First Brethren  
Wooster—First Brethren

way of passing time that Satan would have us believe; but rather it's hell's black plague, and it kills everything it touches. It's the heroin of Satan that enslaves men and makes them hopelessly helpless before a righteous God.

### Volitional

Besides changing your feelings (emotional), changing your view about sin (intellectual), you must also change your will about sin.

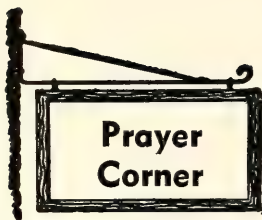
You know why some folks never repent—they don't want to. This is

the prime reason why most folk aren't Christians—they don't want to abandon sin. Godliness is anti-flesh, and short-thinking men would rather please the flesh for fifty or sixty years than God, and spend the rest of eternity regretting it.

You say: "How can a man will to repent?" "I wish I had the will!" If you have difficulty, ask God to change your will for you. He did mine! My will was not His. You see, He is not willing that any should perish. If we had our wills, all of us would perish! A simple request to

Almighty God can bring about the change of your will.

Even after salvation, one of the prayers of our lives ought to be, "Not my will, but thine, be done." After salvation it is still necessary to maintain a repentant attitude. Remember that through His will we are saved, and through His will we are kept along the pilgrim journey. Carnal Christians are those who have not maintained a repentant attitude. God's will is most important, we can never be happy outside of it.



## BRETHREN DAY OF PRAYER JULY 15

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

### MISSIONARY HERALD

Pray for the men and their itinerary for the Herald offering period, that it will challenge our Brotherhood to increase the ministry of the printed page.

Pray for the director's meeting which will be held in August prior to conference, that all decisions may be made in the will of the Lord and to His praise and glory.

### HOME MISSIONS

Pray for the Johnson City (Tenn.), church-planned expansion program, and for their new pastor, Charles Martin.

Pray for the board of directors of The Brethren Home Missions Council annual meeting in August to lay the plans for home missions in 1960.

Pray for the growth in the Fremont (Ohio) colored work, and for the pastor, Granville Tucker, who is in part-time secular work.

Pray for the needed replacements on the home-mission staff in a number of the fields.

Pray for Trotwood, Ohio, Boston, Mass., and Oxnard, Calif., as they seek the Lord's will for new church locations.

Pray for the added ministry in our Jewish Mission work to start a class for the physically blind Jews.

### GRACE SEMINARY, COLLEGE

Pray for the testimony of our

students in Taos, Clayhole, and the various camps; also for the itinerary of the Grace Ambassadors.

Pray for the work to be done on the campus this summer, and that funds will be available for grading and seeding, as well as graveling of parking areas.

Praise God for the prospect of an increase in enrollment for next term.

### BYC

Pray for the summer missionary team in Kentucky, Taos, and the Navajo stations.

Pray for the financial support for the Youth Council.

Pray for Camp Bethany plans; for a good attendance and a working of the Spirit.

Pray for district camps, that many life decisions shall be made by our youth.

Pray for the youth director's itinerary, that it will prove an effective ministry.

### SUNDAY SCHOOL

Pray for the National Sunday School Convention, August 16 and 17 at Winona Lake.

Pray for the preparation for the Sunday School Enlargement Campaign of this fall in every Sunday school.

Pray for the great Sunday-school conference of both Gospel Light and Scripture Press to be held at Winona Lake this summer.

Pray that recent gains made in many Sunday schools may be held throughout the summer months.

Pray that the financial needs of the Sunday School Board might be met by the contribution of every Sunday school.

### LAYMEN

Praise the Lord for renewed interest in the Laymen's work in our churches, especially in missions and local jails.

Pray the Lord for the men saved in the missions and jails, for the

follow-up work and the rehabilitation.

Pray that many of our men may be able to schedule their vacations so that they will be able to attend National Conference.

### WMC

Pray for the election of local, district, and national new officers.

Pray for the WMC sessions at National Conference.

Pray for the Lord's guidance in choosing all the projects.

### SMM

Pray for the SMM girls that attend the district conferences and camps, that they will be strengthened in the Lord and be a real testimony.

Pray for each local SMM group as they elect new officers for the coming year.

### EVANGELISM

Praise the Lord for twenty-nine conversions and many rededications of life in the Chico (Calif.) meeting, as well as God's blessing upon the meetings in Modesto, Inglewood, and Rialto, Calif.

Pray for the meetings in Sinking Springs, Ohio, and South Bend, Ind., during the last two weeks of July and the first two weeks of August.

### FOREIGN MISSIONS

Praise the Lord for decisions for Christ on the part of two of three seamen with whom Brazil missionary Bill Burk has been dealing.

Pray for journeying mercies for Miss Mary Emmert, Roberta Hill, and Verna Dunning as they travel from Africa to the United States this month.

Praise God that five out of Charles Taber's class of six prospective French-school teachers passed the required examination.

Praise God for encouraging medical reports from France on Victor and Neal Fogle. Keep praying for them.

Pray for the Argentine national church in these times of inflation that they will not suffer unduly, and that they will be able to complete the various building programs now underway.



WMC ISSUE

JULY 11, 1959

BRETHREN

# *Missionary Herald*



Photo by Ken Russell

## Grace College Lounge

(See page 435)

# CHRIST MY LIFE

## INCLUDE WINONA LAKE IN YOUR VACATION PLANS

August 17-23, 1959

### *Look what is in store for you at the Women's Missionary Council sessions:*

- Refreshment at the early morning prayer meetings
- Fellowship at the devotional sessions
- Renewal of spirit by contacts with other WMC women
- Challenges from the new goals and objectives
- Invigoration from new ideas for your WMC activities
- Stimulation from the foreign- and home-mission sessions every afternoon
- Fervor to be a better Christian woman upon returning home



THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 28

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



"Thou hast set all the borders of the earth: thou hast made summer and winter" (Ps. 74:17).

"While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

"He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).

On the street, in the market place, at church, or any place where people congregate, we hear them talking about plans for the summer. Some are eager to start on a vacation trip to which they have looked forward for years. Others are concerned about their crops, and have weeks of hard work facing them, and others, especially young people, are planning to attend camp.

The summer months are usually looked forward to with much anticipation by young and old. It is the season of outdoor living, a time, perhaps more than any other, when the great wonders of God's creation can be more fully appreciated.

The modern cars, the superhighways, the convenience of up-to-date motels and hotels, plus long vacations with pay, have afforded the average family the opportunity to travel and see more than ever before.

It was my privilege a few years ago to travel through the great Smoky Mountains of Tennessee, and over a part of the beautiful Blue Ridge Parkway. From various parts of the country I saw people parked at the many vantage points to look out across miles and miles of magnificent beauty. No doubt many of them recalled the verse in Psalm 19:1: "The heavens declare the glory of God; and the firmament sheweth his handywork," and lifted their hearts to Him in thanksgiving for His mercy and grace. Others may have given no thought of the Creator. The Apostle Paul wrote concerning the unbeliever: "For the invisible things of him from the creation of the world are clearly

seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

Again the psalmist, in awe and appreciation of God's majesty wrote: "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou hast visited him? . . . Thou madest him to have dominion over the works of thy hands" (Ps. 8:3-4, 6).

How wonderfully well God has provided for the needs and desires of the human family! But there is a much greater provision known by all

By Mrs. B. V. Craghead, Covington, Va.

who acknowledge the great Creator as the source of eternal life and accept His plan of redemption. The believer, who loves Him, has a deeper appreciation of the physical and material blessings, and the hope of an eternal home prepared for him. Paul wrote in 1 Corinthians 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In the Scripture taken from Proverbs mentioned before, there is an admonition to take advantage of the summer months to gather in the harvest. On one occasion as He

(Continued on page 437)

## MISSIONARY BIRTHDAYS FOR SEPTEMBER

### Africa—

Richard William Hill	September 1, 1958
Bossemebele via Bangui, Republic of Central Africa	
Miss Ruth Snyder	September 8
Bouzoum via Bangui, Republic of Central Africa	
Mrs. Donald G. Hocking	September 11
B.P. 21, M'Baiki via Bangui, Republic of Central Africa	
Mrs. William J. Samarin	September 19
Mission a Bellevue, Bossangoa via Bangui, Republic of Central Africa	

### Argentina—

Mrs. Loree Sickel	September 10
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.	
Miss Bertha Abel	September 12
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Mark Stephen Schrock	September 12, 1953
Calle 10, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.	
Rev. Lynn D. Schrock	September 23
Calle 10, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.	

### Brazil—

Ann Lenore Zielasko	September 11, 1950
1630 Sebastiao Freitas, Capanema, Para, Brazil	
Mrs. Edward D. Miller	September 18
Macapa, Terr. Federal do Amapa, Brazil	

### France—

Neal Lee Fogle	September 1, 1951
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France	
Becky Jean Julien	September 28, 1956
1, rue Royaume, Geneva, Switzerland	

### Mexico—

Mrs. Walter E. Haag	September 11
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Sandra Rebecca Haag	September 16, 1952
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Richard Marvin Edmiston	September 22, 1949
Apartado 85, Guanajuato, Gto., Mexico	

### In the United States—

Miss Rosella Cochran	September 1
R.R. 3, Mount Ayr, Iowa	
Sylvia Fern Hill	September 1, 1943
c/o Mr. Albert E. Ossen, 5360 Appian Way, Long Beach 3, Calif.	
Mrs. Charles R. Sumey	September 22
500 State St., Johnstown, Pa.	
Mrs. George E. Cone	September 23
101 4th St., Winona Lake, Ind.	

## ABOUT OUR COVER PICTURE

A view of the north section of the student lounge in the new Classroom Building at Grace College. WMC funds provided these beautiful and practical furnishings.

# Conference Testimonies

**Mrs. Melvin Fisher**  
*Flora, Ind.*

Our editor has asked me to send this little message to our WMC women, on "Why I like to go to national conference."

First of all, it may be a fixed habit or custom, for I have been going regularly for many years (in fact, more than I like to admit). When I was a child I went with my parents, and that was the big event of the year for me. It seemed to take nearly all day to make the eighty-five mile trip, and a glimpse of the lake before dark was a thrill indeed!

There are so many things to be done before one can leave home for a week. It always seems the peaches are ready to can, the corn is ready for the freezer, and so on and on. But it is worth it in so many ways that this little extra effort to get things all done isn't too bad after all.

One thing I look forward to each year is to meet friends whom we have made and learned to love during the years. There are no friends in this world like our Christian friends, and especially those we meet at WMC conference in Winona Lake. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

The spiritual blessings that one receives at these conferences are of the mountaintop variety. Each year my body says I am too tired to go to every session. I try to pick and choose the sessions I want to hear most, and to select the ones to omit so that I may stay in my room and rest. But it seems there is no program or message that I want to miss, so I attend nearly every session of the conference. I praise the Lord for our leaders, faithful pastors, and teachers for their messages from the Word of God and for the blessings received.

A letter from Mrs. Scott Weaver, our secretary, asks if I will be at conference, and if I will be an usher in our WMC sessions. So the Lord willing, I shall be there again this year, and I will be glad to help you find a seat, receive your offerings, and give you the reports and literature from our national board.

And now especially to all local presidents and officers, I will not even presume to try to tell you the

help and inspiration you will receive in the WMC sessions for your next year's work. To me it is almost a **must** for these officers. If you have never gone before, I am sure that you will say it was good to have been there. We need the inspiration of these WMC conferences so that we may come back to our local work with renewed vision, to do a more efficient work for our Lord.

**Mrs. Carl Uphouse**  
*Johnstown, Pa.*

In Hebrews 10:25, we read: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." What better place but at national conference to receive inspiration and a challenge to live a more dedicated Christian life?

One of the blessings to me has been the early morning prayer meetings. It seems in the quietness of the morning hour we are close to God. There is the blessing of a unity of spirit, singleness of purpose, and assurance of cooperation as we pray for each other.

Here we meet our missionaries, and our souls are thrilled as we listen to their messages, and what God has done for them. We are encouraged by the testimonies of others, and what God has done and is doing in their councils.

We receive a special blessing from the Lord by being among a group of women of like faith, whose aim is to make Christ known to others not only by word but also by their actions.

Our hearts have been blessed and thrilled as we fellowship with Christians. We strengthen our souls with the inspiration we enjoy as we praise our Lord in music, in the challenging messages from the Word, in testimonies of our women and of the missionaries.

Our hearts are thrilled as we attend the Spirit-filled WMC sessions. We receive a greater burden and a broader vision for the WMC work. We get to know our national officers. This helps us pray more intelligently for their needs, and we feel closer to them.

I have been permitted, in the goodness of God, to be present at

several conferences. It is a vacation in which one receives spiritual food, and gives one a greater desire and burden to serve the Lord in WMC and in the church.

The expression, "It's just like heaven on earth," is my version of a national conference.

**Mrs. Albert Shope**  
*Dayton, Ohio*

Going to conference, did you ask? The Lord willing, I plan to be there. I wouldn't miss the time of spiritual blessing and refreshment. No; I haven't always attended conference. It's been almost sixteen years since I opened my heart's door to the gentle knock of the Lord Jesus, and like some of you reading this, I might still be putting off conference attendance if it had not been for Mrs. Ralph (Bertha) Zimmerman. Three years ago, as president of our local WMC, she urged me to attend with her. Until this time, something always intervened. Like you, I did not realize I was missing blessings of meeting the missionaries personally; learning from them their blessings in serving our Saviour, learning too of their spiritual and physical needs. Their main request is, "Pray for us." Have you failed them as I have done so many times?

Perhaps you are thinking it would be nice to meet the missionaries, but the business part of conference is so dry and uninteresting. As a housewife, I am sure you will agree, there are many dry and uninteresting things that must be done to keep our house in order. For instance, dishes! However, I am sure you would not set a table with unwashed dishes, primarily, because it would be unhealthy. If we are interested in keeping our Brethren church in order and healthy, we must be present at the business meetings to assist in any way we can to keep our church and WMC vitally alive and healthy.

There is joy in seeing our young people at Camp Bethany—the potential of our youth as displayed on talent night! Visiting our seminary and college buildings, knowing that we had a small part in providing these splendid facilities for our students, renewing friendships, making new friends in the Lord—just the blessing of being at Winona Lake—all these strengthen me for the tasks that lie ahead.



# WMC Report From Africa

Dear Mrs. Dick and WMC members:

Greetings in His wonderful name! Thanks, Mrs. Dick, for your encouraging letter to our "Ouali ti Tene-Ndjoni" members (WMC). I read your letter to the various groups, and they all responded with a big **merci mingui** (thank you). A few of the women leaders would like to send personal greetings to their sisters across the sea, and most all the WMC members remember you in prayer. They continue to praise the Lord for your labor of love, and interest in their behalf. Now just a personal greeting from Alice Bantengai—

Dear Sisters in Christ:

We are happy much to hear the good news from our white sisters. We want much that the Lord give us hunger to read the Bible and to pray. We all want wisdom much, and strength to do His work. We thank you for your letters that helps us very much. I send you this verse, I Peter 1:11-16. Please read. Pray much for us here.

Signed, Alice

Georgine wishes to thank you for your letter. It makes us want to do more for our Lord and Saviour. Pray much for your black sisters. We are much too weak, but Jesus is strong.

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## SUMMER

(Continued from page 435)

sent out the seventy, two by two, the Lord Jesus said: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

So while we have the summer before us, regardless of our physical obligations and plans, we also have the privilege of being laborers together with Him.

What more could the hearts of believers desire than to have the joy of knowing they have been faithful to Him in bearing the fruit of the Spirit while being partakers of His bountiful supply of good things?

We learn promises much from God's Book and it holds us up to work much for Him. Greet our sisters and thank them much for their love. My verse to you is II Thessalonians 3:1-5. Sister Alice Goum sends verse Romans 12:1-3. All the "Ouali ti Tene-Ndjoni" greets you.

Love in Christ,  
Georgine

Now just a bit of news from our women in Bangui. We meet weekly with all the groups, and now we have leaders who go to these different groups. They go two by two. One woman leads the singing and teaches the Bible verses, and the other gives the message. Some groups are five to six miles from the city, but some of our women have "bikes," and they ride to the villages. Our reading books are a real blessing to all the women. When messages are given on Lydia, or Eunice and Lois, they ask the Lord to make them "Lydias," and so on. The devotional time is blessed. Do pray that more may have family worship in their homes and with their children. We hope to start more village meetings and call them the "Lydia Classes." In that way we will get more WMC members. Offerings are given weekly, and some of the money has been given for our Bible Institute students, also for the sick, and a generous amount was given to buy the lot and new benches for our church. These women are beginning to know and serve the Lord better each year. Won't it be wonderful when we all shall meet them in glory, and every tribe and nation shall tell of His great salvation! The women are praying for you and for our national conference. May they continue to manifest Christ.

Looking for His coming,  
Charlotte Jobson



Alice Bekou is one with black bandanna

## ALICE BEKOU AT HOME WITH THE LORD

Just a few weeks ago the president of the first WMC group in Africa was loosed away upward. This faithful servant of the Lord had a fruitful ministry over a period of twenty-five years. With the help of the missionary, she organized the first "Ouali ti Tene-Ndjoni" group, and was a deaconess in the Bozoum church for twenty years. She was always ready to testify for her Lord, and quick to admonish those who were not walking near to Him.

Her body was laid to rest near her home, the services being in charge of her pastor. Pray for the husband who rendered such a wonderful testimony at the time of her homegoing. Pray also for the nine-year-old son whom the Lord gave her in old age, Dieuadonne (Gift of God), that he might fulfill her desires and serve the Lord as his mother did.

How wonderful to have known this wholly dedicated child of Africa and of the Lord! But how much more wonderful to know that she is now in the very presence of her Saviour whom she loved and served so faithfully.

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## WE'RE SORRY . . .

Due to lack of space, the Pen Pointer Quiz scheduled for this month's WMC issue had to be omitted. Be sure to look for it next month.

## Conference Displays

The displays at the national WMC conference will be confined to a ten-foot area. We, therefore, suggest that you bring items, such as invitations, programs, project and special emphasis stimuli, and any other things that would fit well into this limited space.

Mrs. Harold Etling, vice president

## Kittanning First Brethren Bandage Queen



Miss Mary Alice Bennett was crowned Bandage Queen of the First Brethren Church, Kittanning, Pa., by Mrs. William Schaffer, the pastor's wife, at the church's annual Mother-Daughter Banquet. The honor was in recognition of having rolled 261 bandages, seven feet long and two inches wide, for Brethren missions throughout the world. Second and third place honors went to Misses Barbara Fiscus (right), and Pamela Barker (left).

## NEWS ITEMS

**Northern California District.** The Northern California District WMC conference was held on May 15 at the La Loma Grace Brethren Church in connection with the annual district conference. The missionary speaker was Mrs. Martin Garber.

There were representatives from all the churches in the district, and the La Loma church at Modesto won the plaque for having the largest attendance. An enjoyable time was spent talking about WMC work and about the goals for the coming year. The newly elected officers are as follows: President, Mrs. Conard Sandy; vice president (Project), Mrs. Max Williams; vice president (Program), Mrs. J. C. McKillen; secretary, Mrs. Martin Garber; assistant secretary, Mrs. Ben Holgate; treasurer, Mrs. Jack Ramey; editor, Mrs. Charles Koontz; and SMM patroness, Miss Clara Garber.

Mrs. Martin Garber, secy.  
Mrs. Charles Koontz, editor

**Northern Atlantic Fellowship.** Our WMC Fellowship Conference meetings were held in May in Palmyra, Pa. The new officers are as follows: President, Mrs. R. William Markley, Palmyra; vice president (Project), Mrs. Wilhelm; vice president (Program); Miss Barbara Kolb,

Philadelphia Third; secretary, Mrs. Pauline Ford, Palmyra; treasurer, Miss Pauline Seitz, Philadelphia First; prayer chairman, Mrs. Harry Knepper, York; and editor, Mrs. Samuel Grubb, Palmyra.

Our district is planning an extra WMC rally meeting which will be held Friday, July 31 (last night of the young people's camp) at the campsite in Phoenixville, Pa., so that the menfolk and young people may join us. Each council will be responsible for a different item of food. This is something new, and we are eagerly looking forward to it.

Miss Rena G. Bauer, secy.

**Southern California-Arizona District.** The Southern California-Arizona District rounded out the year's activities, with a wonderful conference this year and prepared for an even greater year ahead in the Lord's service. We feel that the Lord has certainly blessed our efforts this past year in our many different activities. He truly blessed us richly on our last day of conference. We heard from so many women of the blessed fellowship and inspiration they received. Eight missionaries were present and took part in our program, although we had only one missionary speaker, Mrs. Dorothy Beaver. Mrs. Emmitt Adams opened the conference with Scripture reading and prayer. She also gave a mes-

sage in song in the afternoon session. Mrs. Lois Miller brought a word of greeting as she opened the afternoon session. Also in attendance were Mrs. Leanore Button, Miss Isobel Frazer, Mrs. Miriam Churchill, and Mrs. Vivian Altig. We welcomed Mrs. Lucille Altig, a missionary to Peru (Wycliff Translators) along with our Brethren missionaries. The only male attending was Rev. Wendell Kent, who spoke to us in the morning on the topic, "WMC in Christian Education." We felt much better acquainted with the schools after he concluded.

Our district project offering was designated for Grace College gymnasium. During the day we held election of officers, heard committee reports, and transacted other items of business. Believe it or not, we finished our business twenty-five minutes ahead of schedule. How's that for the ladies!

Mrs. Beaver's message was a highlight of the day. She used our theme for the year, "Christ my life." She emphasized that with Christ my life, we can do **all things**. She left us searching our own lives, and convincing us that as Women Manifesting Christ we can do **all things** with and for the Lord Jesus as He leads and directs.

Mrs. Neva Schlange, vice pres.

**La Loma WMC.** The La Loma council of Modesto, Calif., has been quite busy throughout the year. Our attendance has been quite good with as high as sixty ladies present at the regular meetings, and sixty-five at our birthday dinner.

Again we divided our ladies into four groups, or circles, with each circle being responsible for three meetings during the year, and each circle holding one work meeting each month.

Eight hundred jars of fruit and tomatoes were canned for the Navajo Mission Boarding School, also nuts, jams, jellies, and soap was made by some of the circles and sent on the truck when Brother Adams came for the fruit. Shirts for the boys of the school, and dresses for the girls were made and sent for Christmas. We made some curtains for some of the Sunday-school rooms, and did some painting to help beautify the classrooms.



# SURRENDER

## MY MÖTTO

### SEEING MY MANSION

Scene: (Two teen-age girls, Janet and Betty, meet as they are walking to school. Janet is a non-Christian, while Betty is a real Christian.)

Janet: Hi, Betty! It's surely good to have you back in school again. We were so sorry to hear about your father's death. I know it must have been hard on you—having to go through such an experience so young.

Betty: On the contrary, Janet. It proved to be a **blessed** experience for us all.

Janet: What a thing for you to say! How can death be a blessed experience?

Betty: I'm afraid you wouldn't understand, Janet, for you do not believe as we do. But my parents were wonderful Christians, and they brought us kids up to believe the Bible and accept Christ as Saviour. We were taught from just little tots not to fear death, for when we die, we shall go to heaven to be with Jesus.

Janet: (In amazement.) I just can't believe it! How do you know you will go to heaven? I have always dreaded the very thought of death! (Shudders.)

Betty: Here—I have my New Testament with me. Let me read to you some verses which comforted me a lot. I Thessalonians 4:13-18. (Read this aloud.) So you see, Janet, if the Lord were to come right now, I, and the rest of my family, would meet the Lord and my daddy in the air. That's why we don't sorrow like those who have no hope! We are looking for the return of Jesus, and my daddy is with Him right now. We will see him again. You know, Janet, I hope that I'm alive when Jesus

comes again. Verse 17 says: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Isn't that the most thrilling promise? All we hear about today is space travel, "Sputniks" and Explorer satellites, and trips to the moon; but this event will be the most exciting space trip ever made. And all Christians are en-

He will come again for us, but also that He is preparing a place for us—a mansion.

Janet: (Shaking her head.) Unbelievable! First a space trip and now a mansion. What next? Are you sure you aren't feeding me a line?

Betty: Oh no! Why, it tells us all that in the Bible, God's Word. You **do** believe the Bible, don't you?

Janet: Yes; but I didn't know all that was in it.

Betty: But there is even more, Janet. When we go to heaven, we will live in a city that has streets of gold, gates of pearl, and walls of precious stones. There won't be any lights there, nor any moon or sun, for God's glory will be the light for the whole place. Listen to this—(Read Rev. 21:10-23.) That's where my mansion is. And more than that—Revelation 21:4 says: "And God shall wipe away all tears from their eyes; and there shall be no more death." That's my great comfort now that Daddy is gone.

Janet: I didn't believe until right now, Betty. How can I be sure that I will see my mansion in glory?

Betty: First you must become a Christian. (Read I John 1:9 and Rom. 10:9.) After accepting Christ as our Saviour and Lord, we then become His children. As His children, we are entitled to eternal life with Him in glory as we have read here in His Word.

Janet: How beautiful death can be knowing that we will see Jesus through it. I'm going to make sure **right now** that I'll see my mansion!



By Mrs. Wendell Kent

titled to it. I can hardly wait! Why, we won't even need a space suit for this trip.

Janet: Oh, Betty, you make it all sound so wonderful, but tell me, how do you **know** the Lord is coming back for you?

Betty: Oh! That's easy! Let me read you some more verses. (Read John 14:1-6 aloud.) Jesus was telling this to the disciples right after He arose from the dead, and just before He went back to heaven. He not only tells us that

# Devotional Topic for Juniors

By Mrs. Scott Weaver

After I was saved I heard a sermon on heaven. The preacher's entire message was that heaven was in our heart, according to the way we live. The next night he preached on hell. This message was that hell was here on earth according to the way we live. So we either have a heaven or hell right here on earth, just however we want to make it, according to that preacher. If we are mean, it would be a living hell. If we are good, it would be a living heaven. My heart turned flip-flops in the way he took away my eternal life that God had given to me. I thought: "Is that true? Is heaven and hell just in our minds?"

No! Thank God, the Bible is true! Jesus said: "I go to prepare a place for you." He said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). In the next verse Jesus said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Isn't that wonderful, girls? We are going to be with Him there! Think of being with the One you love more than anything else in the world for all eternity!

Heaven is a place, and God dwells there. Yes; that is where God lives, the Bible says. David wrote in

Psalm 23 about the Shepherd caring for us. "The Lord is my Shepherd . . . though I walk through the valley of the shadow of death [Thou wilt] comfort me . . . I will dwell [or live] in the house of the Lord for ever." David believed our home would be with the Lord in heaven, too.

We can go to heaven. When I was a little girl, my biggest fear was that my mother and daddy might die, for they were older than me. Night after night I would go to sleep afraid for the morning to come. I loved them so much, I couldn't think of never seeing them again. Wouldn't that be terrible? But isn't it wonderful that our Lord has solved the problem for us? He can give life after death. Even though we or our loved ones die, we can see them again, be with them, and be with Jesus some day in heaven. "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Jesus said: "I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live" (John 11:25). When Jesus comes back, those of us who are dead and have believed in Him are going to be raised from the dead and taken to be with Him!

Our mansion. A mansion is a large residence, or a big house. Jesus said there are many mansions in His

Father's house in heaven. He said He is preparing a place for us. Jesus, the carpenter's Son, is building us a mansion! I can hardly wait to see it, can you? There are such beautiful homes here on this earth, but think how much more beautiful our home in heaven will be! He who created the heavens and laid the foundations of the earth is building us a mansion!

How can I be seeing my mansion? "See" means to understand something, such as "I see what you mean." There are three ways we can see our mansion.

First, in the Book of The Revelation 21 and 22, we see all the beauties and glories of heaven that the Lord Jesus showed to the Apostle John.

Secondly, if you aren't a Christian, let Jesus come into your heart and make sure the mansion can be yours. Then see, or understand it, by faith. "These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

Thirdly, we will actually see it with our eyes. When Jesus comes and takes us to be with Him, our faith and all that the Bible says about heaven will become real. May every SMM girl meet there with our precious Lord. May our prayer circle here never be broken there by a missing girl. May we each one be able to say, "I am Seeing My Mansion."

## PRAYER REQUESTS

Give thanks unto the Lord for His help in SMM this past year.

Ask the Lord to bless the SMM meetings at national conference, that they may be a blessing and a challenge to those who attend.

Ask the Lord to direct in the election of national officers for the new year, that the ones chosen may be according to His will.

Remember the national conference, as a whole, that the meetings may be to the praise of His glory.

Remember the missionary families who will be preparing to leave for their fields of service.

Ask the Lord to bless the new year in Sisterhood, that more SMM girls may be developed and trained to serve Him.

## MANSIONS IN MEXICO

By Mrs. A. L. Howard

In the "Land of Contrasts" the greatest contrast is to be seen in the Mexican home. It is the rule, not the exception, to see a beautiful majestic mansion surrounded by beautiful gardens and artistic fences sharing the same street with houses of straw or mud.

Does this bring to your mind the differences to be found in our heavenly dwellings?

Each of you has a "dream house" you hope to see come to reality. That sunny kitchen, the cozy nursery, the ample swimming pool are in your dreams. Three simple words will help us see the reality.

**Dream! Plan! Work!** Dream of occupation, plan toward occupation, and work for occupation of that "dream house."

As we dream of our heavenly mansion we must make sure of our plan for occupation. This plan has its beginning and ending in "being in Christ," and being a joint-heir with Him by redemption.

Our dream also includes work, laying our foundation in Christ, and continuing to build with the most beautiful and durable material available to the Christian—**faithful service**.



# HEAVEN

By Mrs. Bruce Button

"You know, Mother," my daughter, Diane, said one day, holding her head quite still so Sam, the parakeet, could stand safely on her ponytail, "I wish Jill and Gail could be saved. I talk and talk to them, but they don't know whether to listen to me or to their mother. Oh, well," she continued, shaking Sam free of her hair, "I'm sure the Lord Jesus knows all about it, so why should I worry?"

I remembered how the mother of Diane's two little Jewish friends had died when they were small. At first they loved to listen to stories about Jesus. They learned from Diane all the little songs she learned in Sunday school, and they even prayed with her now and then. Jill, the older, accepted the Lord as her

Saviour. But when they began to sing "Jesus Loves Me" at home and to read the New Testament, their father began to protest. When he married again, the girls had a new mother who loved them very much. The first thing she did was to send the New Testament back to Diane.

"Mother says it is for Christian children," Jill told Diane, "And we are Jewish children."

The girls had always been allowed to have a Christmas tree and celebrate Christmas. But the new mother changed all that. She decorated the house in bright blue, and white cardboard, six-pointed stars (the Star of David) and celebrated Hannukah instead. Jill and Gail looked at our tree wistfully, but said little about the change. Diane continued to speak to them about heaven, and how Jesus was coming back soon.

"Our real mother is in heaven," Jill told Diane.

Later Diane told me: "I didn't argue with her about that because it couldn't do Jill any good. I don't know *where* her real mother is, but I want Jill to be sure of heaven."

One day the new mother told Diane to stop talking to the girls about Jesus. "You know we don't believe that."

"I don't talk about Him *there* anymore," Diane said. "Now I wait

until they come down to my house, and then we talk about Jesus."

There were Sunday-school papers placed in Diane's room where Jill could "find" them to read. She read them.

The other day Diane came to me again. "I've given Jill two new tracts to read," she said. "One is about heaven. I told her to read them to Gail, but not to let her mother see them. Oh yes, Mother! She will read anything about heaven because she thinks her mother is there. We talk of it often because we both love to think of it. You know, it isn't hard to talk about something you love. It isn't hard to talk about Jesus either, if you really love Him."

How true her words were! And how we should all be on our toes talking, talking, talking because when He comes, we want to be ready for the place He has made for us.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

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## SMM OFFICIARY

President—Penny Rae Edenfield, Box 258B, R.R. 2, Uniontown, Pa.  
Vice President—Joyce Ashman, Winona Lake, Ind.  
General Secretary—Linda Baker, 7703 Isis Ave, Los Angeles, Calif.  
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Bandage Secretary—Kathleen Bailey, R.R. 1, Sunnyside, Wash.  
Patroness—Mrs. T. R. Henning, Middlebranch, Ohio.  
Ass't Patroness—Mrs. Bill Figert, Winona Lake, Ind.

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## GOD HAD SOMETHING BETTER

A man in a New England town had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard of the possibility of his obtaining employment in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid on the offering plate, but with the fifty cents that he had bought a ticket and rode halfway to his desired destination.

He stepped from the train and started to walk to the town. But God had something better for him. Before he had gone a block he learned of a factory near at hand that needed help. Inside of thirty minutes he had a job with a wage of five dollars more a week than he would have received had he gone on to the other town. The first week's pay brought back his fifty cents tenfold. That man was W. L. Douglas, the shoe manufacturer.

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## GIRLS!

## Attend National Conference

WINONA LAKE, IND.

August 17-23, 1959



By Jeanette Turner Baker

## SQUIBBLES

Many news items have been coming in this past month. Some of the activities of some of our SMM groups over the nation are—

Middler SMM of **Akron, Ohio**, has been busy working on scrapbooks, rolling bandages, singing in the choir, babysitting for the WMC members; and one month, they had

a birthday surprise party for the oldest member of their church.

Junior SMM of **Osceola, Ind.**, had their pastor, Rev. Scott Weaver, show them a filmstrip at one of their meetings.

Junior and Senior SMM's of **Middlebranch, Ohio**, put on a skit in the Sunday-school service one Sunday. The object of the skit was to show and tell the people of the church what SMM is doing for missionaries, and to ask for their help by bringing in materials that the girls might use at their work meetings.

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### SUGGESTED PROGRAM FOR AUGUST

THEME SONG—"Surrender, My Motto."

PRAYER—Have your president lead in prayer.

CHORUSES—Sing some of the favorite choruses of this past year.

SCRIPTURE—Read I Thessalonians 4:14-18.

DEVOTIONAL TOPIC—Seniors and Middlers give the skit by Mrs. Wendell Kent, "Seeing My Mansion." (Leaders, be sure to plan this well in advance so the two girls will know their parts.) Juniors read Mrs. Scott Weaver's article.

POEM—"Waiting for the Dawning."

PRAYER CIRCLE—Have a few testimonies before prayer time.

#### SPECIAL NUMBER

MISSIONARY TOPIC—Seniors and Middlers read Mrs. A. L. Howard's article. Juniors read Mrs. Bruce Button's true story.

DISCUSSION—Middlers and Seniors—Chapter 12 of **Christian Girls' Problems**; Juniors—Chapter 12 of **Little Shepherds of Navajoland**.

CHORUS—"Heaven in My Heart."

BUSINESS MEETING—Middlers' and Seniors' verses are John 14:1 to 4. Juniors' roll call is John 14:3.

SMM BENEDICTION—Psalm 145:1 and 2.

The Junior girls of **Martinsburg, W. Va.**, met every third Saturday morning for bandage rolling. They had a nature hunt, made nursery trays for all the new parents in the church, and served a hot meal to two of our missionary nurses.

Juniors in the First Brethren Church of **Altoona, Pa.**, made thirty-nine little animal washcloths with soap in them to send to the Adamses in our Navajo Mission. They also had a skating party this past winter.

A new Senior SMM was formed recently at this same church. It will begin "officially" with the new year in September.

We received a letter from Miss Barbara Hulse, whose support is our National Project this year. She reports that the first meeting of a new Sisterhood in Icoaraci, Brazil, was held on July 3! Each week Miss Hulse teaches a short Bible story, and then she visits some of the ladies of the church. She is still studying the Portuguese language, for there are still some things they say that she doesn't understand. Continue to pray for her, and keep on sending those offerings!

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### Waiting for the Dawning

I am waiting for the dawning  
Of the bright and blessed day;  
When the darksome night of sorrow  
Shall have vanished far away:  
When forever with the Saviour,  
Far beyond this vale of tears,  
I shall swell the song of worship  
Through the everlasting years.

I am looking at the brightness  
(See, it shineth from afar)  
Of the clear and joyous beaming  
Of the "Bright and Morning Star."  
Through the dark grey mist of morning  
Do I see its glorious light;  
Then away with every shadow  
Of this sad and weary night.

I am waiting for the coming  
Of the Lord who died for me:  
Oh, His words have thrilled my spirit,  
"I will come again for thee."  
I can almost hear His footfall  
On the threshold of the door,  
And my heart, my heart is longing  
To be His forevermore.

—Anonymous



# NEWS

Compiled by the editor

ELKHART, IND. Gordon Bracker has accepted the call of the Grace Brethren Church here, and will assume his new duties about Aug. 1.

HUME LAKE, CALIF. The following Brethren ministers attended the Pastor's Conference here June 15-19: J. Keith Altig, Leo and Gerald Polman, Arthur Pekarek, Ward Miller, Robert McCormick, Lyle Marvin, Phillip Simmons and J. C. McKillen. The conference was sponsored by Scripture Press and the Sudan Interior Mission.

FREMONT, OHIO. Thomas Hammers, who recently resigned as the pastor of the View Ridge Brethren Church of Seattle, Wash., has accepted the call to become the pastor of the Grace Brethren Church here. He will assume his new duties about Sept. 1.

BEAUMONT, CALIF. The Cherry Valley Brethren Church will observe the annual homecoming service on July 19. Dr. Charles W. Mayes, pastor of the First Brethren Church of Long Beach, Calif. will be the guest speaker, reporting on his recent trip to Israel. Wendell Kent is the pastor.

CHANGES OF ADDRESS: Rev. Robert D. Crees, E. Mount Kirk Ave., Norristown, Pa.; Rev. Francis Brill, R.R. 1, Meyersdale, Pa.; Rev. Robert Kern, 25 Bonsall Ave., Aldan, Pa.; Rev. J. Dale Brock, 17823 Ponader Dr., C/O Theo. Eminger, South Bend 5, Ind.

FLORA, IND. Rolland Hein assumed his full duties as pastor of the Grace Brethren Church on June 21. The congregation welcomed the pastor and his family with a surprise food shower after the evening service. The parsonage has been completely redecorated, a new furnace installed, and many other improvements made.

WINCHESTER, VA. Francis Brill, newly elected pastor of the Summit Mills Brethren Church, Meyersdale, Pa., was the guest speaker June 21 at the First Brethren Church here, Paul E. Dick, pastor.

VATICAN CITY (EP)—The Roman Catholic press needs modernizing, Pope John XXIII told an audience of Italian Catholic journalists at the Vatican recently. The Pope said that in the past, Catholic newspapers and magazines had not

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Ralph J. Colburn  
1118 N.W. 18th Ct.  
Fort Lauderdale, Fla.

been able to compete with the secular press because they did not devote enough care to the technical and organizational side of publishing. But he emphasized the importance of the Catholic daily press and told the journalists, "Create papers, books, and publications of real value and you will be apostles."

GLENDALE, CALIF. Guest speakers at the First Brethren Church here on July 5 were Rev. Archie Lynn and Rev. Leo Polman. Gerald Polman is pastor.



## Wedding Bells



All announcements for this column must be mailed to the Missionary Herald.

Joyce Thompson, and Thomas Carol, Jr., of First Brethren Church, Akron, Ohio, June 6, at the bride's home in Detroit, Mich.

Shirley Oberholtzer and James Creek, June 12, at the First Brethren Church of Clay City, Ind.

Dorothy Lee Shaffer and Gerald R. Franks, June 13, at the First Brethren Church of Uniontown, Pa.

Jerriann Eliassen Strand and John W. Williams, June 27, at the North Long Beach Brethren Church, Long Beach, Calif.

Janet Smetzer and William Grosscup, Jr., June 13, at the Grace Brethren Church of Ashland, Ohio.

Barbara Ann Gay and Robert L. Shover, May 23, at the First Brethren Church of Akron, Ohio.

Pauline E. Fretcher and Dale Bittner, June 27, of First Brethren Church, Akron, Ohio.

\*FORT LAUDERDALE, FLA. The Southeast Fellowship of Brethren Churches voted unanimously to accept the invitation of Grace Brethren Church and her pastor, Ralph Colburn, to hold the 1961 district conference in Fort Lauderdale. At that time, if the Lord tarries, Florida plans to "secede" from the Southeast district, and form its own conference, anticipating that by that time there will be three or four churches in the State.

TEMPLE CITY, CALIF. Rev. George Cripe has accepted the call to become the pastor of the Temple City Brethren Church. He will assume his new duties about Sept. 1. Donald Miller, missionary on furlough from Africa, is the interim pastor.

GLENDALE, CALIF. A beautiful painting of Christ was acknowledged at the Sunday evening service of the First Brethren Church on June 21. The original painting, entitled "Christ by the Sea of Galilee" was done by Eunice Brubaker, and presented to the Glendale church by Mr. and Mrs. Carson Brubaker in memory of Elder James Brubaker, who was a minister in the Old German Baptist Church in Carlisle, Ohio. Gerald Polman is the pastor.

MARTINSBURG, PA. The First Brethren Church reports the results of another successful VBS. Record attendance was 201, with over 30 decisions for Christ. There were 312 present for the closing service. Richard Grant is pastor.

SPOKANE, WASH. During the last five months there have been 16 reaffirmations of faith, 16 first-time confessions, and 19 who have entered the fellowship of the First Brethren Church here. Jesse Hall is pastor.

SUMMIT HILLS, PUERTO RICO. The attendance for the services on June 14 of the new Brethren work were: Sunday school 30; morning worship 32, and evening service 50. Maxwell Brenneman is pastor.

# TIME

IS NOT ON OUR SIDE  
TO GIVE THE WATER OF LIFE!

By Arnold R. Kriegbaum



What of today? Just as it was in the days of Job, so it is today. The conflict of the ages continues to rage between the powers of hell, and the hosts of heaven. In this day, knowledge runs to and fro throughout the earth. Every conceivable mechanical invention is available to us as we face the enemy of Jehovah. Our warfare today is identical with the onslaught which the enemy thrust forth 250 years ago. Then it was a battle of words! Constantly the enemy sought to stop the presses of the Reformers, the Sowers, and a host of others. We are still in that great conflict in which Satanic forces are employing the weapon of words, rather than guns, tanks, and planes. The Devil's most effective weapon in this twentieth century is paper, ink, and the printing press. The victims are the minds and hearts of men—men who are groping about in the darkness of sin, seeking to find the answer to the conflict that is raging within their souls. What do these poor benighted souls find? Plenty of dime novels! Plenty of illicit literature! Ample supplies of literature from the cults and the isms with their lies, insinuations, and infidelity. But it is sad to say so little is being printed today by those who have and know the unadulterated truth of the Gospel of Christ.

This very condition must have been in the mind and heart of the psalmist when he declared: "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their

bows to shoot their arrows, even bitter words" (Ps. 64:2-3).

In Psalm 45, the psalmist again affirms: "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee."

"Bitter Words." "BITTER WORDS." "Bitter words"—words that slay the souls of men, and leave them hopeless and helpless, headed for a Christless eternity.

The lying propaganda of Satan is aimed at defeating the cause of Christ. This battle between the two forces of the ages is a fight for the minds of men, for their hearts, yes, for their very souls. The weapons used are paper, ink, and the mighty printing press.

What is being done by the Satanic forces in the sowing of the seed of doubt and unbelief?

One needs only stand beside the giant presses of the Christian Science publishing house in Boston, Mass., and see tens of thousands of pieces of literature in a dozen languages rolling off of the presses every day, and a deep impression is made upon the heart as to what the Devil's presses are doing.

Stand with me beside the multicolor presses of the Seventh-Day Adventist publishing house in Takoma Park, Washington, D. C., and see those \$100,000 and \$200,000 presses turning out material at the rate of thousands a minute—one cannot help but shake his head in amazement. But that is not all, we are told the Seventh-Day Adventists have an annual budget of not less than fifteen million dollars for literature alone. They have 43 pub-

lishing houses around the world, and do work in 198 languages. They print 359 magazines and periodicals. In the last few years Seventh-Day Adventism has spent 250 million dollars in printed material.

Walk with me to the printing house of Jehovah's Witnesses. The building occupies a whole city block. Just across the street is being erected a new thirteen-story building. In the publishing house they have seven multicolor presses, each capable of producing 500 periodicals every 60 seconds, or 30,000 every hour. It is said that if all the books produced in this publishing house alone were stacked, in eight hours time they would reach higher than the Empire State Building, the tallest building in the world. Distribution of this material is no problem, for since 1954 their people have donated 80,000 hours for the distribution of their literature. No wonder they are growing at the rate of 400 percent every year. They print forty-three million copies of **Watchtower** and thirty million copies of **Awake** every year.

The presses of communism are not standing idle. Communism has not relaxed its push to capture the minds of the world. No longer is the Bible the most widely translated book in the world. Today the writings of V. I. Lenin, the Russian revolutionary leader, have taken first place with 968 translations, as against 887 translations of the Bible since 1948. The Communists print four and a half million beautifully designed and illustrated pamphlets each year, and these are sold at a



nominal fee. Communism is fully convinced that the printed page is important.

Today, almost one-half of the world's population is under the direct or indirect control and influence of the printing press of Moscow. Each year over three million dollars is spent by the Communists for propaganda.

In the face of these facts, we must confess that "The children of this world are in their generation wiser than the children of light" (Luke 16:8). With all that is being done by the conservative, fundamental forces, we are still far behind, producing very little in quantity and in quality.

The great advances made in Colonial America from the early centuries were the result of the work of the church of Christ Jesus. But the facts show that our teachers taught an illiterate world the alphabet, and then the Roman Catholics sold them the pamphlets to read. Our medical knowledge has made the peoples of the world strong, but the Communists recruited their strength by giving them Lenin and Marx to read. Our evangelists have challenged the souls of men and women, but Jehovah's Witnesses perverted the doctrine by giving them the Watchtower to read. It is time that we awaken and return to the original method of gospel communication—the written Word! It was the starting point of a Christian witness since Matthew, Mark, Luke, and John; and it must become the capstone of our endeavor to reach a lost world for Christ.

Immediately following the announcement by Russia that Sputnik I had been placed in orbit, a government official in Washington, D. C. declared: "... the basic reason we are behind is that we have not gone all out." Is this not true of the Christian Church? We have not gone "all out" in the printed page, and the result is we are behind.

World events are happening so rapidly that it is difficult to keep up to date with the news. However, one thing is evident, **time is not on our side**. We are not so much as holding a candle to what the Satanic forces are doing in the printed page. In this old world that is reeling like a drunken man, tens of thousands of souls wander in sin, headed for a Christless grave, and generally, all they can find is literature that will damn their souls to an eternal hell.

How slow we as Christians are to use the key weapon which we have at our command.

The old Prophet Isaiah said: "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff" (Isa. 41:15).

This prophetic utterance of the prophet no doubt refers to that period of the Maccabean wars. At that period, Israel began to conquer the world as her literature became known to the Greeks through the expedition of Alexander the Great, and Israel completed her conquest when the Roman Empire succumbed to the teaching of Jesus of Nazareth.

"Thou shalt thresh the mountains." Even so, the mighty, the proud, and the haughty foes of Is-

rael were made to become small, or at the mercy of Israel, much like the wheat as it stands before the thresh-er. Thus, it was proved to be the potent force in the conquering of the enemy. If the presses that print Satanic material are proving to be so effective in this generation, then it is possible for the presses of the Lord Jesus to be just as effective. Why should we as believers permit the false religions, the isms, and the cults to outpace us by twentieth century standards?

The most poignant words ever written were those penned by that armless hand on the wall of Belshazzar's banquet hall. Just four words, but their message shook a nation. If we were to be weighed in the balances, would we not be found wanting?

—The End.

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Clip and paste in your Annual

### Northern California Fellowship of Brethren Churches

#### Executive Committee

Mod.—Conard Sandy  
V. Mod.—J. Paul Miller  
Secy.—Charles H. Koontz  
Asst. Secy.—Max Williams  
Treas.—J. C. McKillen  
Stat.—Kenneth Holgate

#### NFBC Executive Committee

Conard Sandy  
Phillip J. Simmons (alternate)

#### Youth Committee

Martin Garber  
Max Williams  
J. Paul Miller  
Miss Clara Garber

#### Constitution Committee

J. Paul Miller  
Phillip J. Simmons  
Charles H. Koontz

#### Mission Board

Phillip J. Simmons, chmn.

#### Women's Missionary Council

Pres.—Mrs. Conard Sandy  
V. Pres. (Proj.)—Mrs. Max Williams  
V. Pres. (Prog.)—Mrs. J. C. McKillen  
Secy.—Mrs. Martin Garber  
Asst. Secy.—Mrs. Ben Holgate  
Treas.—Mrs. Jack Ramey  
Editor—Mrs. Charles Koontz  
SMM Patroness—Miss Clara Garber

#### Cooperating Churches

Chico—Grace Brethren  
Modesto—McHenry Avenue Grace  
Brethren  
Modesto—LaLoma Grace Brethren  
Sacramento—Grace Brethren  
San Jose—Grace Brethren Church  
Tracy—First Brethren

# MEMBERSHIP

## IN THE BRETHREN CHURCH

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### *Something It Involves*

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BY HERMAN A. HOYT, TH.D.

A committee of the Southern California-Arizona District Conference has prepared and mailed a questionnaire to all Brethren ministers. Since it deals with matters equally important to laymen, the questions, eleven in number, are being reproduced here:

"1. Do you believe that a congregationally governed church has the right to determine its own bases of membership? 2. Has your church ever contemplated any change from the traditional method of membership in Brethren churches? 3. Have any members in your church ever raised a question about the commonly accepted Brethren membership policy? 4. Do you feel that a person baptized by any other method than trine immersion has thus obeyed God in the matter of baptism? 5. Do you feel that the Message of the Brethren Ministry places trine immersion as a prerequisite to church membership? 6. Do you feel that our conferences should refuse conference membership to churches which would admit members in their

congregations not baptized by trine immersion? 7. Do you feel that our present church standard for voting membership should be raised to include requirements in addition to the present custom? 8. Do you feel that all believers otherwise acceptable should be refused membership until they are baptized by trine immersion? 9. Do you feel that the most usable evidences for trine immersion are Biblical or historical? 10. Is your mind committed without mental reservation that trine immersion is the only Biblical form of baptism? 11. In your opinion, what should constitute requirements for church membership?"

While several questions are a bit ambiguous (see 1, 7, and 9) the central issue is clear and might be summarized in a single question: **Do we any longer believe in Trine Immersion as Biblically essential for membership in The Brethren Church?** Two congregations in Southern California, by official action, have already answered No to this question. Thus the problem

came before the district conference when these two congregations were about to present delegates. After some consultation, these congregations did not present delegates, and therefore no immediate decision by the conference was required. But out of this situation came the committee and the questionnaire.

Obviously, the problem is not one that can be restricted in its effects to the two congregations immediately involved, nor to the one district conference in which these two local churches are located. This problem will ultimately affect the entire denomination and every member in it. For this reason the questions in the above questionnaire are tremendously important. After analyzing the eleven questions, the writer feels that they gather about four main issues in the Biblical doctrine of the church. They are as follows: (1) The government of the church; (2) The membership of the church; (3) The initiatory rite into the church; and (4) The authorization for this rite of membership. Ac-



usually the questionnaire is intended to get at number four.

## THE GOVERNMENT OF THE CHURCH

Question number 1 explores the meaning of congregational church government. A congregation so governed means that the membership of such a local church governs itself, and that, without dependence upon any outside authority. But there is no congregation that is wholly self-governing. There are always some limitations upon this authority, if nothing other than the laws of the land in which the church is located. But when such a congregation is a member-church of a denomination, then there is further limitation. The rights of the congregation are limited by the general church doctrine which makes it a member of the denomination. This means that a local church, congregationally governed, cannot determine its own bases for membership where this involves the doctrine of the entire denomination. In matters incidental to the local church, it may determine the bases of membership, but it may go no further. This has been clearly defined in Brethren conferences, and it has been confirmed by the interpretation of courts in church litigation.

## THE MEMBERSHIP OF THE CHURCH

Questions 2, 3, 7, and 11 are directly involved with this area of doctrine. Every constituted body of people usually declares its purposes at the very outset, and sets forth the requirements for membership. These requirements are not always written, but they are always understood, and whether written or unwritten they are established by practice. The Brethren denomination has established by uniform practice certain requirements for admitting people to the church, and these requirements are written. The only two congregations the writer has ever known to contemplate a change from the traditional methods are the two in Southern California. No member of any church where the writer has been a member has even so much as breathed a suggestion about change. But even if there were those who entertained thoughts of change, the thoughts were left unspoken, and

I'm sure would never have been given serious consideration. Voting membership and church membership are the same thing. Only members have the right to vote, and membership is granted to those who fulfill the requirements for membership. If members are not living right, that should be handled by discipline, not by raising or adding to the requirements for membership.

## THE INITIATORY RITE INTO THE CHURCH

Questions 4, 6, 8, and 10 discuss the rite of baptism as one of the requirements for entrance into the membership of the church. From 1708 to the present, The Brethren Church has insisted upon trine immersion as the only Biblical method of baptism for Christians to qualify for membership in the local church. Single immersion and sprinkling are modes of baptism followed by other denominations, and many have submitted to these modes because they knew no better. That they obeyed God as far as they knew establishes the purity of their motives. But ignorance still does not make such modes Biblical. Many whose motives were right, upon receiving more light, have obeyed the Lord in trine immersion. A well-established moral and Biblical principle is that when one learns more, he is morally obligated to act on the new information. Churches should insist on this principle instead of dropping the standard.

But if churches within the Brethren fellowship are determined to admit members to their congregations by other than the denominational requirement of trine immersion, then Brethren conferences are not only justified, but are also morally obligated to exclude such churches from membership in conferences. Trine immersion is the first item in the list of doctrines set forth by The Brethren Church in its early conferences to characterize its faith. If a believer will not submit to the first requirement for membership, would this not raise a question on the other items in the list? If a local church admits such people to their membership, thus failing to uphold the doctrine of the denomination, then it becomes the moral obligation of district or national conferences to deal with such a church, even if it requires exclusion from the conference.

## THE AUTHORIZATION FOR THE RITE OF BAPTISM

Questions 5, 9 and 10 are concerned with this aspect of the problem, the most important of the entire questionnaire. About forty years ago, the Brethren ministers drafted what is known as "The Message of the Brethren Ministry." This statement of faith came into existence because the fundamentals of the faith were being attacked on the claim that there was personal freedom for interpreting the Bible. In it was included trine immersion as Biblically essential for membership in The Brethren Church, as declared by the writer of the statement. The reason those men placed this into that statement of faith was because the Biblical evidence is clear, and the historical evidence confirms it. Moreover, these two lines of evidence should never be separated. In fact, they cannot be separated. And because these two lines of evidence join hands to give us an intelligible Biblical record, and witness overwhelmingly to trine immersion, every Brethren member should be mentally convinced and morally determined to defend and propagate this truth.

The only Biblical method of baptism—trine immersion—was commanded by a sovereign Christ as evidence of discipleship and as the rite of induction into the local church (Matt. 28:18-20). To reject the sovereign authority of Christ in instituting this ordinance strikes at the Head of the church. If Christ's Headship is rejected in favor of the will of the congregation, it is like saying that Christ is not the Lord of the church. And perhaps the reason His Lordship is rejected is because the full meaning of His person is not completely understood.

The issues involved in this questionnaire are far reaching. It could be hoped that they had never been written, yea, had not even been thought. But now that they are before the ministry, the entire membership of the church should also be informed, and should give serious thought to them. Fervent prayer and heart searching before God in this crisis should characterize the weeks ahead. All this should be with a view to become more firmly convinced and committed to the historical and Biblical doctrines of The Brethren Church.

# The Seven Judgments

(Third of Series)

By Charles W. Mayes

## God's Judgment Upon a Jewish Nation

There is a special sense in which God holds the Jewish nation responsible for the acts of its leader, and those who followed him. The Old Testament traces the rise and fall of the spiritual life in the nation of Israel, as well as the many periods of apostasy through which the people passed. However, the greatest of all failures of the Jewish nation was the rejection of the Lord Jesus Christ, their promised Messiah, when He came the first time. As a result, the nation of Israel has been scattered to the ends of the earth, and for these 2,000 years the nation has been "without a king, and without a prince, and without a sacrifice" (Hos. 3:4).

As a result of the rejection of Christ as king, God has a controversy with the nation. He has disposed of other nations for sins of less magnitude than this, but in the case of the Jews He is compelled to protect the nation as such because He has not yet fulfilled His covenant made to Abraham, according to Genesis 12:1-3.

It thus becomes God's responsibility to allow His chastening hand to fall upon the nation so that the nation may be brought back to the place of faith and obedience. To bring such to pass, God deals with the Jewish nation in a special sense during the coming Great Tribulation. From Jeremiah 30, verse 7, we learn that the awful day to come is "the time of Jacob's trouble."

The time of Jacob's trouble will be an hour in world history when God allows the full opposition of all the gentile nations, under the Antichrist, to heap all their wrath upon the poor, blinded, and persecuted nation.

The time of Jacob's trouble will be a day when great portions of the

Jewish race will suffer even to the point of death. Their suffering will be more severe than anything which they have ever known up to the present hour. From Jeremiah 30:11, we learn that God will not destroy the Jewish nation completely, but He will correct it in a measure. The nation will not go altogether unpunished.

As the awful hour of the time of Jacob's trouble comes to a close, God will pour the spirit of repentance and supplication upon the nation of Israel (Zech. 12:10). At that time they will acknowledge their sin; they will confess their iniquity and turn to the Lord. "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me . . . then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:40, 42).

Under these terrible events which come from the chastening hand of the Lord, the Jews will look up and receive their Messiah, Christ their Saviour, and God will restore the nation to its covenant relationship.

Then the many promises of God to the nation will be fulfilled. The confession of the nation of Israel is recorded in Isaiah, chapter 25:8 and 9. Here the prophet puts upon the lips of the representatives of the Jews in that day the confession they will make concerning the glorious King. "He will swallow up death in victory; and the Lord God will wipe away tears, from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord;

we have waited for him, we will be glad and rejoice in his salvation." When under the chastening hand of God the nation at last turns to Christ, it is interesting to note that this confession made by the nation Israel at the end of the Great Tribulation is the same confession which is commonly used in our churches today: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

## In Memoriam

**Paul B. Castor**, a deacon and faithful servant of the Lord, went to be with the Lord on May 19. He was a member of the First Brethren Church of Rittman, Ohio.

—Charles Turner, pastor.

**Mrs. Ida Harter**, a member of the First Brethren Church of Rittman, Ohio, went to be with the Lord on May 25, 1959.

—Charles Turner, pastor.

**Mrs. Sallie A. Cober**, 90, was called to be with the Lord on June 9. For many years Mrs. Cober was a member of the First Brethren Church of Johnstown, Pa.

—Charles Sumey, pastor.

**Lewis S. Clum**, 84, went to be with the Lord on June 3. He was a member of the Grace Brethren Church of Lake Odessa, Mich. He entered the fellowship of The Brethren Church in 1914.

—William Ernest, pastor.

**Ernest B. Harrison** was called home suddenly on June 11, 1959, as a result of a heart attack. Brother Harrison was a member of the Fremont Avenue Brethren Church of South Pasadena, although he had been residing in Rialto, Calif. at the time of his decease.

Brother Harrison was born again 50 years ago in the First Brethren Church of Los Angeles, and was well known to the Brethren throughout Southern California. His was a life full of joyful service for his Lord, witnessing on the job, working in Sunday school, Christian Endeavor, jails, and missions.

—James McClellan, pastor.



THE MISSION ISSUE

JULY 18, 1959

*Brethren*

# Missionary Herald



# EDITORIALS

By L. L. Grubb

## 60,000 by 1960!!!

This may be a glorious reality for the Sunday schools of the National Fellowship of Brethren Churches!

But the achievement of any Christian goal these days demands much in support through prayer, co-operation, and giving. The National Sunday School Board has been appealing to all Brethren churches for several years to help largely in meeting this goal. This is a legitimate appeal and deserves the prayerful response of all.

There are few, if any, Brethren churches which have not profited in some way through the work of Rev. Harold Etling and the National Sunday School Board. There has been a large increase in our national Sunday-school attendance, which in turn has benefited the churches in providing material for evangelization and church service.

The Sunday School Board needs our wholehearted support especially at this time. If Brethren Sunday schools would get behind the Board and provide the small amount of fifty cents per Sunday-school member, the Board could then launch out further and assist all of our churches in meeting our local and national Sunday-school goals. Above all, we should pray earnestly for this very important department of our national work.

## Juvenile Crime Wave Gripping the West

Some are blaming the unemployment situation for the unprecedented juvenile crime wave in West Coast cities.

The record runs like this: A gangland style auto ride ended in a hail of bullets in a lonely canyon with one fourteen-year-old killed and another badly wounded. Two deaths were caused by illegal auto racing. There was a sidewalk killing, a gang knife fight, teen-age brawls in drive-in restaurants.

One official reported that teen-age crimes are becoming increasingly more vicious. One says: "It used to be they would rob a store and then leave. Now, they either slug the proprietor or shoot him before they leave."

The number of juvenile offenders turned over to the California Youth Authority by the courts has jumped from 350 to more than 400 cases per month. Most of the offenders are sixteen years old or older.

This is the general story all over America. Yet within ten years there will be millions more teen-agers to feed the mounting crime wave.

The evangelical church is **not** evangelizing all of this

generation. Apparently we are losing the battle with teen-age sin. Tragically enough not many Christians are sufficiently concerned about it to help augment the relatively weak attempt now being made to rescue these kids.

## Every Fourth Person in School

At least 41,500,000 persons, young and old, are in school. Almost three-quarters of this group are in elementary schools. High schools are counting over 8,000,000 students. Colleges will have somewhere between three and four million enrolled this year.

Yet more states in America are passing legislation outlawing the Bible in our schools. In fact, there are few states in this Nation now where the Bible may be read in the schools in any regular sessions. Teaching of the Word of God in schools is virtually forbidden.

This means that unless the church steps in somewhere between first grade and college, we will be rearing millions of pagans in our American schools.

## Pornographic Literature Flooding the Nation

There is no accurate figure as to the millions of copies of obscene literature printed in America each year, or the actual number of films produced emphasizing sex. However, the increasing number of violators apprehended through the Post Office Department indicates a large increase.

This vulgar material is being circulated largely among young people in our high schools and colleges and has become a multimillion dollar business. The FBI is asking for more power to crack down on violators of the law against such material.

After walking by an average large newsstand today, one almost feels as if he should take a bath. Yet Americans daily are feeding on this sort of thing.

We are producing a nation of sex-crazed individuals who are helping us in turn to produce a nation that is rapidly sinking to the level of old Pompeii. About the only difference now is that these things are done partially behind closed doors; whereas in Pompeii much of the sin was brazenly committed in public.

Yet there are some, even Christians, today who find difficulty in thinking of America as a mission field. Is sin any less sinful here than it was at Pompeii? Will the judgment of God be withheld any more than it was at Pompeii?

America, as well as every other nation in the world, needs Christ! Only those of us who know Him can really make Him known through home and foreign missions.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor  
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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

VOLUME 21, NUMBER 29



# Hatboro Church Is

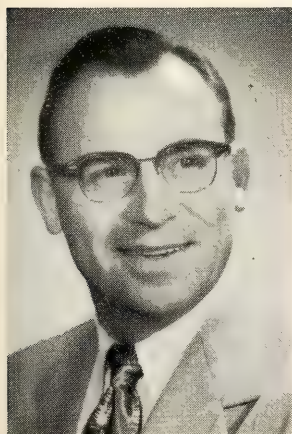
## Dedicated to God

By Lester E. Smitley, Pastor

On Sunday, June 14, at 3:00 p.m., 200 people joined together at Hatboro, Pa., to dedicate the new building recently built by the Brethren Construction Company. It was a time of rejoicing for the friends, as well as the members, of the church. Members from our sister churches, and friends from local churches were here to help dedicate this building to the ministry of the Word of God in the power of His Spirit. Even the construction crew was able to come up from the work in Virginia Beach, Va., where they are now constructing a church. The service was full of enthusiasm and spirit from the first song to the benediction.

### Local History

Rev. Robert Crees, pastor of the Third Brethren Church of Philadelphia, and Rev. William Male, pastor of the First Brethren Church of Philadelphia, were greatly used of the Lord in establishing the beginning of the Suburban Brethren Church of Hatboro. Through their ministry the groundwork was laid. They were faithful in guiding a Bible class in this area for a year previous to the present pastor's arrival.



Lester E. Pifer  
Dedication Speaker

The local pastor arrived on the field in December 1956. The local laymen were able to obtain a Howard Johnson's conference room, which was used for the regular slated church services until the first meetings were held in our new building just prior to Good Friday of this year.

Mr. Robert Foltz, formerly of The Brethren Home Missions Council's architectural department, did a very able job on the designing of the building, while the Brethren construction crew did a very capable job of building it. Mr. Vernon Latham was foreman of the crew during most of the construction. Nearing the completion of the construction, after the resignation of Mr. Latham, Mr. Donald Sellers became the foreman of the crew and completed the building. Mr. Lester Keyser and Mr. Raymond Sturgill were the other two dedicated laymen who did the major part of the construction of the Hatboro church building. We were glad to have these men and their families with us. Their hands molded our church, and their lives ministered to our spirits.

### Growth

The pastor has seen spiritual, as well as numerical, growth, and for this he is very thankful. When we first started our Sunday school, we were averaging about twenty-three, and now we are in the eighties. This year's vacation Bible school is our first one, and we are drawing a very large group of new children from just around the church area. The church is located in the fastest growing township in the United States. We have a great responsibility, as well as a great opportunity.

### Thanks

We are thankful first of all to God for His faithfulness, and then we would like to thank all of you who were faithful in your giving through the national program. We are thankful for what The Brethren Home Missions Council and Breth-

### OUR COVER PAGE

The pastor of the Philadelphia First Brethren Church, William Male, on the left, and the pastor of the Third Brethren Church, Robert Crees, on the right, were responsible for starting the new Hatboro Suburban Brethren Church of which Lester Smitley, center, is pastor. Hatboro is a suburb of Philadelphia, and with Brethren from both of these churches in the area, it was a logical place for starting the third church in the Philadelphia area. The new Suburban Brethren Church, dedicated on June 14, is shown at the bottom of the page.

ren Investment Foundation were able to do through you. This is another Brethren church that stands because of the gifts and investments of Brethren people. Our local district and sister churches have also helped financially and spiritually. Please continue to pray for us.

### Testimonies From Hatboro Brethren

We are praising the Lord here at the Suburban Brethren Church in Hatboro, Pa.—rejoicing in our new church. On Sunday, June 14, our new church building was dedicated to our Lord. It is the earnest prayer of all at Suburban Brethren that we will grow and glow as a shining testimony of God's saving and redeeming power.

The hours of labor and effort expended by our people seemed to fade into the dark past on Dedication Day. The long wait for our church building also seemed to be part of the past. These feelings gave way to newer feelings, the expectancy of greater things to come, and the knowledge that our Lord is able to bless most abundantly.

Mr. and Mrs. John C. Gault, Jr.

On the fourteenth of June, a beautiful Sunday, God so graciously gave us the Hatboro Suburban Brethren Church. It was dedicated to the glory of our God and His beloved Son. Happy were our hearts

(Continued on page 454)

# HATBORO DEDICATION DAY SUNDAY SCHOOL



Left top down: Beginners, Mrs. Letty Stauffer, teacher; primary, Mrs. Violetta Elder, teacher; juniors, Mrs. Helen Gault, teacher.



Sunday-school staff



Right top down: Intermediate, Mrs. Elsie Smitley, teacher; young people, Mr. William Hetrick, teacher; and the dedication of the Christian flag by William Hetrick and class.





# Looking at Hatboro From Various Angles



Lester Smitley  
Pastor

Don Sellers, left, Brethren construction crew foreman, presents the keys to Mr. William Schultze, trustee chairman.



Adult Bible class with Lester Smitley, teacher

Air view of Hatboro with (X) marking the Suburban Brethren Church location



Hatboro dedication crowd

# Clayhole Keeps Busy

By Sewell S. Landrum



Top down: The entire Sunday-school staff, the adult department, the young people, and the junior church group.

During the past few weeks there have been many interesting things taking place in the Clayhole work. We started by attending the Southern Ohio District Conference May 20-23. The following week was junior camp. Rev. Lester E. Pifer arrived on May 31 to start a week of meetings for us. It proved to be a spiritual feast for the Christians, and the very thing we needed. Of course he

preached to the unsaved, as well as to Christians.

One of the highlights of the week was five days of vacation Bible school for the adults with twenty-five enrolled. Mr. Pifer gave a Bible message each day, and Mrs. Pifer taught a class in handwork. Following this week we had a camp for our senior campers with many decisions for Christ.

The last two weeks we have been in Bible school with the younger children (below 4th grade). We had one hundred enrolled with an average attendance of sixty-six. Tomorrow (June 27), we begin our Bible school for older children. Five young people from Grace College have been helping us, and with our own young people we have had nine workers.

The WMC ladies have just completed a project of making drapes for the backdrop of the church. The original cost was to be \$35, but it has exceeded this by \$100; however, the ladies are paying for the entire project. A new coat of paint has been added to the church interior, and we think it looks very attractive. The men of the church helped with the painting. So you can see that the men, women, children, and pastor of Clayhole have all been keeping very busy.

## TESTIMONIES FROM HATBORO BRETHREN

(Continued from page 451)

as we saw the fruit of our prayers for just such a building. Our earnest desire now is to see many souls turn to Christ as their personal Saviour as a result of this longed-for Brethren church in the area. We are indeed grateful for the privilege of having a part in the establishment of another Brethren home-mission church. May we continue steadfast, always abounding in the work of the Lord, for we know that our labors will not be in vain.

Mrs. Howard E. Elder, church secy.

In these days of religious confusion and bewilderment, I am thankful that there are still churches that are holding fast to the Holy Scriptures and the wonderful truths found therein.

It is good to know that the Brethren denomination is founded upon the Word of God, and that it lays great emphasis on the importance of reaching lost souls through preaching the Gospel of redemption in Jesus Christ.

I believe that the Hatboro church can be used of the Lord for His glory as long as it preaches and teaches "the Bible, the whole Bible, and nothing but the Bible."

David Kings, a new member





Top: Grace Brethren Chapel of Dryhill, Ky. Bottom: Miss Evelyn Fuqua and a load of VBS children.

## Projects Aid Dryhill Testimony

By Lester E. Pifer

"Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103: 2). We dare not fail to express our gratefulness to the Lord daily for His marvelous provision. The Lord's blessing has been in evidence in our Kentucky Mission on Hell-For-Certain Creek. Our congregation of believers continues to increase in attendance, grow in the knowledge and love for the Word of God, and in their passion and desire to see the lost saved.

The Brethren Chapel, built by the girls of the Sisterhood of Mary and Martha, continues to beckon folks to the services and provides the needed facilities for the Sunday school. Recently, when faced with the reality of having to raise this building two or three blocks on the foundation to eliminate moisture

problems, our hearts were overjoyed to hear the congregation express that this was their responsibility, and they would care for the entire cost of the project. Their gratefulness for our missionary, Miss Evelyn Fuqua, the chapel, the new parsonage, and the work of the Lord in this place was openly and warmly expressed by all.

The girls of The Brethren Church have now completed another wonderful project in providing a new station wagon for transportation purposes. It was a thrill to see two loads of people arrive for each service in this vehicle. This project increases the outreach of our Bible teaching arm up and down this creek, reaching many who might not have an opportunity to be under the hearing of the Gospel.

Other smaller projects which have been taken by Sunday-school classes, families, and individuals help to make our testimony near Dryhill more effective and efficient. The prayer support in daily holding up our missionaries before the throne of grace releases the power of God in the salvation of souls, throws back the forces of evil, and helps to spread the Gospel to more souls. Your gifts to the Brethren Home Missions Council have provided, and do continue to provide, missionaries for such opportunities as this to bring lost souls to Christ. Pray that as many new families move into this area with the construction of the Big Horn Water Conservation Project our greatest harvest of souls will come soon.



**Los Angeles, Calif.** (Bruce Button, Missionary)—I know you will be glad to hear that one of our blind Jewish ladies received Christ as her Messiah and Saviour. Betty Reuben made confession and acceptance of Christ at our Wednesday evening Bible class on June 17. She was baptized on June 28 at the First Brethren Church of Inglewood. Our attendance in this Wednesday evening class has increased the last three months.

**San Jose, Calif.** (J. C. McKillen, Pastor)—Two young couples came forward on Father's Day. One couple came to receive Christ and follow in baptism the next Sunday. The other couple came to renew their vows in the Lord and transfer their membership from another Brethren church to San Jose.

**Cuba, N. Mex.** (Evan M. Adams, Missionary)—Melvin and Joyce Baker, children of Rev. and Mrs. Wayne Baker, Aleppo, Pa., are helping us for the summer months under the National Youth Council program. Larry Wedertz, Angie

(Continued on page 456)

# ISRAEL CALLS!

ON WEDNESDAY NIGHT

By Leanne M. Button

Tonight is Wednesday, and you are invited to a meeting. You'll have to help, of course, but we will be happy to have you. First of all, we will arrange the folding chairs in convenient places, and then distribute a hymnbook and a Bible on each chair. I think it would be fair to remind you the books will probably be scattered all around before the meeting starts, but at least they are neatly arranged when folk begin to arrive.

Next we take the glass trays and cups from their usual place, and place them on the table in the dining room for easy serving. A pink napkin and spoon goes on each plate, but that is something Diane likes to do.

By this time Mr. Button is on his way back with the first load of people, and Miss Fraser is also arriving. She will require some assistance, for she usually has four blind people who must be conducted safely into the room and seated in chairs. She is also accompanied by a little lady who loves the Lord but is now quite forgetful. Sometimes she just sits and holds the hymnbook, thinking it is the Bible. Isobel goes for her each Wednesday, helps her dress, gives her dinner, and brings her to the class.

By this time Mr. Button's first load is settled nicely, and he has gone for the second. Conversation flourishes.

In the corner under a lamp sits another little lady in a housecoat, while a friend puts up the hem in her dress. She came all the way from New York, and she has known the Lord for many years. She is eighty-four. The two ladies came early, and I gave them dinner. Then, feeling quite at home, they decided to do the hem which was much too long.

"Why is she in a housecoat?" Someone wants to know. I explained the situation quietly.

At eight, or shortly after, we begin to sing. After the first hymn it is prayer time. There are many requests. Some are ill. Some need a place to live. Others tell how their prayers have been answered. And over by the window another lady speaks up quickly. "While you are at it, pray for me a husband." The

others laugh at her and her face reddens. "I only thought as long as these other people are having their prayers answered—" she defended herself. She doesn't know the Lord, but we rejoice to see she is impressed by answered prayer on behalf of the others.

As we have prayer, I think of the needs of our little group—not so little anymore because tonight there are twenty people. The man who is sitting on the couch—yes, he is blind—doesn't know the Lord as yet. Mr. Button takes him to his Braille class on Monday's. The lady with the flowered dress is only partially blind. Isobel took her to the beauty shop because she cannot go alone. A very handsome man on the rocking chair wearing dark glasses is blind also. Once he was an actor. He, however, knows the Lord as His Saviour. Another lady must have someone do everything for her.

A little short man with red cheeks looks as though he enjoys everything. His wife is saved, but he is not. She said he wouldn't miss the class for anything.

How much they all need—this little group! I am reminded again as I look at their faces—the lame, the halt, and the blind. It seems as though we must have a real need before we give God a chance in our lives.

These are our people. We love each one of them and pray for them daily. We, by trying to show forth the love of Christ, do for them as we are able.

After the message is over I take orders for coffee, tea, or Sanka. I must write each name down, for otherwise they change their minds and everything gets mixed up. We quickly put out the rolls and fill the cups. The next few minutes are busy passing out the rolls, the cream, the sugar—refilling cups.

Then it is time for the first load to go home. Last "goodby's" are said. We help the blind group to the car. Mr. Button is ready to pull away but remembers an elderly man who didn't follow him out. I manage to take him by the hand and help him out because he isn't really ready to go.

Then we sit down amid all the crumbs, and the few remaining people talk among themselves for a few minutes until Mr. Button comes back for them. Then we all are off, this time I go alone.

At 11:15 we pull into the driveway. It has been a long evening, but a good one. And so it goes, each Wednesday night. Did you have a nice time at the meeting? There—see the hymnbook under the chair? Put it with the others in the corner, and you are excused.

## NOTICE

The 1959 Annual Corporation meeting of The Brethren Home Missions Council, Incorporated, and the Brethren Investment Foundation, Incorporated, Winona Lake, Ind., will be held on Wednesday, August 19, 1959, from 10:10 A.M. to 10:45 A.M. The place of meeting will be the auditorium of the Winona Lake Christian Assembly, Winona Lake, Ind.

## HOME MISSION FIELD REPORTS

(Continued from page 455)

Garber, Roger Deal, Melvin, and Joyce have been holding a children's Bible camp in our area removed from the mission compound. Eighteen children were present the first day. One or more such camps will be held this summer in other areas. We trust this can become a part of the regular summer program.

**Parkersburg, W. Va.** (Richard Placeway, Pastor)—We are in the midst of daily vacation Bible school this week (June 23), and we are enjoying the blessing of the Lord. Our attendance is just under 200, and that many children keep one on the move.



## New Church Organized at Barberton



Barberton, Ohio, group with Pastor Robert Burns at extreme front.

The First Brethren Church, Barberton, Ohio, has been organized and incorporated under date of October 22, 1958.

The attendance has been running from forty to fifty in the Sunday school and morning worship. Full schedule of services are being held. In addition, a boys' club and laymen's group have been organized with plans underway for a WMC.

A total of twenty-eight members make up the present membership. All of these have made a confession of faith in Jesus Christ and have been baptized by trine immersion. Eight of the members came by letter from other Brethren churches.

Robert Burns is pastor and the church has a full slate of officers. The church is working under a regular home-mission constitution. At the recent Northern Ohio District Conference, the church was accepted into that conference.

## How Can I Help Home Missions?

### GIFTS

Gifts are always needed for the growing work of Brethren Home Missions. A gift of \$5 or more makes you a voting member for one year, and a gift of \$100 or more makes you a life member of The Brethren Home Missions Council. **Give through your local church when practical.**

### ANNUITIES

A new annuity rate is in effect, and pays up to 10 percent depending upon your age. You can have a guaranteed income for life through the purchase of annuity bonds. Annuities are issued in amounts of \$100 or more. **Write for information giving us your age.**

### PRAYER

You may not be able to help financially in any of the ways suggested here, but you can always pray for the work of Home Missions. Prayer would be at the top if it were placed in the order of importance. So you see, **everyone** can help in some way. If we can assist you in deciding the best way to help Brethren Home Missions, write today.

### ESTATES

You can make The Brethren Home Missions Council the beneficiary of your estate or insurance policy. In this way you use what God has given you for your lifetime, and then you return it to Him for His work.

### INVESTMENTS

The Brethren Investment Foundation has been incorporated to help finance Brethren Home Mission churches. You can open a savings account with \$1 or more and receive 3 percent interest. Five percent interest is paid on loans of \$500 or more. **The best investment you will ever make is in the Lord's work.**

## THE BRETHREN HOME MISSIONS COUNCIL, INC.

Box 587, Winona Lake, Ind.

# Newspage

(Compiled by the editor)

**WINONA LAKE, IND.** The Winona Lake Brethren Church has approved the building of a parsonage with construction to begin in the near future. A building committee has been elected with instructions to proceed. Richard DeArmey is pastor.

**EVERETT, PA.** The annual conference of the East District Fellowship will convene here July 20-23 at the Everett Grace Brethren Church, Homer Lingenfelter, pastor.

**GARDEN GROVE, CALIF.** Dr. and Mrs. R. E. Nida observed their 50th wedding anniversary on June 29. They are the parents of Eugene and Clarence. Congratulations!

**CHICAGO, ILL.** Dr. Clate Risley, executive secretary of the National Sunday School Association, has announced the purchase of a four-story building at 173 N. Franklin St.

**WINONA LAKE, IND.** Mr. Foye Miller has re-purchased the Christian Cards Co. which he recently sold. His printing service is again available to churches and pastors.

**\*DUNCANSVILLE, PA.** Rev. J. L. Gingrich has resigned as the pastor of the Leamersville Brethren Church, near here. For health reasons Mr. Gingrich is retiring after 40 years in the active ministry. About Nov. 1 he and Mrs. Gingrich will move to Seville, Ohio, to establish residence. For 25 years Mr. Gingrich served as secretary of the national conference.

**SPECIAL.** Rev. R. I. Humbert is Bible conference speaker during

July at the Rocky Acres Bible Conference in Georgia.

**LEESBURG, IND.** John Burke, 1959 graduate of Grace Seminary, has accepted the pastorate of the Leesburg Brethren Church.

**WASHINGTON, D. C.** A total of 201,700 U. S. mothers bore live babies in 1957, according to a report by the U. S. Department of Health, Education, and Welfare issued recently. The Department said the 1957 figure established a new record, representing an increase of 8,200 over the previous high set in 1956. The illegitimacy rate climbed for both white and non-white mothers. Among white mothers, illegitimate births were about one in 50. Among non-white mothers, more than one birth out of five was outside wedlock. About 40 percent of the illegitimate babies were born to teen-age mothers. (Because of the time required to collect and analyze birth statistics from the states, figures for 1958 will not be available until 1960.)

**HOUGHTON, N. Y.** Dr. Oliver G. Wilson, the beloved editor of The Wesleyan Methodist, was called to his eternal reward Sunday, June 28, while attending the General Conference of The Wesleyan Methodist Church being held here.

**CANBERRA, AUSTRALIA.** A pair of Australian boys, 14 and 15, have been ordered by a magistrate to attend church at least once a week for the next three years. The sentence was handed down after the boys were charged with stealing from shops. J. C. Button of the Canberra Children's Court also forbade the boys to go out in the evening for the next 18 months unless accompanied by a parent.

**BUENOS AIRES.** Argentina's ex-President Juan Peron has sought reconciliation with the Roman Cath-

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. J. L. Gingrich  
Duncansville, Pa.

olic Church in an attempt to erase past displeasures. Peron made the move in view of his possible ouster from the troubled Dominican Republic where he has been staying. His excommunication, which occurred previously, would be a serious obstacle in gaining entry to a European country, such as Italy, should Dictator Rafael Trujillo force him to leave the Dominican Republic. The Argentina foreign ministry and the papal nunciature in Buenos Aires denied knowledge of any imminent revocation of the Vatican's edict. However, a highly-placed Peronist spokesman said Msgr. Antoni Jose Plaza, bishop of La Plata and one of the most active Argentina prelates in labor affairs, had intervened to obtain a speedy decision in Rome, where the official is now visiting.

**WASHINGTON, D. C.** Ten witnesses have told a House Subcommittee preparing to write legislation dealing with the publication and sale of obscene and pornographic literature that smutty American periodicals are being sent abroad in large shipments. Clyde W. Taylor, secretary of public affairs of the National Association of Evangelicals, testified that he saw in a New Delhi (India) bookstore "the finest assortment of [American] nudist magazines" he had ever seen, with the possible exception of Philadelphia. In a report to the post office and civil service subcommittee, Taylor said he also found big displays of American nudist magazines in Singapore and Hong Kong bookstores. He asserted such exports "play into the hands of the Communists."

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Sinking Springs, Ohio	July 12-26	Jacob Couser	Dean Fetterhoff
Fort Lauderdale, Fla.	July 26-29	Ralph Colburn	C. H. Ashman, Jr.
South Bend, Ind.	Aug. 2-16	Gene Witzky	Dean Fetterhoff
Beaver City, Nebr.	Aug. 24-Sept. 7	Dayton Cundiff	C. H. Ashman, Jr.



# The PEACEMAKER



A TRUE STORY

BY WILLIAM SAMARIN

Missionary  
Central Africa

For as long as the children of Bokoba and Boro could remember, they had been at war with each other. They were enemies even though they spoke the same language, hunted in the same general area, and lived near the same stream; in fact, they lived only ten miles apart. But no person from Bokoba or Boro ever traveled alone; no woman went to draw water alone; no child went alone to search for firewood; no man went alone to check on his traps, for there was always the threat of being ambushed and murdered.

This situation worked a hardship on the people. Both of the villages were rather small, but rather than cooperating in those activities where united effort was productive, such as hunting, they were limited to their own manpower, restricted to their own little area. It was only in the hunting grounds of the Bokoba that wild honey could be found. And it was only in Boroland that the Bokoba people could find the material for making their best mats.

After having lived for many years in such tense circumstances, Ngaysona, the oldest man in Boro and the leader of his people, began to talk to them about making peace with the people of Bokoba. There were some who opposed him—those who had lost a close relative in a scuffle with the Bokoba-ites, or those whose crops had at one time been destroyed by the enemy. But after months of persuasion, Ngaysona persuaded his people to see that it was to their advantage to make peace and be reconciled to their enemies.

There was much talk in the village when the day for Ngaysona's departure approached. He, and no other person, could be charged with the great responsibility. No other person but the principal elder of the village, the *wi-de-koro-zang-re*—the high-priest, could be sent. The people of Bokoba would see that the people of Boro were serious

enough about making peace when they sent the very person in whose hands rested the health and happiness of their village.

This peace-envoy had to go unarmed and accompanied only by a child who carried the peace offering, the equivalent of the olive branch or the white flag. Ngaysona's only other symbol of being a delegate was that his body was covered with the reddish *day* ointment. Thus, exposed to danger and unheralded, Ngaysona and his young companion set out on their journey by foot through hostile territory over a narrow path, each side on which were many places where an ambush might easily lie in wait.

The boy became more and more terrified as they left the familiar landmarks of the homeland and entered the territory of the Bokoba-ites, which to him was still unknown. Suddenly, there was a cry, a woman's piercing shriek of fear and alarm, and it continued and was soon accompanied by others which went on ahead of the delegation. Ngaysona did not stop, and soon they were close enough to the village to hear the hubbub of many voices, now masculine as well as feminine. The voices approached and suddenly Ngaysona and the boy were surrounded by over a score of people, most of whom were armed: some with spears, others with knives, or bows and arrows.

Already Ngaysona had the peace offering ready. He held it aloft for all to see, and before the people of Bokoba could ask any questions he cried out: "**Am tea wen a yem hai ne kora noo**" ("I've come to make peace with you with this chicken.") Slowly and suspiciously the people of Bokoba lowered their weapons. Slowly they drew away from the visitors, leaving room for the elders to approach. After some preliminary discussion the delegation was al-

lowed to enter the village. The usual courtesies were not offered them however—nobody stirred to find them something to sit on; no girl ran to fetch water for them to drink; no woman bestirred herself to get them food. In such an inhospitable atmosphere began the long and involved parley. Just as at Boro, here at Bokoba there were some people who did not want peace until they got their revenge, but these were in the minority, and even they too were eventually convinced of the advantage of having peace. After hours of discussion, late in the afternoon in fact, the elder of Bokoba, Nganasere, finally accepted the peace offering, and thus symbolized their acceptance of the delegation and expressed their desire for peace.

Henceforth the people of Boro and Bokoba would call each other "friends." They would hunt together, they would give each other gifts, and seal their friendship with marriages back and forth.

Peace and reconciliation discussed in terms of this ancient ceremony, here fictionalized, became meaningful to the Gbeya. God took the initiative of peacemaking, and while we human beings were still estranged from Him, He set out to offer himself as a Peace Offering to demonstrate His great love and willingness to go to the very limit to reconcile man to himself (Col. 1:19-20). What is different, however, is that whereas both villages were guilty of many crimes, God would have been justified in leaving human beings to perish in their sins. Rather than doing this He took upon himself the task of making peace with man.

Since God has made such incomparable demonstration of His love and sincerity, is there any reason for us to reject it? On the contrary, it is to our advantage to accept it, for there are innumerable and unfathomable blessings of being at peace with God.

# The One True Church

(First of series)

By Herman A. Hoyt, Th.D.

Grace Seminary  
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*The Bible teaches THE ONE TRUE CHURCH: the mystical Body and Bride of the Lord Jesus (Eph. 4:4; 5:25-32), which He began to build on the day of Pentecost (Matt. 16:18; Acts 2:47), and will complete at His second coming (I Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (I Cor. 12:13-13 with 1:2); that all the various members of this one spiritual Body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25; Acts 2:41-47), among which are the following: the Baptism of believers by Trine Immersion (Matt. 28:20), the Laying on of Hands (I Tim. 4:14; II Tim. 1:16), the Washing of the Saints' Feet (John 13:1-7), the Lord's Supper or Love Feast (I Cor. 11:17-22; Jude 12 ASV), the Communion of the Bread and Cup (I Cor. 11:23-24), and Prayer and Anointing for the Sick (James 5:13-18).*

Two theological views of the church have developed through the centuries of the Christian era that have confused the truth set forth in the Scriptures. In the very early centuries, the method of spiritualizing Scripture led to the view that there is just one company of saved people, and that is the church. This meant that the saved of the Old Testament dispensation, as well as the New Testament dispensation, are all to be called by the name "church." This means then that Israel of the Old Testament and the church of the New Testament are the same. This view has been perpetuated through all these centuries and prevails today in Catholic theology and in most of Protestant theology.

Within the past century or more another view has insinuated itself into Protestant circles. It is the extreme dispensational view that the church is only revealed in the Book of Ephesians and is to be identified alone as the body of Christ. Most of the New Testament, therefore, is excluded as having anything to do with the church as the body of people that Christ is saving, beginning with Pentecost and completing at the time of the Rapture. Because these erroneous views persist, it is necessary to be constantly setting forth the truth, lest some well-meaning souls be caught in the toils of error.

## The Identification of the Church

The church is the mystical body and bride of Christ, made up of all true Christians of the present age.

This group of people constitute one body (Eph. 4:4), which is also called the bride of Christ (Eph. 5:25-32). This relation is mystical in the sense that it describes a relationship which is real, but spiritual. Every member of the body is joined together and made alive by the Spirit of God (John 3:5), and Christ is the head of this body. In the same sense this group is the bride of Christ (II Cor. 11:2). This does not identify the church then with any local congregation or outward organization, such as the Catholics and Mormons do, and as many Protestants do at least in their thinking if not also in their pronouncements. Local congregations and visible organizations are made up of people who have made a profession of faith. It is always hoped that all of them are truly saved people. But the one true church is made up of all truly saved people, and this group is to be found in various congregations and visible organizations.

## The Origination of the Church

Nearing the close of Christ's public ministry, when it became clear He was being rejected by the nation of Israel, it was then that Christ made a prediction concerning the church. Up to this time there had been no revelation in the Old Testament nor in Christ's ministry. He said to Peter and the apostles: "And upon this rock I will build my church" (Matt. 16:18). It was quite evident that up to this point the church had not been in view. But at some time in the near future He would begin and proceed with the building of the church. Erroneous

theories declare the church was begun in the Old Testament, or in the Gospels, or at the end of the Book of Acts. But the pronouncements of Christ during His post-resurrection ministry lead us to believe this began on the Day of Pentecost. Christ told His disciples to wait for the baptism of the Holy Spirit (Acts 1:4-5). On the Day of Pentecost the Spirit came to fulfill that promise (Acts 2:1-4, 33, 38-39; cf. 11:15-16). And Paul insists the building of the church is a work wrought by the Holy Spirit (Eph. 2:22).

## The Composition of the Church

Without distinction, out from all nations, Jews and gentiles alike, some are called by the Spirit to make up the body of Christ, the church (Acts 15:14; Eph. 2:11-16; 3:6). Each one has been made alive by the Spirit of God (John 3:5). Each one has been added to the church by the Lord Jesus himself (Acts 2:47). This has been done as the Lord has baptized each believer in the Spirit of God (I Cor. 12:13). While unsaved people may gain entrance into local congregations (Acts 20:28-30; Gal. 2:4; Jude 4) it is impossible for such people to enter the true church. This makes it clear that the true church is no mere organization. It is a spiritual organism set forth under the figure of "the body of Christ." An organization is the joining of parts together externally, but this is an organism which is joined together internally by the Spirit of God. That is why all distinctions disappear. "For as many of you as have been baptized into Christ have put on Christ. There is



neither Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:27-28).

### The Completion of the Church

Inasmuch as the church is set forth as a distinct company of the saved, which was brought into existence at Pentecost and the building of which is proceeding today, it is in point to ask when will this company of the saved be complete? To this there is a definite answer; namely, at the coming of Christ for His own (I Thess. 4:16-17). This is called the Rapture. In the same passage where the ministry of Christ during this age is set forth (Acts 15:14), so also is the chronology for the completion of the church declared. James declares to the Jerusalem Council in settling the dispute concerning the place of law and grace that not till after the work of grace among the nations is completed will the law of Israel be in force again. Today God is calling out a people for His name: "After this I will return, and will build again the tabernacle of David" (Acts 15:16). No one knows when the last soul will be added to the church by the Lord, so everyone should be expecting that any time the Lord may come to catch away His bride.

### The Responsibility of the Church

The word "church" in the original Greek means a group of people who are called out to fulfill a purpose. The purpose of this group is to assemble in local churches for worship, prayer, fellowship, teaching, and testimony. Almost immediately this began to happen (Acts 2:42, 46-47), and it has never ceased. These gatherings were for the purpose of realizing the unity of the new relation (Eph. 4:3) in order that the church might serve as the instrument through which Christ could accomplish His mission in the world (Eph. 1:23). It is through the church that He manifests His moral and spiritual glory (John 17:10, 22-23), and by which both now and into the ages He will exhibit to the universe the wisdom of His grace (Eph. 2:6-7; 3:8-11). For the members of the church itself, this assembling of the saints provides an intimate fellowship now and through eternity (John 17:21-24).



### GARWIN, IOWA

An impressive dedication service was held at the Carlton Brethren Church, Garwin, Iowa, Sunday afternoon June 28. Dr. L. L. Grubb brought greetings from the Brethren Home Missions Council. Letters of greeting and congratulation were read from former pastors who were unable to be present. The dedicatory message was given by Rev. John Aebly, pastor of the Grace Brethren Church of Waterloo, Iowa. Rev. Robert Clouse of the Cedar Rapids Brethren church, and Mr. Vernon Schrock, of Waterloo, assisted Rev. R. H. Kettell in the service. The Cooper grandchildren Vernon, Virginia, and Lorraine sang a trio.

Five Sunday-school rooms and a baptistry were a gift from Mr. James G. Cooper in loving memory of his wife, Myrtie, who for over fifty years faithfully served the church. The Adult Bible Class will be known as the "Myrtie Cooper Class." Their room contains a lovely oil portrait and a memorial plaque. This is especially meaningful to the many to whom she was as a "mother in Israel." We do thank God for this fulfillment of her vision and that of her companion. This will greatly aid us in reaching this community with the Gospel and allow for growth in years ahead.

The Carlton Brethren Church was organized in 1890 with sixteen charter members. Rev. Fetter Hall was the first pastor and served until his death in 1910. The church has had the loss of two buildings by fire. The present building was dedicated in 1912. Many improvements have been added from time to time. Recently, the south end of the church has been re-sided and the church painted.

—R. H. Kettell, pastor

### CHICO, CALIFORNIA

How good when the Lord blesses! How wonderful when the dew of heaven falls! Our Lord saw fit to shower us with a special time of blessing during the evangelistic crusade with Evangelist Dean Fetter-

hoff which was recently held in our church. Interest and enthusiasm was running high before the meetings. This was seen especially in a prayer burden.

From the hour of the arrival of our evangelist until the very closing service God's blessing was seen. There were public decisions in every service but two, and a total of over seventy. Forty-one of these were outside of the membership, and seventeen have been received into membership by baptism following the services.

We do rejoice, and are praying that our Lord will continue to bless. A special burden of our prayer is that we may prove worthy of His blessing. We offer thanks first to our Lord, and then to our evangelist for a job well done, and for being the channel of God's blessing.

—Phillip J. Simmons, pastor

### BEAUMONT, CALIF.

The Cherry Valley Brethren Church recently experienced the blessing of the Lord in large measure as Evangelist Dean Fetterhoff conducted a one-week evangelistic crusade here. Much prayer had preceded the meetings, and we saw God answer. Although only two came to profess Christ as Saviour, there were twenty-five who made public rededication of life, plus many others, no doubt, who did not indicate their decision by coming forward. There were some real victories among those who came.

It was evident that Brother Fetterhoff came with a real desire to see men and women come into a right relationship with the Lord, and this desire was reflected not only in his preaching, but also in his calling with the pastor and in his willingness to take advantage of every opportunity to be of service. Two of these opportunities came in the form of a daily radio broadcast and a men's fellowship breakfast at which the evangelist spoke. We appreciated his ministry tremendously.

Although the temperature here on the "back side of the desert" soared to 110 on some days, and the annual Cherry Festival in Beaumont was another hindrance Satan might have used, we rejoiced in the average attendance of eighty-seven people at each service. We expect to be harvesting the fruit of this crusade for many months to come!

—Wendell E. Kent, pastor



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WHEATON, ILL. Gil Dodds, champion indoor miler during the 1940's, has resigned his coaching post at Wheaton College which he held for the past 14 years. Dodds' teams won 12 College Conference of Illinois titles in his 14-year tenure. Wheaton Athletic Director Harvey Chrouser said Dodds sought relief from the pressure of coaching and wanted more time with his family. Dodds will become guidance and counseling instructor at Naperville High School, Illinois.

WINONA LAKE, IND. "Teen-Age Rock" was given its world premier June 30, at Youth for Christ International's fifteenth annual convention. The movie, produced by Gospel Films, Muskegon, Mich., presented as its theme what happens in a typical American high school when an exchange student criticizes the "rock-n-roll" set.

TORONTO, CANADA. The Peoples Church of Toronto, long famed for its missionary zeal under the leadership of its founder, Dr. Oswald J. Smith, received \$313,000 in gifts and pledges for missions in one day. The offering was taken on the closing night of a four-week missionary convention.

PASADENA, CALIF. At graduation exercises for Fuller Theological Seminary, Dr. Edward John Carnell announced his resignation as president of the 12-year-old institution. Dr. Harold John Ockenga, chairman of the board of trustees, said it had been accepted "with great regret." In the face of failing health, Dr. Carnell has been granted a sabbatical leave until January 1960, at which time he will return to the position of professor of apologetics—the position he held until he was named president in 1954.

KINGSBURG, CALIF. Rafer Johnson, a lithe Negro giant rated the "World's Greatest Athlete" since

his superb performance in Moscow last year, may not qualify for the National AAU decathlon meet in his hometown here, June 25-26, because of a wrenched back. Johnson, an active Christian athlete, was involved in an auto accident with his brother, Jim, last week, but said he had felt no ill effects of the mishap when it occurred. X-rays of his back showed no malfunctioning muscles or bones.

JERUSALEM. Today it is very fashionable to be a member of a group which gathers regularly to study the Scriptures, reports the Bible-study movement in Israel. Political and civic leaders, by their own active participation, have invested the Old Testament with newness and relevancy. A Bible class is held in the Jerusalem residence of the Prime Minister, David Ben-Gurion, each Saturday night. Both the Prime Minister and the President of Israel, Ben Zvi, participate actively. The first meeting was devoted to the Book of Joshua. A number of university professors, archeologists, and important national figures were present, but no Rabbis. It was for laymen only. The circle was led by the relieving president of Israel's supreme court, Justice Cheshin. Meanwhile, a Women's Bible Class has been meeting in the home of the President every Monday night for the past four years. This is sponsored by the Pioneer Women's Organization, which also promotes 15 other Bible classes in Jerusalem. At present the women are analyzing the Book of Nehemiah.

NEW YORK. The American Bible Society is cooperating in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek New Testament. Dr. Eugene A. Nida, the society's secretary for translations, said the National Bible Society of Scotland and the Wuertemberg Bible Society of

Germany are collaborating on the project. The cooperative venture "marks the first time in the history of Christendom," he said, "when an international committee of scholars has been brought together to determine the most accurate possible text of the Greek New Testament." The proposed work will be prepared especially for scholars, students, and translators. Dr. Nida said it "will incorporate much evidence never before available, present in separate volumes evidence and reasons for various readings, and include bibliography of the entire field of New Testament textual study."

BERLIN. German church leaders are alarmed over rumors that East German Communist officials plan to seize the Luther Museum in Wittenberg and convert the famous historical shrine of Protestantism into a Communist propaganda center. The Reds would like to paint Luther as a social reformer and to link the Reformation with the peasants' revolt against the landlords. The museum contains a unique collection of Luther's relics and other items related to the great Protestant reformation.

DES MOINES. The American Baptist Convention in Des Moines voted 245 to 234 to uphold the U.S. State Department's stand against recognizing Communist China. The vote came on an amendment offered by O. K. Armstrong, of Springfield, Mo., former Republican Congressman. The amendment read in part: "We the delegates to the American Baptist Convention support the policy of our government in denying diplomatic recognition to Communist China and support the policy of our State Department and the United Nations in refusing to seat the regime of Communist China as a member of the UN."

CHICAGO. Sixteen Moody Bible Institute students and an instructor left June 12 for Mexico to distribute 3,000,000 Gospel tracts and 20,000 books. The group, traveling in two cars and three trucks, will make Mexico City its headquarters, and study at the University of Mexico and the Polytechnic Institute in Monterrey. Distribution of the Gospel leaflets will be carried out in cooperation with Mexican Protestant churches.



# The Judgment of the Nations

Matthew 25:31-46

(Fourth of series)

By C. W. Mayes, D.D.

The common viewpoint concerning the gathering of the nations around the throne for judgment presents the subject from the angle of a judgment meted out to nations, rather than individuals. This is the viewpoint held by the writer for a number of years. However, the viewpoint falls short of meeting the sum total of the teaching of God's Word.

The following principles show the inadequacy of the viewpoint that this is a judgment of nations or governments alone:

1. This is a judgment concerning eternal life and eternal damnation. It certainly goes further than merely allowing a nation to go into the millennial reign of Christ or keeping that nation out (Matt. 25:46).

2. That the theory which holds this judgment to be purely a matter of organized nations is untenable is further seen in the original Greek word translated "nations." The word in Matthew 25:32 is *ethnos*, which is precisely the same word as is used in Matthew 28:19. We are all agreed that when we are to "teach all nations," according to the great commission, we teach individuals, not governments.

Furthermore, the word cannot be said to refer to the concept of distinct governments of which we usually think when we say "nations" because the word is translated ninety-two times in the New Testament as "gentiles," but it is translated "nations" only sixty-one times. On some occasions wherein it is translated "gentiles," one would find it only ridiculous to think of the term as meaning "nations." The term "ethnos," on one occasion used to denote the people beyond the Jordan, is used many times to refer to groups with no effort to describe an organized nation.

In Ephesians 3:6 we read of the great mystery of the church, which in other ages was not made known

unto the sons of men as it was revealed unto the holy apostles and prophets by the Spirit, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Imagine, if this word means organized governments, what strange philosophies Paul would thus be propounding. He would be saying that the gentile governments are to be fellow heirs with the Jews to the blessings of grace. Imagine Russia fitting into that picture.

Again, in Colossians 1:27 we read: "To whom God would [did] make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Imagine again, if you can, how unscriptural to say that Christ's riches of glory belong to the national governments.

Again, Paul states in I Timothy 2:7: "I am ordained a preacher, and an apostle, . . . a teacher of the Gentiles in faith and verity." Can we assume for one moment that Paul was interested in teaching national governments? Paul's passion was for individual souls, not for nations as such.

To further establish the principle that the term "ethnos" cannot be limited to a nation as we think of one today (like United States, England, France, etc.), I need only remind you that the passage in Matthew 25:32 can equally well be translated "Before him shall be gathered all gentiles."

However, if we need further proof of the fact that the term "ethnos" cannot refer to "nations" as we see them today, the following facts are submitted: "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria" (Acts 8:9). The word here translated "people" is the same word "ethnos" which we have been discussing. Would not the meaning

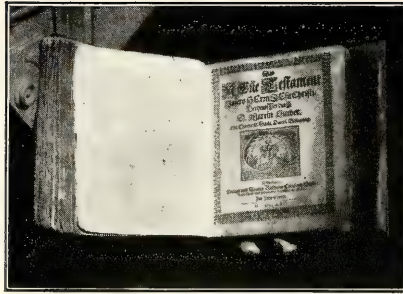
be incongruous if it stated that this man "bewitched the nations of Samaria"? Now if "ethnos" means "nations" (like United States, France, etc.), we would be required to read it just that way.

Our conclusion, therefore, is that from the usage of the word "ethnos," it may refer to nations, peoples, or groups, but can in nowise be limited in its usage to gentile national governments.

3. We need further to consider the fact that our Lord laid down a positive qualification for all who are to enter the millennial kingdom. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). That qualification can never be met by any gentile nation, at any time, or under any circumstance. Furthermore, it cannot be met even by any individual unless he is saved, or born again, in the true Scriptural sense.

4. As a final proof we face the stubborn fact that at the time of the judgment of the nations, there will be no sheep nations on the earth. By that time all nations shall have come under the complete domination of the Antichrist. Besides, it is definitely stated that by that time (the close of the Great Tribulation and the time of Armageddon) the Lord will "gather all nations against Jerusalem to battle; and the city shall be taken" (Zech. 14:2). It is plain to see that if all nations are to be against Jerusalem and against the Jew, there could be no sheep nations as such present at this judgment.

Therefore, we conclude that when the Bible declares that "before him shall be gathered all nations," the judgment before the Lord Jesus Christ as He sits on the throne of David on the earth concerns itself with certain individuals and not gentile governments.



"Printing is the most important single means of communicating ideas . . . and it plays an invaluable role in the life of every person every minute of the day."

SO FAR AS WE KNOW, the Bible was the first printed book. It was a silversmith by the name of Johann Gutenberg who made the first printing press. He worked in his shop in Mainz, Germany, and made single moveable letters out of wood or metal called type. These letters as sentences would be arranged backwards for a page of a book and wedged in tightly into a wooden frame. His press was like an old wine press, operated with a screw and a lever. The frame of type, inked with a dauber, had a sheet of dampened paper placed upon it. Then the frame of type, with its sheet of paper, was clamped into the press. A helper applied pressure with the weighted screw as he pressed with all his strength on the lever.

Three hundred sheets or impressions of type on paper could be made in a day on Gutenberg's press. The first book he printed was a Bible in Latin. It took about four years to print that first Bible on this press, finished in 1456. All the initial letters at the beginning of each chapter were made and painted by an artist. Perhaps you are wondering why Gutenberg chose such a big book of 641 large pages for his first book. Probably not more than a hundred copies were made. Surely he thought that the Bible was the most important book.

Gutenberg put all of his money and labor into his work. A man who loaned him money took all of his equipment away from him and set up another press with one of Gutenberg's helpers. These two men succeeded in printing some of those first Bibles. Gutenberg made himself a new set of letters and went on with his work. Only the rich merchants and princes could afford to buy Bibles for themselves and the churches. Gutenberg's invention of the printing press speeded the time when books could be had around the world.

—How the Bible Came to Us

While centuries ago, only the rich could afford printed material, today it is possible to distribute the message of salvation by means of the printed page inexpensively. It is the most economical way to get the Gospel out to a lost world. Your prayers and gifts to the work of the Brethren Missionary Herald is effectively helping us to perform this ministry for Jesus Christ. For each one who has had a part, we praise the Lord and express our appreciation.



EDUCATIONAL ISSUE

JULY 25, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



## *Education Is Everybody's Business*

Frank W. Abrams, former chairman of the board of the Standard Oil Company of New Jersey, recently pointed out in a statement on this subject that there is no place in the world like America where so many people have so much. Few people in this country realize how very high their standard of living is in comparison with that of other people. Measured by the standards of hundreds of millions of people in other lands, most of us are "rich." Our homes are better than theirs; we eat better food; we dress better; we have complete freedom in government and in religion; we have more leisure time and greater freedom to move about from place to place with no fear of tyrannical groups that would rob us of these freedoms.

The progress that characterizes our country has been the progress of education from the beginning. America's living standards could not be maintained today if only 10 percent of our population had achieved literacy instead of 97½ percent. We live in a country where 75 percent have received an elementary school education, and nearly 40 percent of our people have finished high school. Six percent have graduated from a college or university.

Recently a radio speaker called attention to the fact that unless America educates men better than its ideological opponents, our country is doomed. In speaking of Russia, he observed that their population is greater than ours, and the only way we can overcome the handicap of possessing fewer capable men is to educate our young people in greater numbers. Only as we produce men of ability who can match brains with brains, can we expect to survive.

## *Dedication of New Buildings*

The formal service of dedication for the two new buildings on the Grace campus, the college building, and the physical education unit, will be held on Thursday evening, August 20, immediately following the evening session of the National Fellowship of Brethren Churches. This service will take the place of the usual Grace Seminary and College rally that is held each year at this time. All who have been a part of our building program through their prayers and gifts are urged to be present and rejoice with us at this service of dedication. Dr. George Peek, pastor of the North Long Beach

(Calif.) Brethren Church, will be the speaker. If you have not visited the campus to inspect these buildings, make plans now to attend our Brethren conference. Then see what God has wrought through His people all over the country, and seeing, you will rejoice with us!

## *Students Registering From Many Areas*

As near as it is possible to tell, it appears that Grace Seminary and Grace College will have good enrollments when school opens September 10. Thus far seventy new students have made application to enter the college, and these will come from fourteen states. The largest number of applicants (18) come from Indiana. However, Ohio and Pennsylvania are not far behind with fifteen students each. California is fourth with nine applicants thus far. Let us pray for these young men and women who are now making decisions of tremendous importance for their future. One decision can change the whole course of their lives.

All of us are in the business of education, for no student ever fully pays for his own training. He is dependent upon the tax-supported public schools and upon the gifts that are made to private education. We of the present generation hold in our hands the future of the young people who will make our country what it will be tomorrow.

If, in any measure, the world is to be what we Christians would like to have it be when our children grow to maturity, then we must realize that a Christian must be in the business of Christian education. If our country is to survive, we must make sure that our young people come out of school fully developed in something more than mind and body. They must be prepared to face the world with a deep, abiding faith in God, the Bible, and the wonderful person of the Bible, the Lord Jesus Christ. They must know what they believe and why they believe it, and it is necessary for them to understand the proper ways and means of applying that knowledge in a world that is filled with confusion and error.

The Christian college and seminary faces a tremendous challenge today. More than ever before such schools are needed. Christian education is your business! It needs your support by prayer and by gift.

## *Cover Page*

Scene from hills overlooking the south shore of the Sea of Galilee.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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When I consider the responsibility that rests on one who is a dean of women in a Christian college, my first response is to be frightened and insist that I'm not qualified. My own inadequacy sends me to the Word and to my knees, and then, over and over again the answers come from the One who giveth to all men liberally and upbraideth not. I realize that the work is essentially the same that many of you parents have been engaged in for years—of tending the crop—and I'd like to share with you some of my thoughts on this work God has given us to do—parents, teachers, and any who have the oversight over the children of God.

What does God expect of us? God is not idle husbandman, and He purpoeth a crop. What is our re-

sponsibility in the growth and development of those in our care? Growth is commanded in II Peter 3:18: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

In his first epistle, Peter gives the means of growth: "Desire the sincere milk of the word, that ye may grow thereby" (2:2). Growth is only by means of the Word. With the Word, we are to teach the ABC's of Christian living, the first of which might be Christian adjustment. Not

the adjustment that the psychiatrist talks about, but the adjustment that comes through an acceptance of the will of God. This is not something that is learned overnight, but it involves demonstrating, day after day, that Christians are to choose the will of God, to meet life on the basis of the will of God as His Word reveals it, and not the will of the flesh. For instance, if one sees another breaking a rule, the "natural" thing to do is to go and tell others all about it, finally concluding: "Well, it's none of my business if she wants to do that." With Galatians 6:1 as a basis, we try to teach the responsibility of the one who sees another break a rule, the responsibility to go first to that person, and in a spirit of meekness attempt to restore such a one. If the girl doesn't rectify things,

to this spiritual house to that of the scaffolding. While our young people are being built, while they are with us, we are a framework, a scaffolding, one day to be torn away. It should cause us to tremble to realize that when the scaffolding is torn away, some of the houses will fall, being built on sand.

How can we best assure a building that will stand when the scaffolding is removed? How can we best assure good growth? How can we be sure that the work will stand?

In the fifth chapter of Judges, the Israelites are praising God because they have prospered and the enemies have been conquered. The reason for victory is in the second verse, "For when the leaders took the lead in Israel, 'the people offered themselves willingly.'" Leaders took the lead! If leaders rise up and lead courageously, controlled by the Spirit of God, Christian people will follow them willingly. It's heresy to speak to others of that which one is unwilling to apply to himself. Our own lives need to demonstrate an acceptance that operates in daily life.

Paul wrote to Timothy that the servant of the Lord "must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24-25). One of the best tools we have to instruct those who oppose themselves is truth; we are to speak the truth in love; we are to build in young people a willingness to face the truth about themselves. We are also to exemplify the truth, to be what we say, to live consistently, aware of the danger of lip service.

Do we speak the truth? or are we more interested in making people comfortable? If we speak the truth, do we speak it in love, or do we use it as a time to vent our anger?

Is the proof of our repentance evident in a life of victory over sin?

Is there proof of the reality of our faith in our acceptance of the will of God and our complete submission and obedience to the authority of Christ?

If we quote to others that "all things work together for good," are we able to give thanks for "all things"?

Are we thankful for **pruning** (John 15) that we might be more fruitful?

(Continued on page 473)

## REFLECTIONS . . .

### of a College Dean

By Miss Ava Schnittjer



It is expected that she will be reported. It takes a lot of living and an acceptance of what life brings, and the path is strewn with failures, as well as victories. This is the battle that is won or lost not so much in the church pew or at the altar as in the dormitory, the dining room, and on the date.

In an age when there are pressures from all sides, we need to teach balance—balance that comes through moderation in all things and enables one to keep calm under pressure. And this very balance will be dependent on the extent to which lives are centered in Christ, rather than centered in self. Never will one find balance in life until he recognizes the centrality of Christ and moves from the area of "I want" to that of "Christ wants," "to whom coming . . . ye are built up a spiritual house."

We might liken our relationship

We might liken our relationship



**Haifa and**

**its harbor**

**from Mount Carmel**

## Zebulun and the Abundance of the Seas

**By Paul R. Bauman**

The Patriarch Jacob had reached old age. Realizing that the end of his earthly sojourn was near, he summoned his sons, the heads of the twelve tribes of Israel, so that he might give them his dying blessing. Under the direction of the spirit of God, he became a prophet and looked down the span of more than thirty-six centuries to the age in which we live. The Scripture writer recorded it in these words: "And

Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days" (Gen. 49: 1). The predictions which follow are interesting and important characterizations and include the well-known prophecy that the coming Messiah would be a member of the tribe of Judah (vv. 8-12).

Fifth among the sons of Jacob was Zebulun. Few students of the Bible have realized the remarkable nature of the prophecy which was to concern his descendants. Note the words: "In the last days . . . Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon" (vv. 1, 13). Centuries later, the descendants of Jacob settled in the northern part of the Promised Land, not far from Zidon (Sidon), and they dwelt "at the haven of the sea," as the prophet said they would. This was remarkable enough, but, from the human standpoint, one detail of the prophecy was most unlikely of fulfillment. Zebulun was to "be for an haven of ships." Through

the centuries that passed after Jacob's day, there was only one harbor of any real importance on the entire coast of the Holy Land. That was at Joppa where Jonah set sail at the time of his disobedience. Joppa (now called Jaffa) was many miles from the land of Zebulun. Here was opportunity for the enemies of the Bible to scoff!

In recent years, along with other events of tremendous significance in Israel, things have been happening in the land of Zebulun. At the close of World War I, Great Britain was given the mandate over Palestine by the League of Nations. In their plan for the development of the country, the British saw the need for a deep harbor on the Palestinian coast. They recognized the possibilities of converting the unprotected open bay at Haifa into such a harbor through the construction of a breakwater. Several millions of dollars were spent, and the greatest seaport on the eastern end of the Mediterranean was opened and dedicated in 1933. Twice the harbor has been enlarged, and today Israel's



main port is Haifa, which has up-to-date facilities for cargo handling and passenger traffic. Large passenger liners of 30,000 tons can be accommodated alongside the quays. More recently, an auxiliary harbor, capable of sheltering ships up to 3,000 tons, has been created by dredging the mouth of the Kishon River in Haifa Bay. The new portion was opened to traffic in the spring of 1955. Today Haifa Port can handle nearly 2,500,000 tons of cargo per year. Jacob's remarkable prophecy is fulfilled: Zebulun is "an haven of ships."

### The Prophecy of Moses

Centuries passed and Moses, standing at the threshold of the Promised Land which he could not enter because of disobedience, called the twelve tribes together for his parting blessing. "And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents . . . for they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. 33:18-19).

The words of Moses were practically without meaning until a quarter of a century ago. Can they refer to the events of recent years? Whether they do or not, of some significance to the student of the Bible, who follows with interest the developments in the Holy Land, was the discovery of oil some years ago in the sands of Iraq, several hundred miles east of Israel. Shortly thereafter, the land of Zebulun, which was already "sucking of the abundance of the seas" through its newly constructed harbor at Haifa, began also to "suck . . . of treasures hid in the sand." A pipeline was laid across the desert, and pumping stations began to draw "black gold"



Merchant ships at Haifa

forth from the sand and literally suck it to Zebulun, where it could be processed at a large modern refinery and shipped to various parts of the world.

With the difficulties that have arisen between Israel and the Arab states in recent years, the pipeline has been cut, and the flow of oil has been stopped. However, further discoveries of oil have been made in the desert sands of Iraq, and petroleum has now been found in Israel. Zebulun will undoubtedly continue to "suck . . . of the treasures hid in the sand."

### Jeremiah's Prophecy

One thousand years after Jacob, the Prophet Jeremiah took up his pen and wrote of the day of Israel's restoration. In a brief paraphrase his words might be expressed like this: "Foreigners [the gentiles] shall bring unto thee the wealth of the nations." (See Isa. 60:1-2). The complete fulfillment of this prophecy

awaits that day when "the Redeemer shall come to Zion" (Isa. 59:20). Yet, even now with upwards of 2,000 ships anchoring each year at the ports of Israel, the wealth of the nations is being brought and put to work in the development of a country that laid desolate for many centuries.

What should be the effect of these things upon us? Certainly, the events of recent years should cause us to realize that God is true to His Word. His covenant with Jacob was unconditional. Observe the force of His promise: "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59:21).

The fulfillment of Jacob's prophecy after 3,500 years along with those of Moses, Isaiah, and others, should cause us to realize also that we are living in what he called and what other prophets described as "the last days." Surely, the time cannot be far distant when the announcement will go forth: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . the Lord shall rise upon thee, and his glory shall be seen upon thee" (Isa. 60:1-2). Verily, the coming of the Lord draweth nigh. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:14).



The cover of last month's Educational Issue of the Brethren Missionary Herald showed the Biblical town of Beersheba as it appears today—a rapidly growing city. The above picture shows the main street of Beersheba as it appeared in 1924 when Dr. Homer Kent, Sr., visited the Holy Land. The picture was taken by Dr. Kent and was shown to the writer after the magazine was in print.



# *I Changed My Mind About Christian Colleges*

By Dr. C. Jackson Rayburn\*

Several years ago an article appeared in *Moody Monthly* presenting the case for the secular college against the Christian college. The author tried to convince future college students that only in a secular college or university would they receive the education they were paying for.

The article was not convincing. The author used a great many words but did not get his point across. I can say this because I wrote the article.

Looking back, I can see that I wasn't fully convinced myself. In the intervening years I've become less and less convinced. The fact is, I've changed my mind. I no longer hold the view that secular schools give Christian young people the best education.

Let's consider this subject of education. We both know well-educated people who have never been inside a college classroom. They merely have a fondness for good books and a thirst for information and knowledge. Any man who enjoys reading and thinking can get an education. There must be something other than book knowledge that one ought to get from college.

And there is. There's the association with men of science and the arts—important men in their fields. But the argument goes that only a secular school has enough money to attract these "big men." And by attending a secular school you're able to associate with these great men.

Sure you are! Once a month you may see them walking across the campus, and once in a blue moon they conduct a lecture you're privileged to attend! Then you're number 499 in the class of 500. In other words, they don't know you from Adam's ox.

Well, with whom do you associate? Why, the "big man's" graduate students, dedicated individuals who are taking four or five years to associate with a man of renown.

But surely there must be other areas in which the secular school far outshines the Christian school. What about athletics? Oh, there's the glamour of the big football game with all its color and spirit—the noise, the excitement, the immense stadium filled to capacity. You just can't get that at the Christian school with its dinky little football field and wooden bleachers, can you? And the basketball games in the mammoth fieldhouses—no cracker-box gyms there. And the track and field meets. Impressive? Mighty impressive!

But wait a minute. Doesn't a game mean just as much to the players on Christian College's team as it does to the boys at State University? And track? Why, this is an individual effort. You can run a four-minute mile on Christian College's plain, unglamorous track, as well as on the quarter-mile track in the stadium.

The point is, athletics are for the individual—an enjoyment for both the participant and the spectator. And if the boy on the track team or the football field is a personal friend of yours, you'll be much more

interested, you'll be much more of a fan, than if he just happens to attend the same school.

There were great deficiencies in my own college experience. It's true I obtained the basic knowledge I went for, but I'm convinced there could have been many more benefits. In the first place, I have none of the camaraderie that seems to exist between graduates of small Christian schools where everyone knew everyone else and professors were interested in you as an individual. There the football captain might have been just as high and mighty as the one at State, but at least you knew him personally.

I missed making those cross-country gospel team treks and the glee club and chorale tours that Christian colleges use so effectively and wisely to advertise their existence. These are educational opportunities of inestimable value, and I missed them.

I missed making lifelong friendships—I remember only three of my fraternity brothers by name. That doesn't mean that I'm unfriendly. No; I got along well enough with my fellow-students. But I had very little in common with them. There was nothing of the spirit on which lasting values are built.

I missed the opportunity of campus courtship with a Christian girl—something that often results in a lifelong walk together—with many precious memories of college days. Fortunately, by God's grace, I met and married a wonderful Christian

(Continued on page 473)

\*The above article by Dr. C. Jackson Rayburn is reprinted from *MOODY MONTHLY*. Used by permission.



# IMPRESSIONS

When I lived in Pittsburgh, I used to stop at a little second hand bookshop on Penn Avenue. This little shop was located in a house so tiny, that it was, to use an expression from Charles Dickens, as if it had run there when it was a very small house and never found its way out again. I found it because it was just across the street from my streetcar stop. I went very close to its one cluttered window one day and looked with fascination into its strange, disordered treasures. I went in—and came away hours later. There, on an exceptional bargain set of encyclopedias (only one volume missing), sat the proprietor—his ancient-style glasses balanced on the end of his nose where they could not possibly obstruct his vision—and his heart buried deep in one of his own volumes. He greeted me in an English accent and with an English aloofness, and gave me liberty to browse or buy or borrow—which ever I liked—and if I needed help just to ask him.

I returned to the shop almost daily, and the old gentleman and I became firm friends. We liked the same books and shared the same views on many subjects. But in all the times that I was there, I never saw more than a half dozen other customers. On some days he told me that I was his only customer. As you might guess, I soon found myself buying endless volumes of musty books: some that interested me; some that the old gentleman wanted me to have because they were from his personal library and he didn't want his old friends in unkind hands or homes; some I bought merely because they were unusual bargains; and some for their pretty binding and excellent craftsmanship; some were bought merely because I thought he could make enough profit on them to buy a decent meal. On the day that I went into the Service, he reached down under a shelf and brought forth a bundle wrapped in that morning's edition of the Post Gazette and removed two books. They were identical and bore the title **Friendship**. He gave me one and kept the other.

By Dean  
Walter



Rev. Dean Walter is head of the Analytical Chemistry Branch of the Naval Research Laboratory, Washington, D. C., and pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa.

"Now" said he, "We will both have one."

After the war, I went back to look for my old friend, but there was no little shop, nor little gentleman with ancient spectacles and endless volumes of fascinating writings. No one seemed to know where he went. He had just gone.

I thought of our last meeting and the book, which is still on my desk—in fact, just at my elbow—and I thought of the lines from a poem: "I shall not pass this way again." And I thought of the strange books on my own book shelf—all because of a chance meeting. This man had put into my hands and into my life his own life, for his life was books. He left a permanent record, a tangible mark. It is still with me. I can look up to my bookshelves now and see "Songs from the Farm" by James W. Riley; "Pilgrimages of a Naturalist," by Winthrop Packard, a book that tells about the scenes that gave inspiration for "The Old Oaken Bucket"; there is the life of Abraham Lincoln, in two volumes; "Little Journeys to the Homes of Great Statesmen." Then there is a text book on geology, a book on Psalm 23, a book of pictures from Longfellow's Wayside Inn; three old books about world history that won't fit on the shelf; twenty-four books on the world's great literature;

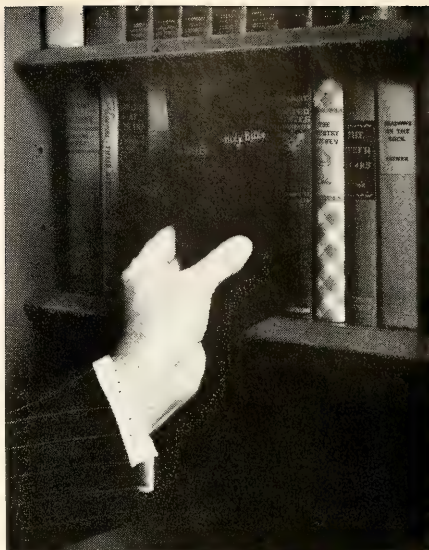
poems by people who had to publish their own works; the complete works of Kipling that my sister wanted to throw out because there was a swastika embossed on the binding, and so on to ridiculous lengths.

When I look at these books, I wonder what I left with the old man! Can he reach out and touch anything so tangible and say this was my friend? Did I leave with him anything worthwhile? Can he thumb through any treasured volume of memory and find pleasure from the impact of my life on his? Are there any spots of refreshment like the scenes of the Old Oaken Bucket, where he can refresh his soul and say: "I am glad he came this way."

The imprint of the old book lover's life on mine is very vivid because he left his books with me. The print is still clear, the type still legible. But what many of us fail to realize is that we cannot meet anyone and leave that person the same. We write our signatures upon their brows; we stamp our phrases upon their minds; we leave our footprints upon the tender places of their hearts. But what do we leave?

When our Lord went this way, He left life in His path; sight for blind eyes; music in deaf ears; strength in feeble limbs; hope in

(Continued on page 473)



# Lonesome Projects Need Sponsors!



Ditching machine at work on drains from college building.



Ditch for tile leading from new building to catch basin.

On the Grace campus just now there are several projects which are very much in need of a friend. Perhaps that friend is **you**. It may be your Sunday-school class. It could be a young people's group, or perhaps the Men's Brotherhood. Maybe your entire church can come to our aid and sponsor a project.

Here are some needs that cannot wait, and we are going ahead by faith, believing that the Lord will provide for them through His people. Will you make them a matter of prayer? What are they?

## Parking Lot and Road

A road has been constructed leading to the Physical Education Building. The new road was almost washed away recently by a cloudburst. Gravel is absolutely necessary for this road and the parking lot to which it leads. This project will cost \$1,500.

## Walks to College Building

This cannot wait longer. Walks must be put in before school opens in September. The cost of these will be \$1,000.

## A Tractor

Recently we were able to acquire a good used tractor from a Chris-

tian man who offered to "wait for his money." This tractor has already saved many dollars in campus grading. The purchase price is \$500.

## Drains

It was necessary to install drain tile to carry off roof water from the new building. This installation had to be made before walks could be laid. The cost of these drains is \$400.

## Black-top Aprons

Two black-topped aprons must be installed along the new road. These will cost \$100 apiece.

## Back Stops

Through a special gift of \$2,000

## Drapes for Lounge

A lovely new lounge in the college building has been beautifully furnished by the National Women's Missionary Council. This lounge with its two window walls must have draperies. These and classroom drapes will cost \$400.

## Public Address System

The senior classes of the Seminary and College each provided an electric scoreboard for the Physical Education Building. The large room, used for public events, as well as athletics, is desperately in need of a public address system. A gift of \$350 will provide this.

## Other Necessary Work

Recently before the completion of grading and drains, a cloudburst flooded the furnace room of the new college building causing water damage to the amount of \$300. The school had no provision for this.

Painting of the window sash in the seminary building is underway. This work has its part in bringing the total cost of projects now under way to approximately \$5,000. The need is great, but we have One who is greater than these needs. Will you join us in praying about these matters? It may be that the Lord intends to work through you.



New unsurfaced road to college building and gymnasium, washed away by cloudburst.



Contractors measuring for new walks.



(Continued from page 470)

girl—after college. But she almost came along too late.

My last point is this: I missed several years of spiritual growth. Let's put it this way. You don't have to get down and roll in the mud and mire of a mud puddle to get wet and dirty. You only have to step in the puddle. Sin isn't a matter of degree; there's no such thing as a "gray" sin.

There are very few social activities around a secular school that can bear the name "Christian." Indeed, there are few that are not tainted by plain, black sin. It's not always on the surface, and it may be very polite and proper, but it's there, if only in the minds of the participants. Obviously then, your opportunities for fun and social activity will be much greater and much more enjoyable where you enjoy spiritual unity with your companions.

My advice to Christian young people considering a college education is this: find a Christian college that offers a good academically accepted course in your field of interest. Go there and get an education; but get more than an education. Get a soul-satisfying college experience; get a head full of knowledge and a heart full of friendships and precious memories. I feel completely safe in saying that in after years you'll never regret having gone to a Christian college.

## IMPRESSIONS

(Continued from page 471)

bleak hearts; a song on dumb lips; He touched people's lives, and they were never the same again. No, He never wrote a book to store upon a closet shelf, or between whose pages one might press old flowers and keepsakes. He left no manuscripts that could be hugged to the heart; no known articles from his carpenter shop can be held with a sacred glow of satisfaction of having held what Jesus held. Oh no, but our hearts still hold His words; His hope, His peace. Our lives have been filled with His, for "as many as received him, to them gave he power to become the sons of God."

He passed this way but once. But

June 1959

	General Building Fund	Fund	General Building Fund	Fund
Allegheny			Northern Atlantic	
Lislie, Pa. ....	\$68.25		Palmyra, Pa. ....	73.03 2.00
Meyersdale, Pa. ....	51.20	\$5.00	Philadelphia, Pa. (First)	69.50 39.50
Washington, Pa. ....	7.06		Northern Ohio	
California			Danville ....	11.00 5.00
Inglewood, Calif. ....	51.50	22.00	Findlay ....	11.00
Long Beach, Calif. (First)	347.00	75.50	Homerville ....	5.00
Los Angeles, Calif. ....	13.00		Mansfield (Grace) ....	888.50 52.00
Seal Beach, Calif. ....	28.00	16.75	Wooster ....	385.85 192.00
Whittier, Calif. (Com.) ....	100.25		Northwest	
East			Grandview ....	11.00
Altoona, Pa. (First) ....	13.00	5.00	Harrah ....	39.68
Altoona, Pa. (Grace) ....		8.00	Seattle ....	22.91
Conemaugh, Pa. (Pike)		37.00	Toppensish ....	3.00
Everett, Pa. ....	10.00		Southeast	
Hopewell, Pa. ....	4.50		Buena Vista, Va. ....	10.00
Kittanning, Pa. (First)	21.00	15.00	Hollins, Va. ....	49.59
Kittanning, Pa. ....			Limestone, Tenn. ....	10.00
(North Buffalo) ....	55.95		Roanoke, Va. (Ghent)	50.00
Indiana			Roanoke, Va. (W. Hgts.)	2.00
Berne ....	95.00	128.00	Southern Ohio	
Clay City ....	35.60		Camden, Ohio ....	7.00 1.00
Elkhart ....	80.00	77.69	Clayton, Ohio ....	39.10 8.35
Flora ....	45.00		Dayton, Ohio (First)	102.21 133.20
Fort Wayne (First) ....	288.00	167.00	Dryhill, Ky. ....	4.29
Kokomo ....	50.00		Miscellaneous	
Leesburg ....	30.00		Isolated Brethren ....	2.50 2.50
Osceola ....	12.00	6.00	Non-Brethren ....	60.00 20.00
Sidney ....	22.00		Maintenance ....	600.00
Warsaw ....	34.72	26.31		
Winona Lake ....	527.25	227.50	Totals	4,781.13 1,857.80
Iowa			Designated Gifts:	
Cedar Rapids ....	93.50	44.50	Akron, Ohio (Fairlawn) ....	\$26.06
Dallas Center ....	2.00		Canton, Ohio ....	57.81
Garma ....	24.32		Dayton, Ohio (First)	50.00
Leon ....	2.50	2.50	Fort Lauderdale, Fla. ....	50.00
North English ....	24.60		Fort Wayne, Ind. (First)	30.00
Michigan			Mansfield, Ohio (Grace) ....	2,000.00
Alto ....	14.00	1.00	Philadelphia, Pa. (Third)	11.00
New Troy ....	12.00	2.00	Winona Lake, Ind. ....	23.07
Mid-Atlantic			Non-Brethren ....	150.00
Alexandria, Va. ....	8.00		College Seniors ....	145.06
Hagerstown, Md. ....			Seminary Seniors ....	107.38
(Calvary) ....	56.77		Southern California District WMC	342.68
Washington, D. C. ....		500.00	Grace Annual Staff ....	5.00
Waynesboro, Pa. ....	38.50	25.59		
Winchester, Va. ....	35.50	10.00	Total	2,997.00

that was enough. He died once, and that was enough, for in His death we have been made alive; in His poverty we have been made rich. And in His continuing life, we are alive forevermore.

Now we who have known Him and loved Him have an obligation to all those whose paths we cross. We are responsible for our fellow men, for

We are the only Bible the foolish world will read;

We are the sinners' Gospel;

We are the scoffers' creed.

We are the Lord's last message

Given in deed and word.

What if the type is crooked!

What if the print is blurred!

## REFLECTIONS OF A COLLEGE DEAN

(Continued from page 467)

Are we thankful for chastening (Heb. 12) that we might be holy? Are we thankful for molding (Jer. 18) that we might be useful vessels? Or do we desire to be comfortable more than fruitful, complacent more than holy, set in our ways more than adaptable?

Probably the most significant single factor in our effective Christian teaching is the consistency of our own walk with the Lord. I recently heard a minister say: Very few finish well. One of the sins of age is the desire to sink into comfort and complacency."

Paul writes of this in the third chapter of Philippians: "Not as though I had already attained . . . I follow after . . . reaching forth . . . I press toward the mark . . . whereunto we have already attained, let us walk."

## NOTICE OF CORPORATION MEETING

The annual meetings of the Ohio and Indiana Corporations of Grace Theological Seminary will be held Thursday, August 20, 10 a.m. at Winona Lake, Ind.

The board of trustees will meet in the Seminary building on Monday, August 17, at 1:30 p.m., and Wednesday, August 19 at 1:30 p.m. The executive committee will meet in the same place on Monday, August 19 at 9 a.m.

Lester Pifer, secretary  
Paul Dick, president

# Newspage

WINONA LAKE, IND. Dr. and Mrs. Homer Kent, Jr., are the proud parents of a 7 lb., 7 oz. daughter, born July 8. Katherine Ruth is inviting everyone to come to conference this August, for she wants to greet you.

LYNDHURST, OHIO. Irma (Peer) Sheehan passed away June 1 after a lingering illness of 18 years. She was the sister of Rev. Earle Peer of Martinsburg, W. Va., and was the first pianist of the First Brethren Church here.

\*GUANAJUATO, GTO., MEXICO. According to information received from Sibley Edmiston, the eleventh World Youth Convention, which is sponsored by Youth for Christ International, will meet in the Arena Mexico Aug. 2-9. The arena seats 25,000. During the weekday services over 3000 delegates will hold services in the (approximately 100) evangelical churches of Mexico City. From Aug. 10-23 these delegates will divide into teams with interpreters and will hold services in over 200 key cities throughout Mexico. Thousands of homes of evangelical believers will be opened for free lodging to convention attendees. The Coca-Cola Bottling Co. of Mexico will provide meals at 50 cents a day for Mexican nationals. The general director of the convention in Mexico is the leading engineer of the country, Abel Medina Montalvo, son of General Narciso Me-

dina Estrada, influential in evangelical activities in Mexico. General Medina is president of Gideons International, and Mexican Citizens United. In anticipation of the World Youth Convention to be held in Mexico City, the churches of Guanajuato, Gto., including our Brethren work, held joint services the last four Thursdays of July to encourage young people to attend the convention. Two of our Brethren young men in training for the ministry assisted Sibley Edmiston in these meetings.

FORT LAUDERDALE, FLA. The VBS of the Broadview branch of the Grace Brethren Church reports an average attendance of 106. There were 175 present for the closing exercises.

TOM'S RIVER, N. J. Dr. Herman A. Hoyt will be the Bible conference speaker here at the Keswick Victorious Life Conference. He spoke at the minister's conference July 20-23, and will speak at the general conference July 25 to Aug. 2. Tom's River is located about 60 miles east of Philadelphia.

MARTINSBURG, W. VA. The Rosemont Brethren Church was "on the air" for over two hours each Sunday during July. Earle Peer is pastor.

COVINGTON, VA. Mason Cooper, pastor of the First Brethren Church here, has been given another unanimous call to continue as pastor. The church has experienced growth in every department since Brother Cooper became pastor.

CHANGE: The new address of Rev. Gordon Bracker is: 1810 Morton Ave., Elkhart, Ind.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Sibley M. Edmiston  
Apartado 85,  
Guanajuato, Gto., Mexico

UNIONTOWN, PA. Nearly \$16,000 has been raised by the First Brethren Church toward the building of their new church edifice. R. Paul Miller, Jr., is pastor.

WHITTIER, CALIF. Mr. LeRoy Lincoln, Jr., of Glenwood, N. J., has been called to serve the Community Brethren Church as Christian Education Director. Mr. Lincoln is a graduate of Providence-Barrington Bible College, Providence, R. I., and received his master of arts degree from New York University last month. Ward Miller is pastor.

NEW TROY, MICH. Michael Funderburg, a student in Grace College, and the son of Rev. and Mrs. Earl Funderburg, was united in marriage to Miss Nancy Hanes on July 11 at the New Troy Brethren Church where his father is the pastor.

WINONA LAKE, IND. The new auditorium of the Winona Lake Christian Assembly is now being used for meetings, and when our National Fellowship of Brethren Churches convenes here Aug. 17-23, we will meet in this beautiful new building. The Sunday School Convention will convene in the Grace Seminary buildings on Aug. 16. Plan now to attend the entire conference and the blessing of the Lord will be yours.

KITTANNING, PA. Dr. Paul R. Bauman, Winona Lake, Ind., was the special speaker at the First Brethren Church homecoming, July 15-19. The special music was provided by Eddie Davis, a former radio star. William H. Schaffer is pastor.

## CONFERENCE CREDENTIALS

IN ACCORDANCE WITH THE 1958 ACTION OF OUR NATIONAL FELLOWSHIP, ALL **DELEGATES' CREDENTIALS** MUST BE SUBMITTED TO THE MEMBERSHIP COMMITTEE **ON OR BEFORE AUGUST 17**, IF THEY ARE TO BE SEATED IN THE OPENING SESSION OF CONFERENCE. THEREFORE, THE MEMBERSHIP COMMITTEE REQUESTS THAT ALL CREDENTIALS BE FORWARDED WITHIN THE NEXT TWO WEEKS TO:

REV. WARD MILLER, CHAIRMAN  
MEMBERSHIP COMMITTEE  
NATIONAL FELLOWSHIP OF BRETHREN CHURCHES  
GENERAL DELIVERY  
WINONA LAKE, INDIANA



# HINDRANCES TO REVIVAL

BY DALE R. HENRY

*Associate Pastor*

FIRST BRETHREN CHURCH  
WHITTIER, CALIFORNIA

## *"Why Don't We See Revival?"*

Today the hindrances to revival are many. They are varied, camouflaged, and embellished with Satanic subtlety. We know the wiles of the Devil are plural not singular, and that the fiery darts of the Wicked One are many, not one (Eph. 6: 11, 16).

The world today is engulfed with darkness and confusion. Strife, dissension, and frustration abound in every area of life and society. The unregenerate world is in rebellion against God, and is blinded by the God of the present world. In Christendom denomination after denomination has departed from the authority of the Word of God and the fundamentals of the faith. The Word is not being preached in power and in truth. Believing people, the relatively few that there are, find themselves mostly concerned with material and worldly things. Revival here seems out of the question.

In this brief article let us consider hindrances to revival, not in the Christian world generally, but in our own brotherhood. As we do this, let us endeavor to find among the many hindrances to revival one that is basic and causative.

Certainly, as a brotherhood, we preach the Word, which God has promised would not return unto Him void. Yet we know that our people are often insensitive, indifferent, and even calloused to the spiritual need of those round about them. We do not seem to have a true burden for the salvation of the lost nor the spiritual growth of the saints. We

ought to prayerfully and earnestly ask God, "Why is this?"

In Nehemiah, chapters 8 and 9, we see three effects that God's Word had on the children of Israel. It should be the same in our lives today. (1.) They were attentive to the Word of God (Neh. 8:3). The Word of God is preached among us. How well do we listen? It is interesting to note that in the language of Old Testament the word translated "hear" and the word translated "obey" are the same word. Might I suggest that the extent to which you obey God's Word indicates how good a hearer you are. Have you an ear tuned to the spiritual wave length that carries God's message to your heart? Do you ask God to enrich your life and change your life, if necessary? Do you enter every worship service with the prayer that God will draw you closer to himself, and make you a more gracious and effective servant of His? God expects us to hear with the ear of our heart so that His message might accomplish its purpose in our lives.

(2.) They began to do things God had long before commanded, but which had not been done for nearly 1,000 years. One thing was the keeping of the Feast of Tabernacles (Neh. 8:14-18). As a brotherhood we observe things commanded in God's Word which have been in disuse by Christians for many centuries; namely, Trine Immersion, Foot-washing, and the Love Feast. We do this because God has given us light and understanding, grace and

strength to observe and practice these things taught in His Word. For this each one of us ought to humbly thank God. He will enable us to live these things in our daily walk before Him.

(3.) They confessed their own sin (Neh. 9:3). We observe two, three, or four times a year the Foot-washing service, according to Christ's explicit command and example. This is done, with few exceptions, only among the Brethren. The express purpose of this observance is to show us by symbol our need for daily cleansing from sin. May I ask you: "Has the observance of this rite accomplished in your heart that which God intended it should?"

We all need to be cleansed of sin **daily**. It should not be just on a day when we feel grouchy, or on a day when we have an argument with the wife or are mean to the children, but it should be on the day of our greatest spiritual victory. Every day, we need to confess and be cleansed of our sins.

Scripture commands four things that have symbolic meaning: Baptism, which identifies a believer with Christ; the Love Feast, which shows our oneness in Christ now and forever; the communion of bread and wine, which speaks of the broken body and the shed blood of Christ; and the Foot-washing, which teaches us of our need for daily cleansing from sin. All of these are of equal importance. Believers are

(Continued on page 479)

# The Great Commission



## *Some Things We Have Overlooked*

HERMAN A. HOYT, TH.D.

The great commission is one of the great miracles of word from the life and ministry of Christ. No one but He could have gathered up so many things in such few words and with such telling effect. No one but He could have foreseen the needs and problems of the church through the centuries and have provided for every one of them in advance.

### Conservation

The law of conservation is one of the divine qualities of the entire Bible, but it is especially true of those passages which record the words of our blessed Lord. With simplicity of speech, yet breadth of comprehension, He could characterize a situation. And such He did in the compactness of the great commission as recorded in Matthew 28: 18-20. In these few words Christ provides all the essentials to constitute a great and enduring commission for the church until He returns. As is sometimes the case, the treasures of this commission do not become apparent until a problem arises which sends one back to examine again the authority for his ministry. This is true for the order and place of baptism.

### Character

The ideal character of the great commission consists in the fact that it is a command which rests firmly upon the person and claim of Christ. Throughout this entire passage it is clearly indicated that Christ is God. The apostles worshiped Him (Matt. 28:17). The claim Christ made no one but God could have made (v. 18). The content of the commission was conceived in the mind of Deity (vv. 19-20). The assured presence of Christ could be true of One who alone is God (v. 20).

The sovereign command of verses 19 and 20 is clearly grounded upon the deity He has demonstrated, and the sovereignty with which He is invested. "Therefore" of verse 19 links the command of verses 19 and 20 with that which has preceded. Since Christ is God and has been invested with universal authority; "therefore" the church should carry out the command. This must be the final court of appeal and the last resort for undergirding this command.

This means then that knowing what this command teaches, it becomes obligatory upon Christians to carry out this command because the One who uttered it is God; and because He has absolute and supreme authority in all matters pertaining to faith and practice. Any other basis for carrying out this command is lesser in strength and proportion and will ultimately fail.

### Content

The sweeping content of the great commission is in some respect one of the amazing things about this command. (1.) There is the claim to deity and sovereignty (v. 18). (2.) This is followed by the consequent command (v. 19). (3.) Missionary travel to reach the nations is set forth in the word "go" (v. 19). (4.) Preaching the Gospel and winning converts is contained in the words "teach" (KJV) or better, "make disciples" (v. 19 ASV). (5.) The advisory rite into the church is expressed by the words: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (v. 19). (6.) The teaching ministry of the church for its membership is commanded—"Teaching them to observe all things whatsoever I have commanded you" (v. 20). (7.) The

comforting and continuous presence of Christ is assured—"And, lo, I am with you alway, even unto the end of the world. Amen" (v. 20).

### Classification

The logical classification and order of the various elements of the command is of the utmost significance. Three of them deserve attention in this article: "teach" (v. 19), "baptizing" (v. 19), and "teaching them to observe" (v. 20).

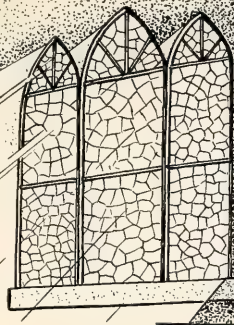
The **first** of these, "teach" (KJV), or "make disciples" (ASV), comprehends the ministry of **evangelism** and the winning of men to Christ. There is no doubt about this when compared with the parallel account in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." As a result of receiving this message men are saved. And the seal of this experience is the rite of baptism, which follows in the Matthew account, and is also definitely linked with faith in the Mark account (16:16).

"Teach" (KJV), or "make disciples" (ASV), is a translation of the Greek verb **matheteusate**. In this verb, Christ is gathering up the entire ministry of the church through the present dispensation till He comes again. Becoming a disciple of Christ not only involves the heralding of the message of the Gospel, but also persuading men to believe it, and join themselves to Christ as His pupils and followers. This command makes room for various and sundry methods by which this end will be accomplished, though later further truth was revealed to implement this command.

The **second** of these elements, "baptizing," deals specifically with the initiatory rite of **induction** into the church. This rite was the one



"BUT THE LORD IS IN HIS HOLY TEMPLE: LET ALL THE EARTH KEEP SILENCE BEFORE HIM." Hab 2:20



thing that declared publicly to the world that a listener had believed the message of Christ and was determined to identify himself with Christ. For this reason faith and baptism were always linked together, though faith was the saving condition. It is so linked in Mark 16:16. On the Day of Pentecost repentance and baptism are joined (Acts 2:38). In all the experiences of the Early Church this has been true. And in the history of the church, and in the thinking of men, these two things have been joined together—faith as the condition of salvation, and baptism as the outward manifestation.

On the Day of Pentecost this was the order of events (Acts 2:41). "Then they that gladly received his word" speaks of faith and the experience of salvation. "Were baptized" explains what happened immediately on "the same day." The rite of baptism was administered as the clear evidence that these Jews had believed and were identifying themselves with Christ. "And the same day there were added unto them about three thousand souls" declares the result in relation to the original group of disciples. The original group was the church. By baptism another three thousand was added. This was followed regularly from that day on. "And the Lord added to the church daily such as should be saved" (Acts 2:47 KJV), or better, such as were being saved. The formal and public manifestation of addition to the church was by baptism, which is the part that men performed in adding to the church.

It is most important to notice that out of all the things which Christ taught His disciples, He mentioned only one thing as a requirement for

entrance into the church. That one thing was baptism. It is true that baptism belongs to the realm of obedience. But it was the necessary obedience of a saved soul to exhibit his new life to the world, and especially to the church, to qualify him for membership. No other rite or act of obedience was required. This is significant. Had other things been added, it would have prolonged the time between conversion and entrance into the church. In fact, it would have seriously endangered the great message of grace which wooed men to Christ. This does not mean that the things which Christ commanded were to be in any way depreciated. It only means that these requirements belong during the period of church membership.

The **third** of these elements, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20), relates to the practical **teaching** ministry during the **membership** of believers. That is where this teaching ministry was placed in the apostolic ministry. It would have been impossible to have done this on the Day of Pentecost. In fact, in the very next verse after it is declared that 3,000 were added to the church, it is affirmed: "And they continued stedfastly in the apostles' doctrine and fellowship, and the breaking of bread, and in prayers" (Acts 2:42).

This sort of ministry is for those who have definitely joined themselves to Christ as His disciples. Baptism becomes a deciding factor in separating publicly from the world to the church. And it prepares the believer for the ministry which will begin and persist through the entire period of his membership. This ministry of teaching is to cause him

to know the blessed truths of his salvation. Learning is a long process. Some will learn more readily than others, but no one will ever exhaust the riches that are in Christ. Each succeeding cycle of progress will only cause the horizon of the grace and goodness of the Lord to recede into ever enlarging proportions.

Moreover, it is not to be concluded that this teaching process is merely for the purpose of imparting intellectual truth. All this is to a very practical end; therefore, the text reads: "Teaching them to observe." It is the word "observe" which means to translate knowledge into practice. It is this moral element that prolongs the process. It is far easier to learn truth intellectually than it is to convert what we know into conduct. If all these things had to be incorporated into conduct before one could become a member of the church, some would never become members of the church. But the Lord has ordained that these things shall be learned and incorporated into conduct in the warm atmosphere of the church while enjoying its fellowship and mutual helpfulness.

However, a part of the teaching process for those who are members of the church is discipline. This becomes necessary for some who are resisting the truth. Though it is a distressing thing to administer, it is at the same time a very effective instrument in the hands of the church. Many who will not learn any other way, often respond to this. One sure way to make discipline necessary is to drop the standards for entrance to the church by not requiring Trine Immersion. If the initiatory rite is not obeyed, the logical groundwork has been laid for setting aside or resisting other things that fall within the area of those which should be learned during church membership.

It thus becomes clear that there is one rite that is required for church membership—that is baptism. To increase the number goes beyond the command of the Lord, initiates a trend which will not logically stop until everything is added, raises the standards so high that no one could ever become a member during his lifetime, and introduces a tendency that could very easily lead to legalism. On the other hand, to leave "all things whatsoever I have commanded you" to the period of member-

(Continued on page 479)

# THE JUDGMENT OF THE NATIONS

(Fifth of Series)

By C. W. Mayes, D.D.

Pastor, First Brethren Church  
Long Beach, California



Great events must be studied carefully in their dispensational setting. The time element dare not be ignored here. This judgment occurs when the Son of Man shall come in His glory with all the holy angels, and when He shall sit upon the throne of His glory. Thus the judgment takes place at the second coming of Christ, after the Great Tribulation, after the Antichrist shall have been put into the lake of fire (Rev. 19:20), after the smoke of Armageddon shall have cleared away with the Lord Jesus standing supreme as the Ruler of all the earth, ready to deal with all who have survived the Great Tribulation.

## The Place and the Judge

The place of this judgment is at Jerusalem where the throne of David is to be set up. From that throne, Christ will rule the world (II Sam. 7:14-16; Luke 1:31-33; Zech. 14:9). Every nation, or every responsible being of all the earth old enough to be accountable either will be there or will be represented. At that solemn hour the presence of the Lord Jesus Christ, as King of kings on earth in the very city of Jerusalem, means this event will be culminated with infinite precision. This will be no world congress meeting, or peace table of unregenerate rulers. This will be God dealing with those of all nations.

## The Persons Involved

At that hour, after the Great Tribulation has been terminated by the presence of Christ at His sec-

ond coming (Matt. 24:27-31), and after the Antichrist and false prophet shall have been thrown into the lake of fire, there will be several classes of people left on the earth. Projecting ourselves forward we see:

(1.) The 144,000. These are Jews only. They are saved and witness during the Great Tribulation. They are miraculously preserved and apparently do not live as regular citizens of any nation.

(2.) Gentile believers. These are scattered over the earth. They have been hidden in caves, basements, mountains, or deserts having escaped the awful destructive judgments of the Antichrist. Most of such believers have been martyred, but some escape. Although the Antichrist decrees that no man will be able to buy, sell, or live without the mark of the beast, the Bible nowhere declares that he will be able perfectly to enforce this in all the world. The Antichrist will have a "black market" which he can never conquer. As a result some will escape his wrath.

(3.) Unsettled Jews. These do not belong to the 144,000 but also escape the Antichrist. Some will be preserved in Edom, Moab, and Ammon (Dan. 11:41).

(4.) Unbelieving gentiles. Untold millions will follow the Antichrist, and will receive his mark. Therefore, they cannot be saved (Rev. 14:9-11).

These are the classes of people who will be on the earth at the time of the judgment of the nations.

## The Basis of the Judgment

As the King-Judge gathers all na-

tions (or their representatives), He has in mind every person on all the earth. None can escape His omniscience! Every one must be judged! At that hour, as always, there will be but two classes of people on the earth—the saved and the unsaved. This judgment of humanity is not for rewards either as saved or unsaved, but to determine who is to enter the earthly kingdom.

The sheep will go in, and the goats will not. But, who are the sheep? The sheep are those who know God and His plan for the Jew, and will help the Jew in the hour of sore trial under the wicked rule of Antichrist. Quietly, perhaps under the cover of night, in that awful time of the Great Tribulation, when the Antichrist will try to kill off every Jew on earth, some believers, perhaps converts of the 144,000 will courageously risk life, baffle the gestapo of Antichrist, and clothe the naked Jews, smuggle them food to eat, visit them when in prisons, take some into their own inadequate quarters, minister in any way possible to the need of the despised Jews, whom God has promised to bless, but whom the Devil has tried to annihilate.

What possible motive will these persons have, themselves under the dominating hand of the Antichrist, to risk their lives to protect the most hated people of all time—the Jews? The motive which is the fruitage of God's transforming power in salvation, is the answer. Those who will be saved in the Great Tribulation, who will slip past the Antichrist, read their Bibles in the basements and attics, in the mountains or the deserts, will show they love the Jews. At that hour as in no other in all the ages, God will fulfill His immutable promise to Abraham: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3). So the sheep will be those who meet the qualifications of ministering to the earthly brethren of our Lord and who do so because they have been washed in Calvary's cleansing fountain.

The goats will be those who, because they are not saved, will line up with all the anti-Semitic programs of the Antichrist and swear allegiance to all his economic schemes for making a world in which neither God nor His people will be welcome.



## Northern Atlantic Fellowship of Brethren Churches

Next annual conference: Suburban Brethren Church, Hatboro, Pa., May 10-12.

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V. Mod.—John Neely  
Secy.—Miss Rena G. Bauer  
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Asst. Secy.—Alva Conner  
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Harrisburg, Pa.—Melrose Gardens  
Brethren  
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Needham, Mass.—Grace Brethren  
Palmyra, Pa.—Grace Brethren  
Philadelphia, Pa.—First Brethren  
Philadelphia, Pa.—Third Brethren  
York, Pa.—Grace Brethren

## HINDRANCES TO REVIVAL

(Continued from page 475)

commanded to keep these ordinances perpetually. Our need of daily cleansing from sin is of great importance.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9) was written to Christians. It says that if we confess our sins, Christ will forgive. We know what would happen if we would fail to wash regularly, use the toothbrush daily, and men to shave periodically—after a few days we would be filthy and unbearable. Yet we go days upon end without asking Christ to cleanse us of daily sin—and then glibly ask: "Why don't we see a revival in our midst?"

If the Brethren would let God apply this truth to their hearts; if pastor and people would let this truth permeate and regulate their lives, a great deal of filth would be washed away, and the greatest obstacle to revival would be removed.

## THE GREAT COMMISSION

(Continued from page 477)

ship where Christ places them, the fellowship, teaching ministry, and mutual assistance of the entire church can be utilized for growth in grace and knowledge.

### Comfort

The needed comfort of the great commission for those who take up the responsibility of discharging it is inherent in it. It is strengthening to

know that the commission has sovereign authorization (v. 18). The specifications of the commission with their clear order and progress serve to encourage the servant of God (vv. 19-20). The spiritual presence of this sovereign Lord all the days, through sunshine and shadow, gives one the sense of working together with the Lord (v. 20b). And the knowledge of His second coming stimulates in this long and arduous task. There will be an end to the task. And it may be tomorrow. When the Chief Shepherd shall appear, then shall we receive a crown of glory that fadeth not away. These things will keep the man of God faithful to the commission, looking for the blessed hope and the appearing of the great God and our Saviour Jesus Christ.

*PICTURED BELOW are Mr. and Mrs. Earl Cassel, members of the Grace Brethren Church, Palmyra, Pa. Photo by Allen Zook.*



BY PLANE—TRAIN—AUTO

## **HUNDREDS ARE HEADING FOR WINONA LAKE, IND.**

**August 16-23**

**The National Fellowship  
of Brethren Churches**



AUGUST 1, 1959

*Brethren*

# *Missionary Herald*



Icoaraci, Brazil, believer drawing water

Photo by Bill Burk

# MISSION OFFICE MEMOS

By Russell D. Barnard

We believe in **home missions**. Even though the writer is so closely associated with foreign missions in The Brethren Church, yet he very earnestly believes in home missions. The terms "home" and "foreign" are only used for efficiency in operation and promotion. The field is the world, and until the last person in the world has heard of Jesus Christ and has been repeatedly urged to accept Him as personal Saviour, our work in missions is not complete.

It is true that growth in foreign missions depends very largely on growth and vitality in the church at home. But it is also true that a church that has "heart trouble" about foreign missions will have growth and vitality in the church at home.

With August we begin the four-month period when the promotion of home missions has the first place in our denominational thinking. We urge each reader to rethink his loyalty and interest in expanding the testimony of the Brethren in the United States, and then to plan to give with a dedication never before known. Give to Brethren home missions, and give liberally and sacrificially.

## *The Many Blessings—*

We so often present our problems and forget our blessings. But the Lord has done (and is doing) great things for us, and we are glad.

Elsewhere in this issue you will be seeing the pictures and reading about the blessings of Capanema, Brazil, a work only about two years old; also, of the progress of the work in Puerto Rico. We have been greatly encouraged by the response to Dr. John Whitcomb's Bible-institute program in Puerto Rico.

The new church in Macapa, Brazil, is to be dedicated very soon. New churches in Banda Norte (Rio Cuarto) and in Jose Marmol, Argentina, are about ready for dedication.

Africa reports over 20,000 baptized believers with more than 3,000 of these having been baptized this year. There are no baptisms of African believers until there has been much study of the Word and of the meaning of the Christian life. Just now some thirty of our missionaries in Africa are assembled for a month-long refresher course in French at Yaloke. This can only yield blessing.

Brother Walter Haag has recently returned from a month's trip deep down in Baja California, Mexico, and reports real results for the Lord.

Yes; there are many blessings, and we have desired to refresh your heart and our own by recounting some of them.

## *Until "Seventy Times Seven"—*

Jesus gave this instruction to His disciples with respect to forgiving others. When reading these words, I was impressed with the fact that this would be a good formula and goal in our foreign-mission work. We have seven mission fields—Africa, Argentina, Brazil, France, Hawaii, Mexico, and Puerto Rico. We could have seventy times seven fields, and yet the job would not be complete. Oh, I am thinking of "seventy times seven" figuratively, but we should very substantially increase our number of fields, increase our number of missionaries in each field, increase the number of national churches and workers, and to accomplish all this, of course, increase very substantially and largely our praying and giving to foreign missions.

We might have some pride as we review the past. Not too many years ago our foreign mission promotional material had as its goal the amount of one dollar per member per year for foreign missions. This has now been increased by many times. But we are terribly humbled as we look to the future and see the multiplied missions dying without Christ, and then think of our feeble efforts to reach these lost multitudes. We aren't even holding our own as Christians in this old world today, for there are **nineteen** people born into the human family for every **one** who is born into the kingdom of God.

## *Thanks for your help!—*

We do greatly appreciate the many friends of Brethren foreign missions. Your gifts given during the first six months of 1959 have cared for our current needs. Many of our churches have reported their gifts for this period; other reports arrive daily.

Foreign-mission giving is a year-round business for many of our churches now, and in these churches, as you donors make your gifts, the church officials report to us and forward the checks every month or two. This is **very** helpful.

You have cared for the needs of the missionaries in months and years past, and we know the Lord will supply through you in the future. In Jesus' name, we thank you!

## *Keep on Praying!—*

Our prayer fellowship for foreign missions has now been augmented by over 2,700 members of the Missionary Helpers Clubs. These boys and girls know how to pray, and **are** praying. Let's look up, and keep on praying!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# "The Challenge of the Future"

This is the theme for the National Conference, August 17-23, 1959. Every member of The Brethren Church should come to Winona Lake for every session of this conference! One of the highlights of the conference will be hearing messages from missionaries in the way the Lord has blessed on the fields, and presenting "The challenge of the future" in foreign missions!

A large number of missionaries will be present. It is always a joy to meet these faithful servants of the Lord. Those expected to be present are:

**Mexico**—Rev. and Mrs. Walter Haag. **Argentina**—Rev. and Mrs. Don Bishop, Rev. Jack Churchill. **Brazil**—Rev. and Mrs. Keith Altig. **Africa**—Rev. and Mrs. Martin Garber. Rev. and Mrs. Roy Snyder. Mr. and Mrs. Don Spangler. Rev. and Mrs. Charles Sumey. Dr. and Mrs. Austin Robbins (under appointment). Miss Lois Miller (under appointment). Miss Rosella Cochran, Miss Mary Cripe, Miss Mary Emmert, Rev. and Mrs. Wayne Beaver. Miss Florence Bickel (retired), Miss Grace Byron (retired), Mrs. Rose Foster (retired).

An interesting feature of the week will be the panel discussions each afternoon with the various missionaries present at the conference participating. Themes for discussion and the panel chairmen are:

Tuesday, August 18—"Victories in Foreign Lands"—Dr. Charles W. Mayes, panel chairman.

Wednesday, August 19—"How We Evangelize"—Dr. Russell D. Barnard, panel chairman.

Thursday, August 20—"Teaching and Training National Believers"—Rev. Kenneth B. Ashman, panel chairman.

Friday, August 21—"Reaching the Regions Beyond"—Rev. Clyde K. Landrum, panel chairman.

All will want to attend the corporation meeting of the Society on Friday morning, and to see how the business is carried on.

Friday evening the Foreign Mission Challenge Hour will be presented. This is always a time of great blessing.

Saturday, August 22, at 4:00 the second annual Missionary Helpers Rally will be held in the auditorium. Many interesting things are planned for the children. Winners in the national coloring contest and story contest will be announced, and prizes awarded.

On Sunday afternoon the foreign-mission-home-mission rally will be held. This has been a service of great interest across the years and should be a high point in our 1959 conference experience.

Why not come to conference to avail yourself of the privilege of hearing these servants of the Lord who are home from foreign fields. Hear from the lips of our own Brethren missionaries how great is "The Challenge of the Future" in our seven foreign fields, plus other fields the Lord is laying on the hearts of Brethren people.

## SEE YOU IN WINONA LAKE!

The joint annual meeting of the Ohio and California corporations of The Foreign Missionary Society of the Brethren Church will be held at 10:10 A.M. on Friday, Aug. 21, 1959, in the new auditorium at Winona Lake, Indiana. All members of the Society should plan to attend if at all possible. Those who are not members are invited.

The board of trustees of these corporations will begin its annual meeting at 7:30 P.M. on Monday, Aug. 10, 1959, in the foreign mission offices.

# BABA

By Rev. Robert Williams

I don't know how old he was. He was an old man the first time I remember seeing him back in 1944 when we built the little mud rest house on our Batangafo station. The people of the church thought we ought to have a watchman to care for the place when we were not there (which, of course, was most of the time). At first he lived down in the village below the mission and came up at night and slept on the veranda on his "chaise lounge" with a mosquito net draped over it. But one day when we came up, we found that he had built a little mudhouse on the back of the mission, and he and Mama had moved up "lock, stock, and barrel."

"Baba" was not his name. "Baba" is the Sango word for "father." It is used as a name of respect for aged men. And he soon became "Baba" to everybody who came on the station, and his wife was Mama.

He made himself responsible to see that things were in order around the place. The weeds and grass were never permitted to grow up around the foundation of the house; the lawn was kept trimmed. There was always a supply of charcoal and wood for our use when we came to visit the station. He kept careful account of the tools and equipment. If anything was needed, he usually could do it or knew where it could be done.

He was always alert, always busy and active. One day I went with him into the woods to see about something. "It is just a little way, Monsieur," he told me. We walked miles. Rather, he walked and I practically ran to keep up with him. When we got back to the station, I was finished for the day. But he sat



"Mama," gathering sticks, still makes her home on the Batangafo mission station.

down for a minute, then picked up his hoe and went to his garden.

Through the years Baba became a fixture about the mission. When we went there to live in 1950, he was the welcoming committee to give us a royal welcome to our new home. He was always present when we went any place, to wish us God-speed on our journey. And he was always here to welcome us when we returned, whether by day or by night, a crooked smile on his homely face, a "Balao, Monsieur" on his lips, and his big rough hand extended to clasp ours.

One day, a few days after the death of our most faithful workman, I came upon Baba sitting beside his house sobbing heartbrokenly. "Why, Baba, what is the matter?" I asked. "Oh, Monsieur, I am an old man. Soon God will call me. And now that Dala is gone, who will take care of your things for you." Another time, when we were burning the grass around the station, his house

caught fire and burned down with the loss of almost everything he owned because he left it unprotected while he was watching after the mission property.

We built a new house for Baba and Mama when we came back from furlough this last time. We let him choose the location, and we fixed it up the best we could so they could be comfortable and happy. They moved in and settled, and he was so pleased with his new house. But he didn't live there for long. Lenora kept remarking that he didn't look well, and she believed he would not be with us much longer. But he never complained. He was always his cheerful self. Even the afternoon when I stopped in front of the house to talk to Mama, nothing was said about his being ill. I knew he was in the house but supposed he was busy or resting. But the next morning they came and told me Baba was very ill. We took him to the hospital, and they did all they could for him. But that afternoon he left us. Another had prepared him a home, and his time had come to move into it.

"There is no man that hath left house, or brethren, or sisters, or father, or mother . . . but he shall receive an hundredfold now in this time" (Mark 10:29-30). Baba was a blessing to our souls. We won't be surprised, in that day that we move into our eternal home, when we are greeting our Lord, to hear a familiar voice, "Balao, Monsieur." And we shall turn and see, along with our parents and loved ones, that little crooked smile on that homely and glorified face, and that big, rough, beautiful hand stretched out to welcome us home.





## STEPS OF PROGRESS IN BRAZIL AND PUERTO RICO



The pictures on this page show progress at Capanema, the newest station in our Brazil field, and in Puerto Rico, our newest mission field.

The left and center pictures at the top of the page are of the first baptismal service at Capanema with Brother John Zielasko doing the baptizing. In this recent service, twenty-two were baptized by Trine Immersion, and later twenty-seven attended the first beautiful threefold communion service. At the top, right, a Sunday-school group at Capanema is pictured.

The Capanema believers will break ground for their new church between August 1 and 15. At the left you see young men of the church stacking bricks for the new building.

At the right Brother Maxwell Brenneman is shown preaching in English in Puerto Rico with Frank Rosa serving as interpreter. The lower picture at the right shows Brother Brenneman with Mrs. Pensarde, the first person he baptized in Puerto Rico, after the baptismal service.

At the bottom of the page is a picture taken at the Tuesday night meeting of the young people at Canovanas in Puerto Rico.

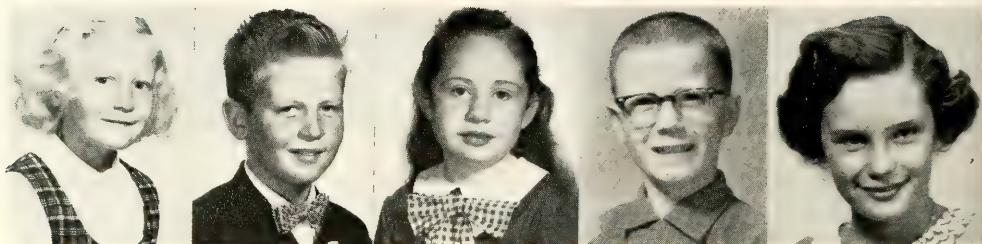
Praise the Lord for this progress in these two mission fields.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Praise the Lord for all our Missionary Helpers! Here are (left to right) Janet Schulze and Billy Schulze, of Hatboro, Pa. (Suburban Brethren Church); Peggy Chapman, Aleppo, Pa. (Aleppo Brethren Church); Tucker Mathieu, Hollidaysburg, Pa.; Phyllis Moen, Whittier, Calif. (Community Brethren Church).

## KNOWING YOUR MISSIONARIES



These are happy Missionary Helpers at the Cherry Valley Brethren Church, Beaumont, Calif., where Rev. Wendell Kent is the pastor! In the background are some of the "Helpers" of the MH's. You'll see some waving their hut banks. They

used these banks to bring in offerings to help the church reach its foreign-missions goal. Missionary Helpers can do much to help in reaching a lost world if they will meet our second goal, which says: "I will give of my money to preach the Gospel in foreign lands."



Miss Grace Byron spent many years at Bassai, Africa, teaching the African children about Jesus. She is now retired. She lives at the Missionary Residence in Winona Lake, Ind.

## MARY MISSIONARY—





# THE RUDE CLOCK

By Mrs. William Samarin

It stood in its place of honor on the top of Sensem's clothes box. It was bright and new, and it ticked loudly. Tomorrow the church school would start and the clock would tell the teacher and all the students the time to begin.

The church school at the little village of Bo had never before had a clock. School had begun when the sun was warm enough to chase the morning cold away. Everyone was satisfied with this way of telling time except during certain months of the year. The December and January winds would keep the boys and girls huddled by their fires until late in the morning. No amount of bell ringing would persuade them that it was time to begin school. But everything would be different now. The new school protected its students from the cold December winds and the cruel sun of March. Because of this the church council decided that the school needed a clock. With a new building and a new clock the school could begin on time.

The next week Sensem, the teacher, took the 500 francs the church had given him and walked into the post town of Bossangoa. There in the white man's store he found a whole row of shiny new clocks. He picked out a large red one. The storekeeper showed him how to wind the two little hands at the back. Sensem brought the clock home carefully wrapped in his shirt. Now the clock stood proudly on the clothes box ready to tell the hour to begin school.

That night the teacher's family could hardly sleep. The bright numbers on the clock's face stared down at them and its loud ticking filled the tiny hut. Finally everyone fell asleep to the tick-tick-tick of the new clock.

Suddenly, in the middle of the night, a shrill cry rent the air. Sensem sat up on his bed in the hut.



Drawing by Mrs. William Samarin

The noise was loud and frightening and it came from the corner where the clock stood. The whole family was awake now and staring at the clock. Sensem was just about to shake the clock when the noise suddenly stopped.

"Something is wrong with the school clock," ventured the teacher's oldest son. The family agreed that this was true, but in the morning the clock was running as usual.

Each night the clock rudely woke the whole family and yet each day it faithfully told the right time. The school clock became known as the rude clock, and Sensem was a little ashamed of this timepiece.

One day Pastor Kobho, of the post church, came to visit the new school. He praised the teacher and the students and the new building. Everyone was happy for they had worked hard that God's name might be spoken well of in the village of Bo. That evening Sensem's wife killed a chicken and prepared a special dinner for Kobho. That night the visiting pastor slept on

Sensem's best bamboo bed. Sensem never once thought of his rude clock. If he had, he would have exiled it to a house on the edge of the village. But, he didn't give it a thought until it blared out in the middle of the night.

Everyone awakened as usual. With horror they saw that their honored guest was awake, too. Sensem, with many apologies, explained the whole history of the rude clock. Kobho lit a small oil lamp. He laid the clock on its face. Very carefully he turned a tiny handle on the back. "Now," he said, "the clock will no longer be a rude clock; it will ring at 7:30 when it is time for school to start." The pastor explained the noise and how it was called an alarm. Pleased with the new development, everyone went back to sleep.

Today the school clock still sits on Sensem's clothes box. The children in the village of Bo keep one ear alert for its ring. No one is ever late for the opening prayer, for no one would argue the time with the red clock.

# He Called the Devil

By "Amazon Bill" Burk

A rather rough translation of his name would be "Little Frank." A big, husky eighteen-year-old fisherman, he's been a good friend of mine for years and has even made a couple of trips with me around the islands in the little **Vamos**. As was I, he was more than thrilled when we cashed in the weather-beaten old "Semi-Faithful" for a brand-new 18-horse Evinrude (thanks again to the brethren in our Ashland, Ohio, church). His family I've known during all my four years of work in these Amazon islands (many of you have seen some of the sawfish saws they gave me). We've had meetings in both his house and in his neighbor's thatched shack on stilts. I believe that at least his married brother is a believer; he himself is seriously interested.

The June first meeting on his island, **Ilha Nova** (New Island), was in a neighbor's home and Little Frank's entire family was present. I was impressed throughout the meeting with the good attention as I preached on the death, burial, and resurrection of our Lord. The conclusion dealt with the separate resurrections of the just and the unjust, the final point being of the eternal punishment of Satan and the unsaved as pointed out in Revelation 20. The meeting ended immediately with prayer, and while praying I was amazed to realize that during this normally quiet moment there was some sort of commotion in the adjoining room.

As I sat down someone whispered to me that it was an evil spirit. Still I did not understand what was going on until a sudden attack brought this stomping young fellow into the front room, dragging along five

strong fishermen who were almost helpless as they wrestled to keep him away from the congregation. His appearance was sufficiently changed that I had to ask someone who it was. I thought immediately of the powerless disciples in Matthew 17 and prayed that the Lord would protect these people and Frank himself from harm, and that He would teach me through this most obvious demonstration of Satanic power. I remember thinking of the various formulas I've heard from other missionaries and writers, but I was thoroughly impressed that to intervene in such an attack as this would require infinitely more than any of these formulas!

Each attack lasted four or five minutes with that much time or a little more between spells. After one of them, he could coordinate himself to say or do almost nothing; he lay motionless and helpless on the floor. It seemed to me that his muscles wouldn't cooperate to express his will. However, during the attack he called very loudly for various persons or objects. Usually he called, "O, Diabo" ("Oh, Devil"); after a while he called for a "Dona Terezinha" (Mrs. Thresa), a woman (not present at the meeting) whose nine-year-old stepson, also possessed, had died two years earlier. It was after the death of this boy from a nearby island that Frank began having his troubles. Many say that the spirit in Frank is the same that was in the young friend who had died.

During all of this time, the family and friends did everything they knew to help him, but without apparent success. Each time a new attack started, the father crossed himself (as they also do when lightning strikes nearby), and one

of the first things done for Frank was to pour Holy Water over his head. When it did no good, someone said that only the Holy Water from his own house would have any effect! Although the house in which we were having the meeting had on its idol shelf half a dozen various "saints," they did not have the particular saint of the boy, so his father sent some of his brothers home to get her. As they returned, they put on his bare chest this eight-inch plaster-of-paris image of Maria da Conceicao (I think she's the same as Our Lady of the Immaculate Conception). They would still have to remove her, however, to avoid her destruction as he continued to have his spells.

While the boys were at home to get the image, they also looked up Frank's wallet in which he keeps some prayers written out in long-hand to be read in an emergency. A few months ago, in order to effect a cure if possible, the father had sent him to the city where he met regularly for some time with the Spiritists (a cult very prominent in Brazil). From them he secured these prayers.

These prayers, read by the father, were also without results; and immediately after an attack, about two hours after the initial one, several fellows loaded Frank's limp form into the family canoe and took him home hurriedly lest he fall into the water during the next spell. As I visited with the family a couple of days later, they told me that the attacks continued another hour that night.

At this later visit I talked on the subject for a couple of hours with the entire family, and also talked

(Continued on page 489)



# Chapel-building Program for Africa

By Russell D. Barnard

You readers of the **Brethren Missionary Herald** must surely have been impressed with recent pictures of chapels and churches of the native believers in Central Africa. These people build their own houses of worship and pay for them. They pay their own pastors and evangelists and all their local church expenses. For this we praise the Lord.

Frequently, however, there is the need for church buildings larger than the natives are financially able to care for; yet the funds must be on hand before the building is started. The result is that in many places the native congregations have churches only about half the size they should be. It is a common thing for as large a part of the congregation to be sitting outside as there is inside. Of course, this is not so bad unless it is raining or the sun is extremely hot. But it is evident, as it has been for years, that much larger church buildings are needed.

A few years ago a plan was suggested by which interested people in the United States might make funds available so that when a local African congregation had at least one-half the funds in cash for a new building, the other half could be loaned to them. These loans bear three percent interest and are to be repaid in equal amounts plus interest each year for five years. The encouraging thing is that the native congregations are making their payments on time, and in full. One can see immediately that this plan enables the congregations to erect buildings twice as large as they otherwise could. A committee composed of an equal number of native leaders and missionaries administers these loans.

This loan plan was first presented about two years ago to a private Brethren group here in the United States. The tryout has proved successful. When we were in Africa recently, we saw completed buildings

and heard the testimonies of thankfulness given in these native congregations.

For this plan to continue successfully, \$7,000 to \$10,000 will be needed each year for the next five years. Some interested people have made gifts to this revolving fund, and others have made loans. These gifts or loans are not made to The Foreign Missionary Society of the Brethren Church, but are only administered by the Society. The help goes directly to the congregations in Africa. On the loans the Society does guarantee continuity in the three percent interest payments, not that there is doubt about the congregations making their payments, but because there may be times when the money is not being used by a native congregation between the time of payment by one congregation and the receiving of a loan by another.

Interested persons are advised to contact the foreign-mission office for further information. These loans are not recommended as income-producing propositions. One can get better interest rates on his money elsewhere. They are recommended, however, as opportunities to do some real practical missionary work in a very direct way.

The matter is rather urgent right now in that there will probably not

be enough mission building in the next five years to keep our builder, Brother Albert Balzer, busy. He desires to be kept busy. He is greatly interested in helping these many native congregations to have larger and better church buildings. He is anxious for the privilege of helping them through the most critical work in their building. The Society does not have the money to finance this loan program, but your help is invited. The need—\$7,000 to \$10,000 to be used during this ensuing year.

## HE CALLED THE DEVIL

(Continued from page 488)

more on their own salvation. I learned that Frank has one of these attacks every month or two—they are always at night, and they have never occurred while he is fishing at sea or otherwise occupied. Further, all the family and Frank himself pleaded with me to do everything I can for him. I always refer them to Christ, and stop often as I pass their house—the nearest to the islands, straight out from Burk's Beach in front of our own home here in the mainland.

(Editor's note: Brother Burk has asked that all might pray very earnestly that this young man might be delivered from this evil spirit.)



A typical African chapel—larger and more modern buildings are needed.

# NEWS

Compiled by the editor

**WHITTIER, CALIF.** The First Brethren Church, at their recent business meeting, voted to purchase a pick-up truck for the J. Keith Altigs for their work in Brazil. The truck will be equipped with a camper so that evangelization trips can be made by this couple. Through our connections with American business firms it has become possible to take this truck into the country with a minimum of expense. Lewis C. Hohenstein is pastor.

**DAVENPORT, IOWA.** The Brethren here met July 17 and 18 and unanimously called Carl Key, of Covington, Va., graduate of Wheaton College and Grace Seminary, to be the pastor of the Grace Brethren Church. He will assume his duties about Sept. 1.

**WINONA LAKE, IND.** Miss Leslie Carol Stuber arrived July 10 to make her home with Dr. and Mrs. J. Worl Stuber. She weighed 7 lbs. 12½ oz. on her arrival. Her daddy is an associate professor at Grace College.

**MEYERSDALE, PA.** The Summit Mills Brethren Church is in the process of finishing the new basement of the church. The parsonage has been completely redecorated, and several items of furniture installed for the new pastor, Francis Brill, and his family who arrived on the field July 15. The family was given a generous food shower after the prayer meeting July 15.

**LEON, IOWA.** Glen Welborn has accepted the call to the pastorate of the Leon Brethren Church here. He will assume his duties as soon as a new pastor is called to fill his present charge at Winona, Minn.

**WINCHESTER, VA.** Paul E. Dick has been extended a call to continue his pastorate of the First Brethren Church. This will be his 19th year to serve this church.

**MEYERSDALE, PA.** Mr. and Mrs. J. L. Tressler, parents of Rev. J. Ward Tressler, Grace Brethren Church, Lansing, Mich., were involved in an automobile accident July 14. Both were hospitalized in the Meyersdale Hospital in a serious condition. Mr. Tressler is the treasurer and trustee of the Meyersdale Brethren Church of which Ralph Hall is pastor. Mrs. Tressler seemed to be improving but suffered a heart attack and went to be with the Lord July 16. She had been a member of the church for 61 years.

**\*CLAYHOLE, KY.** A baseball bat and ball, a bus, some Gospel Light Bible school materials, and a good-sized helping of the Lord's guidance were the right ingredients that brought 170 young people to the Clayhole Brethren Church for their fourth annual four-week vacation Bible school. Forty of these young people made decisions for Christ. The church school organized a softball team to play with nearby churches, and were winners with a 6-1 record. Special trips were taken in the church bus to points of interest; special programs, speakers, and music were a part of the Bible school. One county resident remarked that this was "the only church in Breathitt County that is trying to do something for the young people." Sewell Landrum is the pastor.

**WHITTIER, CALIF.** Mr. Elzie Culp, a long-time member of the First Brethren Church here, was called to be with the Lord July 10. He had served his Lord faithfully in this church, and was a generous contributor to the work of our brotherhood. He served as president of the Mission Board of the California District last year.

**UNIONTOWN, PA.** Bruce Baker, pastor of the Riverside Brethren Church, Johnstown, Pa., was the guest speaker at the First Brethren Church July 12. R. Paul Miller, Jr., is pastor.

**FORT LAUDERDALE, FLA.** The Grace Brethren Church has voted to call a full-time assistant pastor who will spend about half of

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Philip Landrum  
Box 245  
Winona Lake, Ind.

his time in the new work in Broadview, and the other half of his time assisting Pastor Colburn. The new branch church had its first vacation Bible school in a home with an average attendance of 105.

**FORT WAYNE, IND.** Harold Etling, director of the National Sunday School Board, was the guest speaker at the First Brethren Church morning service July 19. Mark Malles is pastor.

**FINDLAY, OHIO.** At the quarterly business meeting of the Findlay Brethren Church, reports revealed the highest Sunday school and morning worship attendance average in the history of the church. The Sunday school average for the quarter was 225, and the morning worship, 185. Gerald Teeter is pastor.

**DENVER, COLO.** The dates of the 1960 National Fellowship of Brethren Churches to be held at Estes Park, Colo., are AUG. 20-28. Three complete sets of slides with tape recordings will be available to our churches after Sept. 1. An announcement will be made at this year's conference in regard to the securing of the tape from The Brethren Missionary Herald for free use.

**DAYTON, OHIO.** Diane, with long, black curly hair, and weighing 6 lbs. arrived July 20 in the home of Rev. and Mrs. Robert Messner. Both child and mother are reported doing nicely. Mr. Messner is the assistant pastor at the North Riverdale Brethren Church.



# The Key to Successful Revival

What is the key to successful revival?

According to the Webster Collegiate Dictionary, a key is that which serves to unlock, reveal, discover, or solve something. The key to successful revival would therefore be that which opens up a true revival in the heart of the child of God.

Now, what is revival?

Many times we confuse an evangelistic effort with revival. A revival is not so much a time when unsaved men and women are brought to the foot of the cross, but the period preceding when sleeping, half-hearted, disinterested Christians are awakened to their responsibilities before God. We can never expect a successful evangelistic effort until God's children are first revived by the Spirit of God.

Sorry to say, but Satan has a strange power over the Christian. He has the cunning and power to lull the child of God into a spiritual coma. He makes the Christian forget the purpose for which he has been saved. He causes many Christians to lose the fervor and zeal they once had for the Lord. He somehow causes the child of God to take his eyes off the Lord, and look at man, and the result is that the Christian becomes discouraged in the Lord's work.

Revival is the period when the sleeping, purposeless, zeal-less, uninterested Christian is awakened to the reality of the Christian life. And only God knows how badly we need such an awakening in our own church.

Revival does not come easy. Because revival means "life-again," a "renewal of life," or a fresh inflow of "Christ who is our life" (Col. 3: 4), we find it is many times accompanied by real pain and travail. Some years ago while stationed with the Air Force near Madison, Wis., I experienced extremely cold weather. For an entire week the temperature hovered around twenty-six degrees



BY JOHN BURNS\*

below zero. A number of the men on our base suffered frostbite of the ears and fingers. As they would enter the heated barracks and life would come back into the frozen parts, real pain was the result. So with the Christian who has become lifeless—when revival comes, pain and travail are the result until things are made right with the Lord.

Now what is the key that will unlock the door to successful revival? For this key (or keys) we go to a passage in the Old Testament of II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

There is no mistaking here as to whom the Lord is referring—it is to "my people, which are called by my name." In Solomon's day this referred to Israel, but in our day, to the Christian. We are the people who bear His name in the world today. And God says if His people will meet three conditions, revival will result. The keys to revival lie within us. They are—

## TURN FROM OURSELVES

The text says: "If my people . . . shall humble themselves."

Turning from self, or to self-



John Burns

humbling, would be very easy for the Christian if he would only take an honest survey of his past and see how fruitless and faithless the efforts of his self-life have been. But that which should be easy becomes a Herculean task seeing that we are not willing to honestly examine ourselves.

Do we need humbling? Do we need to turn from ourselves? A look within our churches today and the study of the Word of God will confirm that need. The church is filled with the Laodicean spirit which reasons that we are "rich, and increased with goods, and have need of nothing." The Christian is puffed up with self-sufficiency and pride. We're satisfied to go along with the "dose of salvation" we first received at the cross thinking that we have all that we need. We break our arms patting ourselves on the back because we attend church or teach a Sunday-school class. And when we're satisfied with ourselves we become the perfect image of that which causes nausea to our Lord. God says that we are "wretched, and miserable, and poor, and blind, and naked."

If we expect to see God work, then we must turn from ourselves and realize that God can only work through the one who places himself "low in the dust" at the feet of Jesus. If we want revival, we must, as I Peter 5:6 says: "Humble yourselves . . . under the mighty hand of God," we must "turn from ourselves," and—

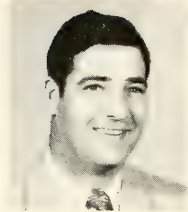
## TURN TO GOD

The text further states: "If my people . . . will pray, and seek my face." The second key to revival is that of seeking the face of God in prayer.

When man plans revival, the usual pattern of things is to establish a number of cottage prayer meetings. Then the person who seldom frequents the midweek prayer service, or who spends little or no

\*Pastor, Commonwealth Brethren Church  
Alexandria, Va.

(Continued on page 495)



# PRAYER

## AND THE

# REVIVAL MEETING

By Mason Cooper, Pastor, First Brethren Church, Covington, Virginia

If the saints of God and His church today could be made to realize that there is a "sleeping giant in their midst," and would rally around this giant, then there could be real revival. Almost without exception every Christian will admit that revival cannot be worked up, but prayed down; yet there is no real praying, so, consequently, there will be no real revival.

It was only after Pentecost that the disciples understood the true value of prayer. They were instructed to wait for the promise of the Father before undertaking their appointed work of evangelism. They therefore with one accord continued steadfastly in prayer. The first thing and the only thing that the Lord required His disciples to do was to pray and wait for the endowment by the Holy Spirit. If this was the secret for power in the lives of the disciples, then could it be less for us today? Has God's method changed for reaching the lost through those who know Him?

An alarming weakness among Christians today is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith through prayer. Revivals today seem to be nothing more than a great many programs and performances. Why, because there is a mere saying of words, rather than praying for a heaven-sent Holy Ghost revival. Prayer and real revival are outright challenges to the indifference, coldness, and unconcern that has filled most of the churches today. The church has been, and is being, swept away in the tide of materialism today, and we are "at ease in Zion" while the doors of great opportunity for reaching the lost are

being closed before our very eyes. The giant of prayer lies sleeping in our midst.

If religion is union with God, then there must be communion with God in order that its efficacy might be increasingly demonstrated. Prayer is the essence of religion, and consciousness of the love of God is the essence of prayer. So without the practice of prayer we are left without power and any foundation to build upon. You will remember that deliverance from prison came to Peter in answer to the united, fervent, continued prayer of the disciples. Prayer is power, and without question we must have the power of God's enablement today if we are to be about the Master's business. When Peter and John were threatened by authorities, they did not endeavor to use their own power, but they returned to their company, and when they had prayed, the place was shaken where they were gathered together (Acts 4:31). There is no greater power to be had by God's people today than the power of prayer.

Prayer knows no distance. Prayer has no limitations except through whom prayer is exercised. What the church of Jesus Christ needs today is not more nor better machinery, not new organizations nor more and novel methods, but men whom the Holy Spirit can use as channels—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men; He does not fill machinery, but men. He does not anoint plans, but men—men of prayer.

We make plans for revivals and expect God to do big things after we have set the stage in order. We flatter ourselves with resolutions

and the idea that we have had a great revival because we have seen the same few make the seasonal walk down the aisle without any change in their hearts or lives. Brethren, this is a delusion. How many times in our religious gatherings does prayer occupy a conspicuous place? When it does, it takes an apologetic stand behind a song service or some device, which is more or less of a compromise measure.

The pathos of it all is that we are not conscious of the fact of loss, and yet we are being smitten hip and thigh by the enemy, and are left high and dry while the sleeping giant lies in our midst. The little estimate we put on prayer is evident from the little time we give to it. If God is not in our first thoughts, and prayer is not our deepest desire, then our so-called revivals will continue to be just another meeting.

Real prayer depends on the true conception and true devotion to God. He is our Father who does not need to be coaxed or bribed or flattered or entreated with much speaking before He hears us. He hears us because of our positional relationship plus our yieldedness to Him. Much of the trouble with most of our prayers is the lack of faith. Hence there is uncertainty and hesitation. If we actually believe that prayer is the mightiest force on earth to sway the destinies of men, then we will rely on it with wholehearted abandon and use it with enthusiastic confidence. Faith, devotion, and prayer are united as body and souls and spirit are united.

Prayer is a requisite to true revival; therefore, let all be at it—and always at it.



# THE RESULTS of the Judgment of the Nations

Matthew 25:31-46  
(Sixth of Series)

By Charles W. Mayes, D.D.

In a previous series of messages, we emphasized that the judgment of the nations would take place when Christ returns in glory. The place of the judgment is Jerusalem where the throne of David is to be. Involved are persons of all classes who have survived the Great Tribulation, the vast majority of whom worshiped the Antichrist. The basis of the judgment will be the attitude of individuals toward God's Chosen People, the Jews. This attitude is an expression of personal salvation or the lack of it. Now we turn to—

## The Results of This Judgment

1. The goats (unsaved) are sent away immediately into "everlasting punishment." They will face a situation, the like of which has never been known before, by the presence of Christ as King of kings, Lord of lords, and Judge of all the earth. They probably will not even die normally. There will be no time for a trip to the hospital. There will be no funeral. But rather "the wicked shall be turned into hell (Sheol, Hades), and all the nations that forget God" (Ps. 9:17). So the goats go, without the formality of the undertaker and the funeral, directly into Hades where the unsaved wait for the judgment of the great white throne.

2. The sheep (saved) go into the kingdom and into life eternal. This kingdom is the perfect kingdom of our Lord and King on earth. It is the kingdom offered, but rejected, at His first coming. So it is to be established at Christ's second coming. Into that kingdom no unsaved man can enter. Our Lord declared plainly and emphatically that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom" (Matt. 5:20). The only way any man's righteousness may exceed that of the Phari-

sees is to have that righteousness which is of God by faith (Phil. 3:7-9), even faith unto salvation.

3. The Jews still remaining on the earth by that time will be saved (Rom. 11:26-27). The 144,000 will be saved early in the Great Tribulation. All other Jews not killed by the Antichrist will see Him at His return and will receive Him (Isa. 25:8-9; Rom. 10:9-10). These will make up the remnant saved from all the twelve tribes who are to enter the kingdom to be the foundation of the Jewish nation—chief of all the earth in the Millennium (Isa. 60:10-12).

The saved of the gentiles (represented as sheep) will also enter the kingdom and become the basis of the new gentile nations which shall go up once a year to Jerusalem to worship the Lord (Zech. 14:16-21).

## The Judgment of the Nations

The viewpoint which I here present is the only viewpoint which will fit Matthew 13:36-43. Note four things:

1. The time is the coming of the Lord with His holy angels at the end of the Great Tribulation. This fits the judgment of the nations.

2. All the unsaved must be gathered out before the will of God can be done in the kingdom on earth.

3. These unsaved are cast into punishment before the wheat is gathered into God's barns (see Matt. 13:30).

4. After the unbelievers, the unsaved (the goats as Matthew calls them), are judged, then, and not till then, do the righteous (the sheep as Matthew states) shine forth in the kingdom of their Father. This is the millennial reign.

## Practical Truths From the Judgment

1. No intelligent being can successfully evade God's judgments. They are sure to overtake him.

2. We should warn men that if they or their friends are on the earth when the Antichrist reigns, the mark of the beast is to be avoided at all costs.

3. We should warn men everywhere of the danger of supporting any program of anti-Semitism, now or in the days to come.

4. We should be sure to have that righteousness which is by faith, for it is the only righteousness which can make us acceptable before a holy God (see Phil. 3:7-9; Rom. 3:21-26; 10:1-4).

## QUOTABLES

Compiled by John E. Southard

The sin that robs God of your soul will rob your soul of God.

A man wrapped up in himself makes a pretty poor package.

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.

Striking while the iron is hot is all right, but don't strike while the head is hot.

No man has a right to do as he pleases unless he pleases to do right.

Be like the watch—have an open face, busy hands, full of good works, pure gold, and well regulated.

Social service can put a new coat on a man, the grace of God alone can put a new man in the coat.

When a man finds no peace within himself, it is useless to seek it elsewhere.

The kind of ancestors we have is not as important as the kind of descendants our ancestors have.

The man who knows **how** will always have a job, the man who knows **why** will be his boss.

Unbelief is not a problem of the intellect but of the will.

When men speak badly of you, live so that no one will believe them.

As a man grows older and wiser, he talks less and says more.

# The One True Baptism

(Second of series)

By Herman A. Hoyt, Th.D.

Grace Seminary  
Winona Lake, Indiana

In writing to the church at Ephesus, Paul declared that there is "one baptism" (Eph. 4:5). There is no doubt that he was making reference to spirit baptism by which believers are inducted into the one true church, the body of Christ. Water baptism, the symbol of this spiritual operation, however, is the material counterpart in relation to the local church. It was by means of the experience of water baptism that the believer was introduced into the local congregation, which is the visible representation of the one true church.

The mention of baptism is generally associated with water, and usually with Christian baptism. But there are many other uses of the word in the New Testament. Besides water baptism (John 1:31), it is used of spirit baptism (I Cor. 12:13), fire baptism (Matt. 3:11), suffering (Matt. 20:22), and figurative (I Cor. 10:2). And to the surprise of some, it is used in reference to four different kinds of water baptism: Jewish (Mark 7:4 "washing" is word baptism), John's (Matt. 3:6), Jesus' (John 3:22), and Christian (Matt. 28:19). In this discussion, Christian baptism in water is the subject.

## The Institution of Water Baptism

1. The institution of Christian baptism followed a clear declaration of Christ's investiture with sovereign authority. "All power [authority] is given unto me in heaven and in earth" (Matt. 28:18). This can only mean that there is no higher authority than He, and that His sovereign authority extends throughout the entire realm of the created universe. Seeing this is true, His least command is the last word in matters of faith and life. This certainly constitutes Him with the right to institute the ordinances for His church.

2. The institution of Christian baptism was placed within the great commission consisting of clear

*The Bible teaches THE ONE TRUE CHURCH: the mystical body and bride of the Lord Jesus (Eph. 4:4; 5:25-32), which He began to build on the Day of Pentecost (Matt. 16:18; Acts 2:47) and will complete at His second coming (1 Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (I Cor. 12:12-13 with 1:2); that all the various members of this one spiritual body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25; Acts 2:41-47), among which are the following: the Baptism of believers by Trine Immersion (Matt. 28:20), the Laying on of Hands (I Tim. 4:14; II Tim. 1:6), the Washing of the Saints' Feet (John 13:1-17), the Lord's Supper or Love Feast (I Cor. 11:17-22; Jude 12 ASV), the Communion of the Bread and Cup (I Cor. 11:23-24), and Prayer and Anointing for the Sick (James 5:13-18).*

instruction. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The word "go" clearly implies that the apostles were sent on a mission. The word "teach," or better, "make disciples" describes the content of that mission. They must evangelize, do everything necessary to get the saving message of the Gospel before the minds of the people and urge them to believe it. For those who believe it, there was the period of instruction so that they would know how believers should live. Included in this was the ordinance of Christian baptism as a testimony to their faith.

3. The institution of Christian baptism as recorded in Matthew was faithfully obeyed by the Early Church. There is no other text in the entire New Testament that records the institution of this ordinance, unless it be Mark 16:16, which verse is held to be spurious since it does not appear in the best manuscripts of the New Testament. Matthew 28:19 is the only text that gives to the church both the form and formula for baptism. And this was recognized by the Early Church. Four passages in the Book of Acts have been construed by some to make reference to a different formula, but actually they refer back to Matthew 28:19, pointing to the authority or person of Christ who instituted the ordinance (Acts 2:38; 8:16; 10:48; 19:5). Paul and Barnabas bow to the authority of Christ in their ministry, as Luke makes clear by the use of the very

verb Christ used when giving the great commission (Matt. 29:19 "teach," Acts 14:21 "taught").

## The Intention of Water Baptism

1. Christian baptism by Trine Immersion, the one true baptism in water, was instituted to picture the **trinity** of God. There is just one baptism, the believer going down into the water once, and coming up out of the water once. But while in the water, the head is dipped three times, once in the name of each person of the Godhead. This is certainly in order, for each person of the Godhead has His part in the salvation of the believer: the Father being the source, the Son being the channel, the Spirit being the agent.

2. Especially does Trine Immersion point to the judicial facts in the believer's **union** with Christ. It pictures how the believer was united with Christ in death, burial, and resurrection (Rom. 6:3-5), at the time he identified himself with Christ by faith.

3. It also pictures the actual experience of the believer at the time of salvation. It was then he was baptized into Christ (Gal. 3:27). It was then that the old life was put away (Rom. 6:6). It was then that believers were raised to new life by regeneration (Rom. 6:4).

4. But in addition to this, Christian baptism is the public **demonstration** of a complete break with the past and the ushering into something new. As such, from the very first, it became the door of entrance, for both Jews and gentiles, into the visible fellowship of



the church. The events of the Day of Pentecost became the norm in baptism for the entire Christian era. "Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls" (Acts 2:41).

### **The Importance of Water Baptism**

A sovereign Christ instructed His church to baptize. That should be sufficient to settle the importance of this ordinance. To enlarge upon this point, however, three things can be said.

1. It is important because of its **testimony** to the world. No clearer evidence has ever been given than baptism to indicate to the public a break with the past (Luke 3:3, 8). It serves as a testimony of utter dependence on God for salvation (Rom. 6:23). It is a public confession of faith in Christ (Acts 2:38, 41). It is a demonstration of obedience to the command of Christ (Acts 22:16). It is a public dedication of the believer's life to Christ (Rom. 6:4).

2. It is important because of its **discrimination** among believers. There are many who claim to be disciples of Christ. Paul met some in Ephesus (Acts 19:1-5). The only way he could finally determine whether they were Christians was to ask them about baptism. Their answer revealed that they had not believed on Christ, for they had only the baptism of John. From Pentecost to the present, there is no hint from the New Testament records of a class of persons who had not been only baptized but who were also in the membership of local churches. Thus in baptism is to be found the clearest method of determining who belong to the local assembly. For baptism is the initial rite of entrance into the local church.

3. It is important because of its **assurance** to the individual believer. It keeps ever before the believer the fundamental and saving truths of the Gospel. And it also keeps before him his own response to them (Rom. 6:3-6; I Cor. 6:11). Though many believers have not had access to much teaching, almost all have had the privilege of the essential elements of the Gospel as conserved in the rite of baptism. When

## **THE KEY TO SUCCESSFUL REVIVAL**

(Continued from page 491)

time in prayer in his own home, is asked to come and pray for revival. There is need for more prayer, but there is need for more than just time spent in prayer. There is need for **believing prayer**, prayer that **expects** great things for God.

In his book, **The Revival We Need**, Doctor Oswald Smith quotes Charles G. Finney as saying: "On one occasion, when I was in the prayer meeting, I was asked if I did not desire that they should pray for me. I told them no, because I did not see that God answered their prayers." Merely to gather a great many people into a cottage prayer meeting or into a pre-prayer service is not the answer. Revival will only come when Christians begin praying from the heart, **to be heard of God and not by man**. The prayer that is going to avail is the prayer offered in the secret closet of the home, or in the family worship, "where two or three are gathered together in my name" (Matt. 18:20).

The prayer we need is the prayer which will bring us into the very presence of God so that we may see His face. Isaiah came to this place one day and that man of God, realizing his sinful condition cried out: "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). The coming into the presence of God was a transforming experience for Moses in Exodus 34:29: "When Moses came down from mount Sinai . . . Moses wist not that the skin of his face shone." And as we Christians begin to really pray so that we seek the face of God we will begin to see and experience things in our lives which will bring revival in our midst. God says if you want revival, "Pray, and seek my face," and—

these truths are believed, the rite of baptism will act as a well-spring of assurance to him as he remembers his experience.

## **TURN FROM SIN**

The final key to successful revival is "if my people . . . shall . . . turn from their wicked ways."

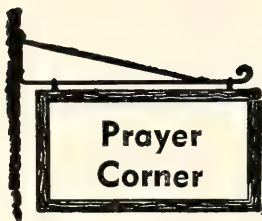
Christians with wicked ways? Are not all our sins forgiven because of Calvary? True, but Christian, have you recently searched your heart and life? Have you lately come under the scrutinizing power of the searchlight of God? If you have truly turned from self to God and in prayer have sought His face, then you have realized there are wicked ways even in your life.

We are not thinking of what we commonly call sin today. We're not talking about the meanness, maliciousness, the sins of lying, stealing, murder, adultery, and the like. But of those "respectable sins," those sins which do not pull you down in the gutter of disrespectability but yet draw you away from God. Idols which draw you away from the place of blessing. Idols which occupy your heart, demand your time, absorb your devotion so that now you are cold in the presence of God. Are you as really interested in seeing souls saved today as when you were first saved? Is it a burden to get out to the church services and the mid-week prayer service? Do other engagements cancel our your fellowship with the children of God? Do you find it a task to study your Bible, or to prepare that Sunday-school lesson? If this is your case, beloved, you need to turn from "your wicked way" in order that revival might begin in your heart and life.

If we really want revival, we can have revival. God has given us the key to use. If we "humble ourselves," "pray, and seek God's face," and "turn from our wicked ways," what then? "Then will I hear from heaven, and will forgive their sins, and will heal their land." Revival will come!

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**THE WAY TO KEEP FROM BEING A PRISONER OF DESPAIR IS TO BE A SOLDIER OF THE CROSS.**



## BRETHREN DAY OF PRAYER AUGUST 15

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18).

### HOME MISSIONS

Pray that the materials provided by the Brethren Home Missions Council may be used effectively in challenging the brethren to the need in home missions.

Pray for the changes in pastorates taking place now, and those anticipated soon among our home-mission churches.

Pray for the Lord to manifest His will in the preparation of the 1960 budget by the directors for the Brethren home-missions program.

Pray that the Jewish Mission work may begin with the same attendance and enthusiasm as it attained when interrupted by itineration and conference.

Pray for the students, teachers, and the entire Navajo Mission staff as the new Boarding School year begins soon.

### EVANGELISM

Pray for the meeting of the Board of Evangelism during National Conference as plans are made for the coming year.

Pray for and plan to attend the Board of Evangelism challenge hour at National Conference, Tuesday night, Aug. 18.

### SMM

Pray for the SMM board meetings, that the board will be led of the

Lord in the decisions for the coming year.

Pray for the national officers as they prepare for the SMM sessions at Bethany Camp this year.

Pray that each girl who attends the national SMM sessions may receive new visions and new blessings from the Lord, and that they may inspire others in their local groups.

### GRACE SEMINARY, COLLEGE

Pray for the completion of the student registration for the new term, that the Lord will direct those who should take their work at Grace schools.

Pray for contacts made through our booth on the Winona Lake conference grounds, that the school will become more widely known, and that new students may be contacted.

Praise God for the generosity of two business houses in the area which with the gifts from national and district WMC's has aided much in furnishings for the new buildings.

### BYF

Pray for the youth who have made decisions at camp, that they shall stand true to them.

Pray for sufficient financial support for our summer missionary teams. Two more missionaries were added to those already at the Navajo Mission.

Pray for the speakers and counselors at Camp Bethany. Pray for a real working of the Spirit in the hearts of the young people.

Pray for the Youth Board when they meet at conference time. Pray that they will have wisdom in every decision.

### WMC

Pray for all the new officers local, district, and national.

Pray that all the new devotional programs will be a blessing to all our WMC's.

Pray that the 15th of the month

day of prayer will receive greater emphasis in all our WMC's and churches.

### SUNDAY SCHOOL

Pray that the Sunday School Convention may give to each of the workers who attend new help to do a better job back home.

Pray for yielded leadership in every Sunday school of our denomination.

Pray for the fall Enlargement Campaign.

Pray for the financial needs of the National Sunday School Board, that every bill may be paid and that Sunday schools will realize their responsibility in this matter.

### LAYMEN

Pray for the national officers as they complete plans for the Laymen's sessions at National Conference, and that each speaker will have a message from the Lord.

Pray for the safety of all who travel to National Conference.

Pray for a spirit of cooperation between our pastors and laymen in all our churches, that together many souls will be won to the Lord.

### FOREIGN MISSIONS

Pray for the blessing of the Lord upon all of our National Conference activities, including the annual meeting of the board and the Society corporation meeting.

Praise the Lord for safety of travel for many of our missionaries and children.

Pray for the fall sessions of Bible-training schools on the various fields; also, for missionary candidates in training in this country.

### MISSIONARY HERALD

Pray for the presentation of the new Sunday-school curriculum to the delegates at the Sunday School Convention, Aug. 16-17, that it will be favorably received.

Pray that the presentation of the value of the printed page during the Herald offering period will continue to be an effective challenge throughout our brotherhood.



WMC ISSUE  
AUGUST 8, 1959

*Brethren*

# *Missionary Herald*



# CHRIST MY LIFE



By Mrs. Rose Foster  
National Prayer Chairman

## POWER IN PRAYER

In order for a Christian to be a person of action, it is first necessary to be a person of prayer. There is a well-known motto: "To pray is to labor, and to labor is to pray."

There are two avenues of contact open with the One who is the source of all power, the Lord Jesus. He said: "All power is given unto me in heaven and in earth," and "without me ye can do nothing." He is the One who is seated at the right hand of the Father interceding for us. He is our representative before the Father.

Therefore, in order to be a faithful servant and a fruitful Christian it is necessary that we avail ourselves of this power through the two avenues given us. We must daily feed upon the Word of God. We must put the Lord Jesus first in our lives and meet with Him daily in prayer. He speaks to us through His Word, and we commune with Him in prayer. Thus we are able to cope with the conditions of life that constantly arise, where wisdom is needed beyond that which we in ourselves possess.

The Lord has called us to be His ambassadors. An ambassador is one who represents his Sovereign to a foreign power or people. "God was in Christ reconciling the world unto himself." But He has returned to the Father. Therefore He hath "committed unto us the Word of reconciliation," so that now we are His ambassadors to a lost world, and as such we need His wisdom in order to be a proper representative.

How can we deal with sinners effectively if the power of God is not present to convict them of sin and of judgment to come. Why have we so few decisions for Christ? Is it that there is a lack of prayer both in the individual and in the church?

Formerly, it was customary in the church service for a pastor to say: "Let us pray." Later as the years sped by, he said: "Let us have a word of prayer." Now in these hectic days of speed, we hear him say: "Let us have a short word of prayer." We cannot blame the pastor. To the parishioners, time has become so precious outside of the house of God that if the pastor's message is more than twenty minutes long, some get restless, and others sleep. No; we, the worshippers, are

responsible for these conditions in the house of God. We are living in an age of such speed that we even try to speed up our prayer time by making it shorter and shorter. It seems that we try to speed up the Lord; but He will not be hurried, neither can we make Him conform to our "short" prayer program.

How true are the words of the well-known hymn, and how we should conform to it—

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in Him always,  
And feed on His Word."

Not only do we need wisdom and power in our church life, but also in the home. In these restless, exciting days of juvenile problems, how much parents need to lean on the "Everlasting Arms" in order to guide their children in the right way! God said: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Have you heard a parent of a two- or three-year-old say: "I can't do a thing with her?" A tragedy is already in the making. What a lack of wisdom and power is in the heart of the parent. God said: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

The Lord Jesus is always ready to hear us and to help us; but what little confidence we show in His power because we so seldom avail ourselves of it. Do we realize

"What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry,  
Everything to God in prayer?"

Therefore as Christians let us not be conformed to the things of this world, neither let us love the things of this world more than the Lord our Saviour; but let us walk in the light as He is in the light so that we will have fellowship with Him, and His power will work in and through us to the saving of precious souls. "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

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ARNOLD R. KRIEGBAUM, Executive Editor

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*Let us walk honestly, as in the day . . .*



## *Watchman, What of the Night?*

By Mrs. Robert McIntosh, R.N.\*

Have you ever been alone in the empty corridors of a small hospital at night? Noises which sound normal for daylight hours are many times magnified during the night. Hushed whispers of attendants bounce along the bare walls echoing and re-echoing.

The silent step of the nurse as she goes about her nightly tasks would go unheeded if it were not for the occasional flash of her light—the contrast of her uniform against the blackness—or an occasional whisper when she attends the needs of her patient.

Doors along the way may be open, slightly ajar, or tightly shut according to the wishes of those within.

The patients are quiet—some staring sleeplessly into the night—cares of home and family weighing heavily upon them, and like Job of old they say: "Wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day" (Job 7:3-4).

For some, sleep is restless, the aid of a barbiturate is helpful but tends to make troublesome dreams more real.

For still others, the night will pass quickly, and the hurrying and scurrying of early morning activities will come only too soon. Others can be likened to David. "Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me" (Ps. 42:8).

And for still another, a little old

gentleman in 207 who has passed into semiconsciousness, morning in this life will never come. He's quietly repeating Psalm 23: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul . . ."

Sounds of a hospital at night. The clock on the wall slowly ticks the minutes and hours away, and all is quiet.

With the shrill moan of a siren in the distance, the attention of the nurses is automatically alerted as they quietly await the arrival of an ambulance, but as time passes and no car approaches, some erring motorist has probably received his just reward from the ever-watchful city police.

"I will fear no evil: for thou art with me," the little man goes on uninterrupted.

The quietness of the night is again broken by the wail of a newborn babe. Will this little one be told of the Saviour? Or—

The light flashes in 207. The nurse is summoning aid. The little man has finished his psalm. For him the night is over. Morning has come at last.

"And there shall be no night there; and they shall need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

This story is true. The little man did face death with the full assurance that Jesus had gone on to pre-

pare a place for him. "What a lonely little man," remarked some. But to others, his was a triumphant entry.

In contrast there are those who go through the valley of the shadow of death alone and fearful with no hope beyond, for the wages of sin is death. But the Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance.

Help us Lord, as believers to be faithful stewards, ready and able to point the way to those who stumble in the night.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ" (Rom. 13:11-14).

"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

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\*Mrs. McIntosh is a professional surgical nurse who works only part time because of her family of four boys. She has twin boys aged 7, and two others boys aged 10 and 3. Her husband is a mortician. She is active in the Sunnyside, Wash., church and WMC.



Mrs. Phillip Simmons

## INTRODUCING THE AUTHOR OF THE 1959-60 BIBLE STUDIES

The Bible studies which will be used in all local WMC meetings during the 1959-60 year have been written by Mrs. Phillip Simmons, of Chico, Calif., who is pictured here. Mrs. Simmons has given us a

new type of Bible study with many interesting suggestions which, if followed, will bring the Book of Ruth to life. She has given many personal helps for the spiritual needs of WMC women.

Possibly many WMC women would like to know something about Mrs. Simmons' personal life, so a short biography is presented here.

Ethel Morrill Simmons was born in California and into a Brethren family. Her grandfather, Jacob Shank, was a Brethren minister. Her early home church was in La Verne, Calif., and under the ministry of the Rev. Archie Lynn, she made a public decision as a junior in Sunday school. A later decision came after she graduated from high school and while she was teaching daily vacation Bible school. Because of this decision she attended BIOLA for one year.

Sometime later she found it possible to attend Grace Theological Seminary and graduated with a diploma in Christian Education in 1939. She also attended Los Angeles City College and is presently completing her college work at Chico State College with an A.B., and an Elementary Teaching Credential to be earned by the end of this fall semester.

During her seminary days she met and, after his graduation, married Phillip (Jack) Simmons, of Covington, Va. Their pastorates include Fremont, Ohio, where Joyce, 17, was born; Listie, Pa., where Bernard, 14, was born; Altoona (Jun-iata), Pa.; and Chico, Calif., where Roger, 5, was born—one in each one of these states!

Mrs. Simmons served as one of the early national Sisterhood presidents (1940-41). She also served as president of the district WMC in Pennsylvania for one year, and is currently working in the primary department of the Chico Sunday school, in WMC, in the choir, and in all the church activities.

### MISSIONARY BIRTHDAYS FOR OCTOBER

<b>Africa—</b>	
Mrs. Roy B. Snyder Bouca via Bangui, Republic of Central Africa	October 20
Manya Ivanne Samarina Mission a Bellevue, Bossangoa via Bangui, Republic of Central Africa	October 23, 1949
Mrs. Harold L. Dunning Bozoum via Bangui, Republic of Central Africa	October 29
<b>Argentina</b>	
Rev. J. Paul Dowdy Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	October 18
Rachel Elizabeth Rotter Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.	October 19, 1958
<b>Brazil</b>	
Timothy Roy Burk Caixa Postal 861, Belem, Para, Brazil	October 8, 1958
Edward Douglas Miller, Jr. Macapa, Terr. do Amapa, Brazil	October 8, 1952
Mrs. Bill A. Burk Caixa Postal 861, Belem, Para, Brazil	October 18
Mrs. John W. Zielasko 1630 Sebastiao, Freitas, Capanema, Para, Brazil	October 28
<b>Mexico</b>	
Mrs. A. L. Howard 406 Mary Ave., Calexico, Calif., U.S.A.	October 7
Daniel Edward Edmiston Apartado 85, Guanajuato, Gto., Mexico	October 11, 1952
<b>In the United States</b>	
James Stephen Beaver c/o Mrs. Hope Wolf, 3060 Hope Street, Huntington Park, Calif.	October 1, 1949
John Wayne Beaver c/o Mrs. Hope Wolf, 3060 Hope Street, Huntington Park, Calif.	October 14, 1948
Kimberly Joe Cone 101 Fourth Street, Winona Lake, Ind.	October 14, 1953
Karisse Ann Cone 101 Fourth Street, Winona Lake, Ind.	October 16, 1957
Mrs. Donald A. Spangler 101 Fourth Street, Winona Lake, Ind.	October 20
Rev. Marvin L. Goodman, Jr. Box 588, Winona Lake, Ind.	October 22
Mrs. Donald E. Bishop 329 W. Grandview, Sunnyside, Wash.	October 24
Anne Jeanette Goodman Box 588, Winona Lake, Ind.	October 27, 1948



# GIRLS FOR TEA

By Mrs. Kenneth Russell

Have you ever tried having a really extra special tea for your Junior Sisterhood girls? (They really haven't much opportunity for such things yet, you know.) Well, the Junior WMC at Winona Lake, Ind., did. The tea served several purposes. First, it gave the WMC ladies an opportunity to become acquainted with the girls, and it gave the girls a time to present their goals, and so forth, which is one of their requirements. Secondly, and this probably rated first with the SMM girls, we revealed their Mystery Mothers to them.

We first sent a linen-type card on which the invitation was handwritten (just like grown-up teas) to each Junior SMM girl and her mother. While one WMC lady wrote the invitations, another sent regular post cards to our members. Sev-

eral other ladies were busy planning tea-type refreshments. This turned out to be just loads of homemade cookies (so the girls could have plenty; but if you want the girls to have plenty, don't invite their "restricting" mothers) and fruit punch. The table was attractively arranged with a cross and a flower centerpiece.

The program was short with the girls presenting most of it. They pretended they were having a regular SMM meeting, and three nose-

ladies dropped in. They were our pastor's wife, Mrs. R. P. DeArmey; our Senior WMC president, Mrs. Harold Etling, and the Junior WMC president, Mrs. Kenneth Russell. The Indiana district president, Mrs. "Full-of-questions" Boone was unable to come, much to our unhappiness. The three ladies asked the girls various questions to find out about SMM, and then brought a word of greeting.

In the center of the make-believe living room was another small table with a cross for a centerpiece. Around it was placed a corsage for each SMM girl, made of white carnations and tied with green ribbon, of course. The corsages were gifts from the Mystery Mothers. As the "mothers" names were called, the mother took a corsage and went to her mystery daughter and pinned it on. The expressions on the girls' faces were wonderful to see. All eyes followed each "mother" to see to which girl she would go. Each girl's face would break into a smile, and she would whisper, "I didn't know it was you"; or "How did you know just what I wanted?"

It would be hard to say who enjoyed the afternoon more, the SMM girls or the WMC ladies. Why don't you try a tea and see what you think.

## PEN POINTER QUIZ:

### "Beyond Our Borders"

1. Name the seven mission fields of The Brethren Church. (Seventh and newest one has become a field since this Pen Pointer was printed.)
2. What is the best way to supply personal needs and "extras" for our missionaries?
3. Why should missionaries be contacted before anything is sent to them?
4. Where can our missionaries' addresses be found?
5. Where should money gifts be sent to our missionaries?
6. How can the WMC help the SMM in their missionary activity?
7. Who should be contacted concerning any project chosen by your WMC?
8. For what is the Birthday Offering used?
9. Why should all your missionary projects be Brethren?
10. When is the Brethren Day of Prayer?

—compiled by Pen Pointer Committee

## NOTICE

A praise item. Mrs. Chester McCall financial secretary-treasurer, reports that our Foreign-Missions offering for this year is \$3,312.09 to date and more is still coming in. This means that the Lord has enabled the WMC women to meet every financial goal successfully. All the praise is His.

# Where Is My Wandering Box Tonight?

Oh, where is my wandering box tonight  
Which the ladies did prepare?  
Was it sent to the Navajo Indian work—  
Oh, tell me, is it there?

In the box was clothing, mended and neat,  
For the Indian children there,  
Also clothes for the babies so dear,  
And money for shoes they may wear.

Do you suppose that I made a mistake—  
That my box has gone astray?  
Did it go to the Spanish-American work—  
To the Horney's up Taos way?

Well, if it did, my face is red  
And I'd better learn to read,  
For the Spanish work and the Indian work  
Are different places indeed.

The Navajo Indians are found

Near Cuba, New Mexico;  
And the Evan Adams family live there  
As we all should know.

Did my wandering box to the Spanish go—  
To the Horney's up Taos way?  
If it contained clothing for adults, too,  
Then that will be O.K.

I wish I'd made sure of "who works where"  
Before my box was sent,  
For the Indians sometimes receive the things  
Which were for the Spanish meant!

Oh, where is my box tonight?  
Oh, where is my box tonight?  
Tho' my box overflowed, I missent it, I know,  
Oh, where is my box tonight?

—Diane Correll

(Ed. note—We trust the above will stimulate the use of the Pen Pointers).

## NEWS ITEMS

**Lansing, Mich.** The WMC ladies of the Grace Brethren Church wish to thank the editor for her work with the WMC issue of the *Missionary Herald*. We enjoy the *Herald* which comes to our home each week, and we thank and praise the Lord for the ones who give their testimonies in this magazine, and for those whom we know and have met.

It is also a great blessing to receive the Devotional Program Packets and the Bible Reading Guides. We also are thankful for the Pen Pointers which are so helpful to new WMC groups. I think it gives greater meaning to what is expected of us, if we are to serve the Lord in WMC, especially to the one who is holding an office.

In His Service,  
Mrs. B. Knickerbocker, secy.

**Meyersdale, Pa.** In October we held our consecration meeting at the parsonage. This was also visitor's night and our attendance was very



good. We used the covenant cards, and the ladies in the picture are Mrs. Ralph Hall, reading the consecration service; Mrs. Leroy Bittner, Mrs. James Austin, Mrs. Clarence Firl, signing the cards; and Mrs. Fred Graff, secretary, taking notes.

On May 31, the WMC ladies and the SMM girls conducted a Sunday evening service. The WMC president

spoke briefly on the purpose and accomplishments of the WMC. Sometimes we forget that others in the church know little or nothing about these organizations. The SMM girls, with their patronesses, demonstrated a meeting and showed how they roll their bandages. Pen-nants, which were purchased by the WMC ladies, were presented to the girls.

Mrs. James T. Hoffmeyer, pres.

**Coupons?** Yes—saving Betty Crocker coupons for the past two years has been a profitable missionary project for the Southern California-Arizona District WMC, reported by our district coupon chairman, Mrs. Florence Hastings. With coupons we have secured for the Navajo Mission—Melmac dishes (service for twenty-four), large stainless steel bowls, roasters, kettles (six pieces), four porta-tables.

For Toas—two porta-tables. For Calexico—Melmac dishes (service for twelve), stainless steel tableware (service for twelve).

—Mrs. Betty Brand



# SURRENDER

## MY MÖTTO

### WALKING WITH CHRIST THROUGH EPHESIANS

Hello, girls of the SMM! I feel right at home. As the father of four Sisterhood girls I look forward to these monthly "walks" with you through Paul's Epistle to the Ephesians in the company of our Lord Jesus Christ!

While I was pastor of our Temple City (Calif.) church, I had the joy of listening to one of our girls quote this book from memory as the fulfillment of one of her SMM goals for that year. Because some of you are familiar with this six-chapter letter, and because it is one of my favorites, I am glad that it is our Bible study book for this year.

Before we begin our "walk" let's check our supplies. The better we qualify, the more enjoyable and profitable our trip will be.

1. **Read** Ephesians (only 155 verses) at least once a month.

2. **Ask** our Lord to go with you through each verse and look to the Author, the Holy Spirit, to make Christ personally real and precious to you. This is His special work (I Cor. 2:12-13; John 16:14).

3. **Memorize** the passage for the month. By all means, hide the memory verse in your heart.

4. Always check the **Amplified New Testament**. Ask your pastor for other helpful translations and

commentaries. Every such "guide" will be sure to point out things we might otherwise miss on our "walks."

Let's take a bird's-eye view of the book by noticing three words and the mountain-peak ideas they contain. They are: **Sit! Walk! Stand!** Learn these. They are the keys to the understanding of the book.

This letter of Paul is addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus (1:1). "Saint" is what we might call a godly nickname for "sanctified." When you took Christ as your Saviour, the Holy Spirit "sanctified" you, or set you apart, from the world of lost souls in which you had been until that moment and marked you off for God forever (I Pet. 1:2)! This initiated us into three new relationships which are:

1. God has elevated us to **sit** together in Christ in heavenly places (2:6); chapters 1-3.

2. God expects us to **walk** worthy of our calling before each other and before a lost world (4:1); chapters 4—6:9.

3. God enables us to **stand** against the wiles of the Devil, our adversary (6:10), chapter 6:10 to end of book.

### *The Father Has Chosen Us in Christ (1:1-6).*

God's worldwide love in the Gospel of Christ crucified and risen again includes everyone (John 3:16), and His grace in Christ "has appeared unto all men" (Titus 2:11). But only those of us who receive Him into our hearts can claim the blessings included here. Our Father God has done four amazing things for each one of us:

1. He "hath blessed us . . . with all spiritual blessings (v. 3). This means that God has given us already every treasure and help of the Holy Spirit for complete victory in Christian living (read II Pet. 1:3). "In heavenly places" might make us think at first that they are out of our reach for now—as the chorus says: "My treasures are laid up, somewhere beyond the blue." But such is not the case (read II Pet. 1:4). God's Word is forever settled in heaven. But His promises to us are like checks which we cash for present blessing when we pray in Jesus' name.

2. "He hath chosen us" (v. 4). Before creation God actually "picked you out" to be His very own in Christ.



By Pastor John M. Aebly

### OUR SALVATION—THE WORK OF THE TRIUNE GOD

(Memory verse, Ephesians 1:7)

In these verses Paul enlarges on what Peter says in the verse mentioned above. Our salvation is the work of all persons of our "three-in-one" God: Father, Son, and Holy Spirit. The mystery of the Trinity

becomes clearer as we walk together through this passage. And we will understand better why our Lord commanded us to be baptized by "tri-une" (trine) immersion (Matt. 28:19).

13. He has "predestinated us" (v. 5). Some people think the word "predestination" is a Presbyterian word. But it is a good Bible word which means that the Father determined before the world began that you and I who trust in Christ should be given all the privileges of his own sons be-

## SQUIBBLES

By Jeanette Turner Baker

Here are a few more news items. The Middler SMM of **Winona Lake, Ind.**, for their June meeting, had a picnic, played baseball, had their lessons, and then had a slumber party. In July they had another picnic, ate a watermelon, and had a "backward meeting."

The Senior Sisterhood of the First Brethren Church, **Akron, Ohio**, last fall had a covered-dish supper for the mothers and the girls to acquaint new girls with Sisterhood. During spring vacation, they held an all-day bandage roll with a supper and birthday party to conclude the activities.

Junior girls of **Elyria, Ohio**, made curtains for their church kitchen as their local project.

From **Denver, Colo.**, we hear that the Midwest District Bandage Queen, Gladys Brewer, of Denver, was crowned at Camp Id-Ra-Ha-Je. Miss Celina Mares, who designed and made the crown represented the district WMC as she presided over the ceremonies.

The combined SMM of **Artesia, Calif.**, had a mother-daughter tea to which they invited all of the ladies of the church.

**Martinsburg, W. Va.**, Middlers served at the church "Family Banquet," and gave a bridal shower for one of their former patronesses.

This past year a new SMM was organized at **Leon, Iowa**. They had a slumber party in a haymow after rolling lots of bandages. Their local project was making doll beds and bedding for little girls of the community.

Patronesses of the Junior gals of **Fort Lauderdale, Fla.**, thought the girls had given the missionary stories so well in the regular monthly meetings that perhaps the adults would receive a blessing from listening to a few of the best. So they had a small part in the worship service one April evening. (The pastor remarked he could spot future Sunday-school teachers in this group!)

cause of what Christ has done for us.

4. "He hath made us accepted" (v. 6). Some day when you marry the young man God has for you, you will "take [accept] him as your lawfully wedded husband." And he will take you as his wife. In your family he will be accepted in you because you are the beloved daughter. Apart from his relationship to you he would have no family acceptance. Even so, in ourselves we are unacceptable to God. But when we took Christ as our Saviour and Lord, God accepted us in Him and became our Heavenly Father.

God has chosen us to enjoy everyone of these blessings "in Christ" whose part in our salvation follows.

### *The Son Has Redeemed Us Through His Blood (1:7-13).*

All our claims on God were lost to us because of our sin—going our way instead of God's way, insisting on our will instead of yielding to God's will. This section contains four blessings of our salvation. Each begins with the words "in whom."

1. "In whom we have redemption" (v. 7). "The wages of sin is death" (Rom. 6:23). "The life of the flesh is in the blood" (Lev. 17:11). To redeem is "to purchase, to buy back through payment of a price." Jesus shed His blood (gave His life) to secure forgiveness of our sins.

2. "In whom also we have obtained an inheritance" (v. 11). Inheritance is what falls to survivors because of their relationship to one who has died. Since we are sons of God through Christ's death and resurrection, we are now "heirs of God and joint-heirs with Christ" (Rom. 8:17).

3. "In whom . . . ye believed"

(v. 13). We were not saved by being good because none of us were good. We were not saved by character because in God's sight we haven't any. But we are saved because we have "heard the word of truth, the gospel of your salvation" (I Cor. 15:3-5) and have believed God's message and trusted God's Son (see Phil. 1:29).

4. "In whom . . . ye were sealed" (v. 13). When we believed in Christ, we were sealed, or made secure and safe, in Christ! This leads to the Holy Spirit's part in our salvation.

### *The Holy Spirit Has Sealed Us in Christ (1:13-14).*

The Word of truth is the sword of the Spirit (read Eph. 6:17). Through it He convicts us of our sin and leads us to trust in Christ. Immediately He comes into us and makes our bodies His temple (read I Cor. 6:19). He does the dealing, and He is the seal.

When I was a boy in a small Indiana town, the boys and girls liked to play "hop-scotch." The best thing to use was a "car-seal." It was a small piece of lead which we found occasionally near the railroad depot where freight cars were unloaded. The dispatcher at the point of shipment would seal the wires shut on the door with a lead pellet or seal. This protected the property inside till it reached its destination where the seal was broken and the car was unloaded.

So, the moment we are saved, we become God's property, and the Holy Spirit protects us till we get to our destination—the Father's house in heaven! He is also the "earnest" or downpayment of our complete salvation which includes the redemption or glorifying of our bodies like Christ's own body.

## SPECIAL ANNOUNCEMENT

### SMM National Board Meetings—Seminary Building

Winona Lake, Ind.

Friday, August 14—1:30 p.m.

Saturday, August 15—9:00 a.m.

Saturday, August 15—1:30 p.m.

All district presidents, district patronesses, and national officers should be present.



# Living for Jesus as a Teacher

Ralph Waldo Emerson once wrote his daughter that he cared little concerning the name of the school she attended, but that he cared greatly concerning the teacher under whom she studied.

The teacher embodies and personalizes learning; at this point, life touches life. In the words of Brumbaugh: "Teaching is the conscious act of the trained spirit of the teacher influencing the less-trained spirit of the pupil."

So important is this guidance of the pupil by the teacher that I consider teaching a high privilege.

## Responsibility

With the privilege comes a heavy responsibility. No school can entirely repair the damage wrought by wrong training or neglect during the first seven years of life. So as a teacher-mother, my first responsibility is to teach my own children to obey, to pay attention, to apply themselves so they will be teachable when they are in school—above all, to teach them "from a child" the holy Scriptures which are able to make them wise unto salvation through faith which is in Christ Jesus.

As a teacher of pupils in the public or day school, I have the responsibility to be scholastically and academically qualified. For the Christian teacher to be properly trained and equipped to teach is essential in furthering the cause of Christ. Further, there is the re-



By Mrs. Arnold Kriegbaum

sponsibility to develop a personality that is an honor to Christ, the Creator of all that is good and acceptable. The teacher with a kind and understanding behavior will challenge the students to succeed. "And the servant of the Lord must not strive; but be gentle unto all . . . apt to teach, patient" (II Tim. 2:24).

## Recognition

One of the greatest compliments that can be paid to any teacher is to have the students achieve success. Another test of successful teaching is recognized as it produces favorable responses from the pupils.

## Reward

But as our superintendent has often said, without a moral and spiritual heritage education will be of little value to our pupils—even in a democracy. When the teacher reaches beyond the pupil and gains

also the confidence of the parent, this is reward. This past year, the mother of one of my pupils, Roman Catholic in creed, phoned me three times and asked for counsel both in temporal and spiritual guidance. This is rich reward.

The Swiss have erected two statues in honor of the great teacher, Pestalozzi. The first statue was of the teacher with two children by his side—a lad and a lassie. The face of the teacher is turned down toward the faces of his pupils. The children have their faces upturned intent in devotion to their beloved teacher.

As his disciples thought more seriously about their teacher, they became discontent with the statue. So a second statue was erected which now stands in Zurich, Switzerland. Beside the teacher stands a lad. The face of the teacher is turned toward the face of his pupil. But as one scrutinizes the face of the lad, it is discovered that the pupil's eyes are not fixed upon his teacher, but beyond.

The Christian teacher fosters in his pupils an enduring delight in truth, beauty, and righteousness, whose author is God, whose fullness is Christ.

As a Christian teacher, I endeavor to assist each pupil in developing physical well-being, and a wholesome personality through participation in academic, social, and recreational activities.

The unequalled joy of living for Jesus as a teacher is experienced when my pupils learn to know Christ as Saviour and Lord.

## Prayer Requests

Pray for the new girls who are just now coming and who will be coming into SMM this year, that they will come to know Christ better and will learn more about "doing God's will."

Pray for the new missionaries who are going out this month, that the Lord will draw them close to His side and prepare them for the difficult years ahead.

Pray for all the new officers and

new patronesses, that they will know how to depend upon their Rock for strength and wisdom they need to lead SMM girls.

Pray for funds for the new projects. Ask the Lord to guide you in your giving each month.

Pray for the program committee for the coming year, that they will be able to make the proper contacts, and that their writers will all find it possible to complete their articles for the glory of Jesus.

## SMM OFFICERS

President—Penny Rae Edenfield, Box 258B, R.R. 2, Uniontown, Pa.  
Vice President—Joyce Ashman, Winona Lake, Ind.  
General Secretary—Linda Baker, 7703 1st Ave. Los Angeles, Calif.  
Treasurer—Evelyn Tschetter, Winona Lake, Ind.  
Editor—Mrs. Glenn Baker, Box 268, Winona Lake, Ind.  
Ass't Editor—Janet Aebly, Winona Lake, Ind.  
Literature Secretary—Janet Hammers, Winona Lake, Ind.  
Bandage Secretary—Kathleen Bailey, R.R. 1, Sunnyside, Wash.  
Patroness—Mrs. T. R. Henning, Middlebranch, Ohio.  
Ass't Patroness—Mrs. Bill Figert, Winona Lake, Ind.

# Living for Jesus in Navajoland

By Miss Angie Garber

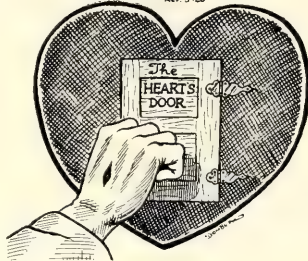
The morning air was filled with the fragrant scent of cedar smoke when I stepped outside the door one beautiful winter day. I breathed deeply of the cool, fresh air, enjoying the thrill of just being alive in such beauty. But when I took another breath of the cedar-scented breeze, I thought of one who would never breathe that familiar odor again, and my heartache of the night before was recalled.

Yes; it was just the night before while we were having a party for the children who had learned the Twenty-third Psalm in Navajo that I heard the news. We were waiting for the peanut brittle to cool when I was called into the kitchen and told that one of our medicine men and his wife had been killed when their truck went over the canyon rim.

It just couldn't be true, I reasoned. He hadn't heard the Word of life recently and didn't know the way out of his darkness. This man had been on my heart so much, but recently I had been bothered with my own problems and had forgotten this one whom I had so often brought before the Lord in prayer.

I recalled the last time we had visited him. He said he didn't like

"BEHOLD, I STAND AT THE DOOR, AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, AND WILL SUP WITH HIM AND HE WITH ME."  
Rev. 3:20



it because we said he worshiped the Devil. I gave him a red handkerchief, and he received it without comment. I didn't feel he disliked us, but I knew he had lived in ignorance many years and needed the deliverance that only the Lord can give.

It was later that I found out he was not the one who had died, and I was thankful he was still alive to hear the Message of life again. The one who was killed was another of my friends to whom we had just gone with the Gospel. Last Sunday

we were at his home. We never dreamed that as he and his wife listened to the Word, it would be the last time we would see them. They were joined by two young mothers, a father and children, and together we heard of the love of the only true God. But just one week later their lives were taken, drunkenness sending them out into eternity.

Can we afford not to live for Jesus in this land of darkness? Can we let the things of earth keep us from daily witnessing for Him? We find so much joy in telling the Message of redemption, so much sweetness in living for, and with, Him here. Pray that our people may find relief from sin and darkness in Him and forever have happiness and hope.

## SMM CONFERENCE PROGRAM

### Theme—Living for Jesus

10:00 a.m. to 10:50 a.m.

In Camp Bethany chapel

Monday—Living for Jesus at Sunday School Convention

Tuesday—Living for Jesus in Goals and Recommendations (skit)

Wednesday—Living for Jesus in Africa (election of officers also)

Thursday — Station SMM: special survey

Friday—Living for Jesus in Home Missions

Saturday—Candlelight Service

### Special Meetings

Tuesday, 4:00 p.m.—Patroness Meeting, Camp Bethany

Thursday, 4:00 p.m.—SMM-WMC Tea, Seminary Building

(Crowning of Bandage Queen, Recognition, Awards)

## Suggested Program for September

THEME SONG—"Living for Jesus."

SCRIPTURE—Ephesians 1:1-14.

PRAYER

BIBLE STUDY—(For all SMM groups) "Walking With Christ Through Ephesians" by Pastor John Aeby.

MISSIONARY TOPIC—(For all SMM groups) "Living for Jesus in Navajoland" by Miss Angie Garber.

SPECIAL NUMBER

PRAYER CIRCLE—Use the requests printed, and then add requests from your own group.

IN ALL WALKS OF LIFE—**Mid-dlers** and **Seniors**, learn what it's like to be a Christian teacher from Mrs. Arnold Kriegbaum in "Living for Jesus as a Teacher."

THEME CHORUS—"There's Not a Day That Passes" (found in "Miracle Melody" No. 2, p. 27).

BUSINESS MEETING—It's time for your fall cabinet meeting. Make sure everyone is enthusiastic about meeting the new goals!

BENEDICTION—Psalm 145:1 and 2.



# Newspage

(Compiled by the editor)

**WHITTIER, CALIF.** The La Habra Brethren Church, sponsored by the First Brethren Church of this city, has shown real growth, and the average attendance is 50 in Sunday school and church. The work is now being pastored by Dale Henry, assistant pastor of the First Brethren Church of Whittier. The recently completed VBS had an average attendance of 73, and 136 children and parents were present for the closing exercises. An offering of about \$50 was received from the children as an offering for the work of Rev. J. Keith Altig, our missionary in Brazil.

**FORT LAUDERDALE, FLA.** The Graceview Brethren Church of Pompano Beach, Fla., the new branch work of the Grace Brethren Church of this city, has been in need of a pianist to play for the Sunday-school services. The Lord answered the prayers of the church, but instead of an adult, as might be expected, the new pianist is a junior-high-aged young man. The record attendance for Sunday school at the new branch work is 54, according to Tom Johnson, superintendent.

**WINONA LAKE, IND.** The Travel Insurance Committee of The National Fellowship of Brethren Churches has mailed the complete information to all pastors regarding the policy that will cover travelers to and from Winona Lake

at the conference Aug. 16-23. Coverage of the traveler begins with the date of the postmark on the envelope containing the payment of the premium which is 10 cents per day for each day the coverage is desired. Delegates who desire this coverage should consult with their pastor at once, and secure the envelope that is to be mailed to the insurance company, and this envelope, together with the premium should be postmarked prior to departure for the conference. The committee is composed of Leo Polman, chmn., Jessie Deloe, and Earl Virts.

**\*HYDE PARK RIO PIEDRAS, PUERTO RICO.** The film ministry is proving effective for Mr. Emmitt Adams, Christian businessman, who has been active in establishing a Brethren testimony in this area. Mr. Adams reports that 49 people have professed faith in Christ as Saviour during the last month, in addition to 14 decisions that were made for Christ in the local prison when special services were conducted. A follow-up program has been established whereby effort is made to enlist those who make decisions for Christ in the home Bible study course, or in Bible institute work. One film shown by Mr. Adams was "The Street." Three men, with whom he had been dealing, refused to come to the church to see the film, and so by common agreement the film was shown at the Calzada Bar here, and the three men—a judge, a lawyer, and a businessman—came to see the showing of the film. Two hundred crowded the bar to see this religious film. Prayer for this ministry is requested.

**HARRAH, WASH.** The laymen of the Northwest district met re-

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is: Emmitt D. Adams  
178 Los Mirtos Ave.  
Hyde Park Rio Piedras  
Puerto Rico

cently at the Harrah Brethren Church. Two men were elected to serve on the Youth Council—Harold Peugh, of Harrah, and Lowell Parton, of Toppenish, Wash. The Council plans to purchase a motor for a boat for Keith Altig to take back to Brazil.

**PHILADELPHIA, Pa.** Bruce Baker, who recently resigned as the pastor of the Riverside Brethren Church of Johnstown, Pa., to affiliate with Christian Service Brigade (a boys club work), has been called to be the interim pastor of the First Brethren Church here.

**JOHNSTOWN, PA.** Rev. John Terrell, formerly pastor of the First Brethren Church (Ashland) of Mansfield, Ohio, has accepted the call of the Riverside Brethren Church here, and will assume his new duties on Aug. 17.

**WINONA LAKE, IND.** The board of trustees and faculty of Grace Theological Seminary extend a cordial invitation to all to attend the dedication of the new Grace College gymnasium and classroom buildings on Aug. 20, following the evening session of the conference.

**CHANGES.** Rev. John Burke, Box 161, Leesburg, Ind. Rev. Nathan Meyer, 20 E. Stanton St., Columbus 14, Ohio. Rev. Robert Messner, 410 E. Bruce Ave., Dayton 5, Ohio.

**NOTICE.** The corporation meeting of The Brethren Missionary Herald Company will be held Tuesday, Aug. 18, at 10:10 a.m., in the Auditorium of the Winona Lake Christian Assembly, Winona Lake, Ind.

## CONFERENCE CREDENTIALS

IN ACCORDANCE WITH THE 1958 ACTION OF OUR NATIONAL FELLOWSHIP, ALL DELEGATES' CREDENTIALS MUST BE SUBMITTED TO THE MEMBERSHIP COMMITTEE ON OR BEFORE AUGUST 17, IF THEY ARE TO BE SEATED IN THE OPENING SESSION OF CONFERENCE. THEREFORE, THE MEMBERSHIP COMMITTEE REQUESTS THAT ALL CREDENTIALS BE FORWARDED TO:

REV. WARD MILLER, CHAIRMAN  
MEMBERSHIP COMMITTEE  
NATIONAL FELLOWSHIP OF BRETHREN CHURCHES  
GENERAL DELIVERY  
WINONA LAKE, INDIANA

# COMMUNION

By Herman A. Hoyt, Th.D.

(Third of series)

The Bible teaches **THE ONE TRUE CHURCH**: the mystical body and bride of the Lord Jesus (Eph. 4:4; 5:25-32), which He began to build on the Day of Pentecost (Matt. 16:18; Ac's 2:47), and will complete at His second coming (I Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (I Cor. 12:12-13 with 1:2); that all the various members of this one spiritual body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25; Acts 2:41-47), among which are the following: the Baptism of believers by Trine Immersion (Matt. 28:20), the Laying on of Hands (I Tim. 4:14; II Tim. 1:16), the Washing of the Saints' Feet (John 13:1-17), the Lord's Supper or Love Feast (I Cor. 11:17-22; Jude 12 ASV), the Communion of the Bread and Cup (I Cor. 11:23-24), and Prayer and Anointing for the Sick (James 5:13-18).

Where baptism is administered as the Scriptures teach, it usually happens but once in a lifetime. This carries out the symbolism for baptism, for it points to that one experience in salvation when the believer is baptized into the body of Christ by the operation of the Holy Spirit, because the memories of men are frail, in order to keep ever fresh in their minds the fullness of Christ's ministry in their behalf our Lord instituted the threefold communion service on the night of His betrayal.

The events in the upper room took place twenty-four hours before the Passover feast began, and therefore they are not to be confused with the Passover feast (John 13:1, 29; 18:28; 19:14, 31). The major events of that evening were three in number: the washing of the disciples feet (John 13:1-17); the meal that was eaten by Jesus and the disciples (John 13:2, 4, 18, 26-30 ASV), and the Eucharist of the bread and cup (Matt. 26:26-29). A careful reading of all the passages indicate that these events took place in the above order.

## The Present Ministry of Christ

Two passages in the New Testament refer to this event. One appears in the historical section (John 13:1-17), and the other in the explanatory portion (I Tim. 5:10). The account in Timothy was written about A.D. 63-65 as instruction, but the other was written as late as A.D. 90 as an historical record. The account in I Timothy indicates that the church was practicing this rite

in A.D. 65, while the record in John's Gospel provides evidence for such practice thirty years later.

From the very beginning this rite was performed faithfully by the church. Even though portions of the church have abandoned this practice, it is still scrupulously observed in portions of the church to this very hour. In The Brethren Church this is true. And in Grace Seminary the rite is believed, taught, and practiced because it was ordained by our Lord and is worthy of preservation and perpetuation.

The washing of the disciples' feet was the first event of the evening of fellowship. Though each disciple according to custom washed his own feet as he entered the upper room, yet when everything was ready and the disciples were seated at the table for the evening meal, Jesus disrobed and washed their feet (John 13:1-5). It was a startling operation to the disciples. Never before had they witnessed the host perform a menial task like this. The problem confronting Peter aroused within him a question that could not be answered on the spot (John 13:6-7). This in turn called forth a protest from Peter that Jesus answered with a voice of authority (John 13:8). Peter submitted to this authority, but while doing so he perverted the great truth of salvation (13:9). Christ had to explain that the bath of salvation is needed only once, but perpetual cleansing of the believer's walk by His present ministry is necessary in order to keep him saved (13:10-11). This is the blessed ministry Christ is performing today as

our great high priest in the washing of water in the Word (Eph. 5:26).

## The Future Ministry of Christ

When the washing of the disciples' feet was concluded, Jesus donned His outer garments again and sat down to the meal (John 13:12). This was the Passover meal. That was twenty-four hours away. This was an ordinary meal at the close of the day, but at the beginning of the day of preparation, for Jewish days began at sundown. This meal Jesus consecrated to a new purpose, an ordinance, which has been practiced by the church in whole or in part to this hour (I Cor. 11:17-34).

Nor was this meal to be confused with the Eucharist of the bread and cup which followed the meal (I Cor. 11:24-25; Luke 22:19-20), and which a large part of Christendom has mistakenly called the Lord's Supper. This was a full meal, such as any family would eat at the close of the day. That is why it is called a supper (John 13:2, 4). It was instituted by the Lord, directed by Him, and filled with His own blessed presence, and that is why it is called the Lord's Supper (I Cor. 11:20).

Very early there were those who abused this meal, even as they did many other sacred things, and it was necessary therefore to administer severe rebuke and advice correction (I Cor. 11:17-34). But this did not mean that the form should be discontinued. Where this has happened, it is not because the form has been abused but because God's people have grown cold and indifferent to the voice of Him who is the Head of the church.

The significant thing about this meal is what it portrays. After the ministry of cleansing is past, the church is to be ushered into the courts of glory, and there the saints will sit down at the marriage supper of the Lamb. The sin and sorrow of earth is passed, and then joined in

(Continued on page 511)



## *Pros and Cons of a*

# PRIMARY CHURCH

*By Glenn O'Neal, Ph.D.*



Most churches have asked the question, "Should we start a 'primary church?'" In order to help you answer this question wisely, some arguments in favor of such a program will be presented, as well as several objections that have been raised. Then for those who decide to start a primary church, or already have one, some suggestions will be made which could make it more effective.

### **Arguments in Favor**

1. There is opportunity to teach the Bible lesson in terms that the children will understand. There is all too little time afforded for instruction in the Word of God. This gives a half hour more each week.

2. The children are taught the meaning of worship. If this is properly done, it should enable the child to appreciate the meaning of worship all through his life.

3. The parents are more likely to stay for church. Anything that will stop the Sunday-school exodus will help. Parents will find staying for church much more inviting if they don't have to look forward to entertaining "Johnny" while they worship.

4. Staying for church will become a habit in the life of the child. He'll know that church is expected, and this pattern will tend to become fixed as he reaches adulthood. People shouldn't go to church just because it's a habit, but it's a good one to cultivate.

5. Primary church keeps children from creating a disturbance in adult worship service. Most churches

have extreme difficulty providing an atmosphere of quietness which is conducive to worship. A separate worship service for the children should prove helpful.

### **Objections Often Raised**

1. Primary church does not prepare for adult worship. This, of course, depends on how the primary church is conducted. It is without doubt a valid criticism where the chief motive of this program is to keep the children occupied while the parents are in church, and strict discipline is not enforced.

2. It is too long for children to stay. This objection is often voiced by parents. If the program of Sunday school and the church is interesting, the child will not tire unduly in this period of time. The parent is usually just expressing his own feelings!

3. It keeps families from sitting together in church. This is a fine custom and certainly needs encouragement.

4. It keeps the leaders out of adult church. This is true. The leaders must be called to this work, and be so convinced of its value to be willing to make this sacrifice. Perhaps there could be a periodic rotation of leaders.

### **Helpful Suggestions**

1. Secure qualified leadership. This can be said about any worthwhile project, and especially it is true here. They should know the meaning of worship, have some musical ability, be acquainted with the needs of children, and have a

working knowledge of the Word of God.

2. Make the service worshipful. Children, as well as adults, have become so accustomed to being entertained that it is often difficult to convey the idea that this service is not for that purpose, but solely to worship God. The leader should insist on strict discipline, and remind the children constantly of the meaning of each part of the service. Opening the service with "Running Over," "Deep and Wide," and "Bubbling" is not worship. Direct the hymns and prayers in adoration of God, let the lesson from the Word be the message from God, and the closing hymn the act of dedication to God.

3. Use the children in the worship service. A member of the group can often be used for the Scripture reading, prayer, and song leading. This will create added interest and provide good experience if they will take the task seriously.

4. Be careful not to allow the age variation to become too great. Some have combined the beginners and primary departments with success, but others have found it advantageous, where the groups are larger, to have a separate church service for these departments. Juniors should be "graduated" to adult church or to a church service of their own if this seems advisable.

5. Above all, if you decide to have a primary church, determine to have the best one possible. The attitudes of children toward worship are being formed. Many of these will be maintained throughout their lives.



Compiled by Roy H. Lowery

## BIBLE STUDY: WALKING IN THE LIGHT

"God is light," and to have fellowship with Him we must be walking in the light (I John 1:5-7). This epistle, verses 1-3, reminds us of the Gospel of John, chapter 1, verses 1 and 14. In order to "walk in the light" we have to perceive sin (I John 1:8, 10), and confess sin (v. 9) in the faith that Jesus Christ is our advocate (2:1) and our propitiation (2:2), the One in whom we have forgiveness through His shed blood.

In addition to resting on the finished work of Christ for acknowledged sin, we "walk in the light" by keeping His commandments (2:3-6). These commandments are the moral laws of the Old Testament and the commandments of the New Testament. The ceremonial laws of the Old Testament were fulfilled in Christ, and it would be lack of faith in His finished work to keep them (Eph. 2:15; Col. 2:14). When Jesus

spoke in Matthew 5:43 and 44, He was not quoting from the Old Testament but the Jewish Talmud—the writings of men which were contrary to the Old Testament (Lev. 19:17-18). The moral law of the Old and the New Testaments is the same; no personal retaliation but civil punishment for wrongdoing (Rom. 13:3-5; I Pet. 2:13-14). How did Jesus walk (John 8:29)? God was "well pleased" with Him (Matt. 3:17; 12:18). The Old Testament teachings are for our learning and admonition (Rom. 15:4; I Cor. 10:11), but at the same time we are living under the new, a better covenant (Heb. 7:22) of which Christ is the Mediator (Heb. 9:14-15).

To "walk in the light," we not only keep our sins confessed and keep God's commandments, but we also love the brethren (I John 2:7-11). This love for the brethren is described in I Corinthians 13:4-7.

Again to "walk in the light" we keep ourselves aloof from worldliness that appeals to our fallen natures (I John 2:15-17). Eve succumbed to this forbidden worldliness through the lust of the flesh, the eyes, and pride (Gen. 3:6). Satan tempted Christ in the same manner (Matt. 4:2-8).

Finally, we are to "walk in the light" by holding ourselves aloof from false teachers (I John 2:18-28). How may we know whether religious teachers are true or false? "Try them" (I John 4:1). How shall we deal with false teachers when confronted with them? "Rebuke them," "reject them" (Titus 1:13; 3:10); "have no fellowship" (Eph. 5:11); "withdraw thyself," "have no company with them" (II Thess. 3:6, 14); "receive them not" (II John 10-11); "be ye separate" (II Cor. 6:17). Do these things and you will remain in the light and have fellowship with God.

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They are praising the Lord for the financial help received in paying the entire bill.

The Palmyra laymen have a dinner meeting every two months, when they invite their friends to a time of fellowship. The guest speaker at the past meeting was Rev. Lester Pifer, of Winona Lake, Ind.

These meetings are very well attended, and at one of the last dinner meetings one of the men invited was saved. We praise the Lord for such a faithful group of laymen.

## News and Views

**Martinsburg, W. Va.** (Rosemont Brethren). This church will be host to the Mid-Atlantic District Laymen for their late summer meeting Saturday, Sept. 12, 1959. The meeting is to be held at Camp Fransee, near that city. Rev. Earle Peer is pastor of this fine church.

**Hagerstown, Md.** (Grace Brethren). This church was host to the Mid-Atlantic District Laymen June 20, with Brother James Resh, director of the Hagerstown Rescue Mission, as speaker. Brother Richard Trenary is Mid-Atlantic District president.

**Compton, Calif.** (First Brethren). The men of this church had their first meeting Monday, July 6. There were twenty-seven present for this initial meeting. The main speaker was Mr. Louis Zamperini, former Olympic Track star. He gave a vivid testimony of the events and prayers that led to his conversion ten years ago. Rev. Bill Smith is the pastor of this church.

**Palmyra, Pa.** (Grace Brethren).

The laymen of this church recently blacktopped their entire parking lot. This was one of the really big projects for the laymen who have been planning this for more than a year.



The Palmyra (Pa.) Brethren laymen sponsor a Boys Club, which has been holding overnight camp-outs at a nearby campsite. The counselors pictured above from left to right are: Alvin Clawser, Kenneth Kelly, and Harold Hoffsmith, the club director. Other out-door activities include baseball, hiking, camping, and fishing.



# The Judgment of the ANGELS

(Seventh of series)

BY C. W. MAYES, D.D.

As far as human comprehension is concerned, the number of angels which God originally created were innumerable. Apparently there was a certain number definitely known to God himself. Even after a great company of these fell from their original high and holy state, there were left, according to Hebrews 12:22, "an innumerable company." Just exactly what the sin of the angels might have been does not seem to be too clear. But, at any rate, it was rebellion against the known will of God, for angels are intelligent beings who have at least a certain amount of free will.

## Angels Are Confined

Certain angels are confined in hell (Tartarus). "For . . . God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

Jude adds that these angels "kept

not their first estate, but left their own habitation." Whatever the first estate may have been, it is clearly revealed that these angels left it by their own decision. This indicates that the holy angels which did not leave their first estate remained in their position likewise by a definite decision of the will.

It should be noted here that this is one of the steps in the providence of God wherein every intelligent being in the ages to come shall have successfully passed a test and shall have made a decision as to whether or not he will serve God. Thus, in the ages to come there will be no rebellion among the intelligent beings of heaven because they have all previously established their estate by a determinate act of the will. This fits not only angels as intelligent beings, but also the human race as well.

## Angels Await Judgment

Jude 6 makes it clear that the

fallen angels are reserved to the judgment of the great day. This means that at the present time there are no fallen angels loose in God's universe. This fact is of great importance because the power of angels is of such tremendous magnitude that a company of fallen angels could wreck our earth in a short time. So, by the grace of the Lord, the fallen angels are confined.

The angels will be judged by a judgment partially executed by the believers who shall have been raised from the dead. The Apostle Paul appealed to the Corinthian believers to be able to discern small matters which might arise in the church because, said he, "Know ye not that ye shall judge angels?" (I Cor. 6:3). Of course, this responsibility of judgment will never be placed upon the believers until they have first received their own eternal position and reward at the bema seat of Christ. "We must all appear before the judgment seat [bema] of Christ; that every one may receive the things done in his body" (II Cor. 5:10).

"The 'great day' is the day of the Lord (Isa. 2:9-22). As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment (Rev. 20:10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (II Pet. 2:4; Rev. 20:10)" (Scofield Reference Bible, Jude 6, note 2).

## THE ONE TRUE COMMUNION

(Continued from page 508)

blessed and eternal fellowship with the Bridegroom, the feast of love and companionship will endure forever. Here Jesus will cause His own to sit down, and He will gird himself and come forth and serve them (Luke 12:37). That is why the Lord's Supper is called the Love Feast (Jude 12).

## The Past Ministry of Christ

Both Luke and Paul witness clearly to the transition from the Lord's Supper to the Eucharist. They declare that it was after the supper had been eaten (Luke 22:19-20; I Cor. 11:24-25). Matthew and Mark also support this order of events (Matt. 26:26-27; Mark 14:22-23). The supper is over and Jesus is now by means of the bread and cup set-

ting forth another aspect of His ministry.

Strictly speaking, the order of events in the upper room do not follow the chronological order of Christ's ministry. His past ministry comes last, for the bread and the cup symbolize the ministry at the cross, to which all Christendom gives assent. The record in the three Gospels and also in I Corinthians tell the same story (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; I Cor. 11:23-26).

The reason this comes last is to remind the disciples and all those whom they represent that every blessing of the present and every hope for the future rests upon that supreme sacrifice that was made at Calvary. It was there that the holy wrath of God was fully satisfied in its indignation against sin. It was there that the life of the infinite Son of God was given as a

ransom, to rescue men from the penalty upon sin. It was there that God was declared righteous and thus set free to justify sinners who would believe in His Son.

In this threefold ceremony Christians are constantly reminded of what Christ has done for them, what He is doing for them, and what He will shortly do. This threefold service keeps before the mind the order of the threefold ministry of Christ, and therefore does much to safeguard them from the subtleties of Satan that would lead them astray.

## CAN YOU SAY IT?

The SERVICE of Jesus is the vocation of my life.

The WILL of Jesus is the law of my life.

The PRESENCE of Jesus is the joy of my life.

The GLORY of Jesus is the crown of my life.

## In Memoriam

**Mrs. Henrietta C. Schilling**, of the First Brethren Church, Long Beach, Calif., went to be with the Lord June 23. Her effort for the Lord was exemplary of her love for the Lord Jesus.

—C. W. Mayes, pastor

**Sister Lettie Ray**, 91, charter member of the Grace Brethren Church, San Bernardino, Calif., went to be with the Lord, July 16, as the result of a fall. In spite of her advanced age, she was one of the most faithful to the services of the church since its start.

—Lyle W. Marvin, pastor

**William Russell Eaton**, member since 1938 of the First Brethren Church, Long Beach, Calif., passed away July 1.

—C. W. Mayes, pastor

**William C. Reed**, almost 62 years old, member of the Grace Brethren Church, Lake Odessa, Mich., went

to be with the Lord July 11. For the past fourteen years he was faithful in attendance to the services of the Lord, when health permitted.

—William Ernest, pastor

**Elzie Culp** passed away on July 10 of a heart attack. He had not been ill and death was very sudden. Brother Culp was a charter member of the First Brethren Church of Whittier, Calif. He had a very great interest in The Brethren Church and was probably one of the best supporters of the Foreign Missionary program, as well as being very active in all phases of the work. He worked with the California District mission board for several years, and at the time of his death was president of the Board. He had been instrumental in starting many of the works here in California and the last of these was the work at La Habra, in which he himself had put much physical effort, as well as doing much of the work

that was necessary in procuring the property where the new church will be built in La Habra. He also, as many know, was instrumental in getting the physical property in Anaheim and contributed not only many, many hours of time, but also of his means in establishing of that work. He had a great part in the establishing of the Community Brethren Church here in Whittier. It certainly can be said of Elzie Culp that "he was a great man and used greatly of God."

—L. C. Hohenstein, pastor



## Wedding Bells



All announcements for this column should be mailed to the *Missionary Herald*.

Elaine Charlotte Bedley and Richard Lee Tencate, July 10, of the First Brethren Church, Long Beach, Calif.

Doris Nell Robison and Tad Adair Lent, June 27, at the Norwalk Brethren Church, Norwalk, Calif.

**No shame-faced prodigal ever sank so deep into sin's dread mires but that he, by the grace of God, might rise again unto manly grandeur.**

Clip and paste in your Annual

### Midwest District of Brethren Churches

Mod.—Russell Williams  
V. Mod.—Harold Inman  
Secy.—Ruby Bates  
Treas.—Florimel Maestas  
Stat.—Cecila Bodge

### NFBC Executive Committee

Sam I. Horney

### Mission Board

Chmn.—Sam I. Horney  
Secy.—Harold Inman

### Youth Committee

John Watts  
Dick Metzgar  
Lonnie Harper  
Dayton Cundiff

### Laymen

Pres.—Russell West  
V. Pres.—Carl Bates  
Secy.—Treas.—Harold Inman

### Women's Missionary Council

Pres.—Mrs. Sam I. Horney  
1st V. Pres.—Mrs. Russell Williams  
2d V. Pres.—Shirley Lynn  
Secy.—Lena Inman  
Fin. Secy.—Treas.—Margie Hopkins  
SMM Patroness—Mrs. Thomas Inman  
Asst. Patroness—Miss Celina Mares  
Prayer Chmn.—Mrs. Walter Bodge

### Sisterhood of Mary and Martha

Pres.—Pat Jones  
V. Pres.—Sandra Reske  
Secy.—Treas.—Linda Bidlack  
Bandage Secy.—Kay Bodge

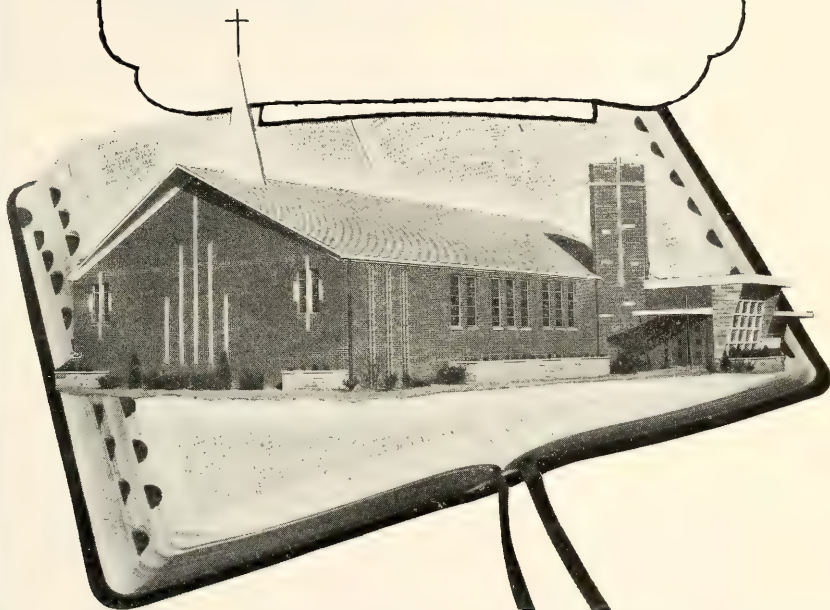
### Cooperating Churches

Albuquerque, N. Mex.—Albuquerque Grace Brethren  
Arroyo Hondo, N. Mex.—Arroyo Hondo Brethren  
Beaver City, Nebr.—Grace Brethren  
Cheyenne, Wyo.—First Brethren  
Ranchos de Taos, N. Mex.—Cordillera Brethren  
Denver, Colo.—Grace Brethren  
Portis, Kans.—First Brethren  
Taos, N. Mex.—Canon Brethren



# CHURCHES FOUNDED ON THE WORD

"THE CHALLENGE of the FUTURE"  
in  
BRETHREN HOME MISSIONS



Brethren

## MISSIONARY HERALD

THE MISSION ISSUE

AUGUST 15, 1959

By L. L. Grubb

## *What Have I Done for Brethren Home Missions?*

Brethren people should be asking this question the whole year round, but especially beginning in August and running through November this question should be a headliner!

Have you ever prayed for Brethren home missions? Have you ever given even a very small gift to Brethren home missions? Have you helped to start a Brethren church? Have you helped send missionaries to the Navajos, the Jews, and other neglected people? These are questions that the Lord would have us answer. How about you?

## *Is Brethren Home Missions Worthy of My Support?*

Its program and policies are based on the Word of God. It is God's program in missions. Each Brethren home-mission church is a place where Christ and the Bible are made known in their fullness. Faithful missionaries are meeting life's problems in thousands of hearts and homes with practical spiritual solutions based on the Scripture. Many lost souls are finding Christ as Saviour in the beautiful new church buildings which are pointing heavenward all over America. As home-mission churches grow, they are heavily supporting every other aspect of the denominational work. The results over the years have proved that a dollar given to Brethren home missions produces tremendous benefits for Christ and His glory in every facet of Christian service. **It is worthwhile to support Brethren home missions.**

## *Why Not Rally to Brethren Home Missions Now!*

If you have never had a vital part in taking the Gospel to America, you have missed one of God's greatest blessings. A needy mission field in every way, America is our "front door," our "threshold," and may be evangelized quickly and effectively if enough of the Lord's people see the vision and help.

Beautiful, plastic prayer boxes are available for use in systematic, daily prayer for home missions. Envelopes for your offerings may be used week by week.

We challenge you to put yourself in the circle of God's blessing by doing something spiritually and materially for Brethren home missions this year.

## *What Is Your Opinion?*

Recently in the July-September issue of **Opinion** magazine, an editorial appeared under the caption, "Youth for Christ vs. Hollywood." Said the editor, "Hollywood wins! . . . Hollywood has far more to offer than Youth for Christ or Gospel Films . . . Teen-agers, if you are going to be an actor or actress, don't play

with God and make Him of no account. Go to Hollywood and be genuine. God never suggested Christian movies, and we don't think He cares for phonies." The editor ridiculed teen-talent contests, and what he seems to think is competition between Hollywood and Youth for Christ.

Without doubt this is one of the most ridiculous editorials we have ever read. It is commensurate with the attempt of the editor of **Opinion** to speak sarcastically of everything that belongs to what he calls the "fundamental movement." He speaks well of such men as Dr. Nels F. S. Ferre, who would pull God from His throne. This is a clear indication of the kind of twisted thinking done by a man who is unwilling to accept the revelation of the Bible. He hides behind the right to express an opinion and ridicules organizations that are doing more to make it possible for him to walk across the street unmolested than Nels Ferre or Hollywood could ever do. In fact, the practical outworking of their influence is in the opposite direction.

Youth for Christ, through every facet of its work, including good Gospel films, has done a tremendous job in winning young people to Christ from lives of sin and crime. Such things as quiz programs, talent contests, and so forth, challenge the kids to channel their activities into constructive efforts.

On the other hand, Hollywood with its supreme emphasis on sex and immorality (few people would attend theaters if there were not this emphasis) has probably done more than any other influence in America to pollute and poison the minds of youth. J. Edgar Hoover, FBI head, has spoken pointedly and frequently along this line. The influence of Hollywood tends toward juvenile delinquency; yet, the editor of "Opinion" says: "Go to Hollywood and be genuine."

Apparently "Opinion" has nothing good to say about Youth for Christ. While criticizing it, the editor might have had one kind word. Perhaps if he knew more about Youth for Christ, or perhaps if he had been at Winona Lake this year and had seen four or five thousand young people having a wonderful time worshipping the Lord instead of being out somewhere practicing sins that are glorified in Hollywood productions, his opinion might have been different.

There is no particular virtue in expressing an opinion just for the sake of expressing it. Neither is it valid for any man to express a public opinion on anything without having all the facts at hand. That opinion should be well documented and supported by accurate information.

Perhaps the editor of "Opinion" had this information. If he did, he certainly makes his position clear relative to evangelical Christianity. Any Christian who reads his magazine should read it with discernment.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



## The Challenge of the Future

This 1959 conference theme is being carried out in this issue as it relates to Brethren home missions. It is a timely theme, for August ushers in another period of four months special home-mission emphasis. From your first look at the cover to the last page of the home-mission section, think about this theme, "The Challenge of the Future." For the delegates and Brethren attending our National Sunday School Convention and National

Conference, you will have added challenges. The Sunday school, foreign missions, home missions, educational, publications, other boards, and messages will all further emphasize "The Challenge of the Future." It is our prayer that 23,000 members of **The Brethren Church** and 35,000 Sunday-school members **accept the challenge.**



Parkersburg Grace Brethren Church at night



Rev. and Mrs. Richard Placeway, and son Timothy



A part of Parkersburg's growing attendance

## Gospel Light Penetrates Parkersburg

The pastor, Richard Placeway, of the Grace Brethren Church, Parkersburg, W. Va., wrote a letter to The Brethren Home Missions Council office that we would like to share with you. It is timely and certainly gives a real emphasis to our 1959 conference theme, "The Challenge of the Future."

"The Lord certainly has been good. June was an extremely busy month with camp the second week followed by a two-week VBS. It would take pages to give in detail the VBS story. We had an enrollment of 245. The lowest attendance was the first day with 180. It reached a peak of 207 with a 195 average. If you are aware of the facilities, you know we taxed them to the limit.

During the school we counted fifteen professions of faith in the Lord Jesus Christ as Saviour. The closing program was held July 3 and was attended by approximately 300 people. We made some very good contacts for the church, and I am now in the process of following up as many of these as possible. To my knowledge this was as large as any VBS in Parkersburg.

We averaged 162 in Sunday school for May and June, which brought us to first place in our division of the National Sunday School Contest. Now that the contest is over, we are still running between 150 and 160. With these figures we are now aiming for 225 in Sunday school this fall.

More "churches founded on the Word" is a challenge in Brethren home missions, and the boys and girls of our growing population is certainly an important "challenge of the future." May God help us to meet both.

# Navajo Burial Ends Hope

By Evan M. Adams



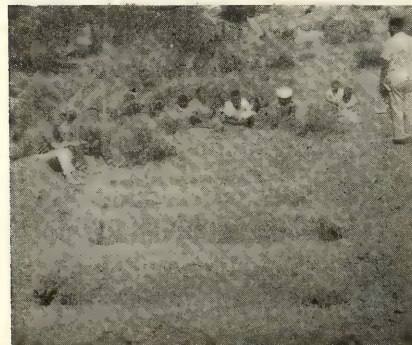
A hopeless load. The mission truck loaded with five boxes containing the broken remains of the dead.



A hopeless burial. The last box is lowered into the fifth grave as the stunned Navajo people look on.



A hopeless moment. A father looks on as his oldest son is lowered into the final resting place on this earth.



Hope for the living. A graveside gospel witness brings the families to consider the realities they must face now and in eternity.

Every missionary spends years of sowing and watering with a desire of seeing that seed come to a fruitful life in time. It is patient waiting and prayer that carries the worker along day by day in hope that his work will be brought to life by the Spirit of God. When one lays a body into the ground at the end of life, it is with the hope that this one will spring into everlasting life again on the basis of Romans 8:11. This hope ended, as far as can be discerned from outward fruits, as we placed five Navajo Indians in freshly dug graves at the mission burial ground. It was a sorrowing experience to the Navajo mission staff.

One of New Mexico's worst weeks on the highway included the death of five of our neighbors. A heavy truck roaring down the highway collided with a light pick-up carrying the five Navajos. Two of the boys were former students in the mission school, who had attended the first and second years of the school. They were now young men. There had never been much evidence of spiritual life. The seed had been sown and watered over many months and years. These two boys attended the boy's mountain camp last summer, and would probably have gone again this past July. They had never lacked opportunity to hear. As we prepared their battered and disfigured bodies for burial, somehow it seemed too late, for now any further hope for them was ended.

A mother and two of her older sons also met death in the same accident. These with the other two boys were buried side by side in the same hopelessness. The mother had willfully resisted the gospel message for herself and her family through the years. It was now too late. The stunned and confused families did the best they could to show some appreciation for the deceased. New clothing was put on the bodies; and each item was cut to permit the spirits to escape. A favorite guitar was broken into the grave of one young man. The families were anxious that the heads be in the right direction so they could see the North—the direction of help. In spite of all the preparations and provisions



for the dead, there was a hopeless sound as the clods rattled on the new pine boxes in the holes.

There is no pulpit quite as stark and graphic as the mound of dirt at the head of five open graves. It is here that the Message could have more meaning than at any other place. So the Gospel was again proclaimed in the hope that the seed sown here would fall upon fertile soil and bring forth much fruit in future years.

# Taos Project Taking Form



Taos, N. Mex. Brethren Community Youth Building

## A New Ministry

By Evan M. Adams

Five boys are living at the Navajo Mission under a special request of the U. S. Public Health nurse—Herbert, Louis, David, Jimmy, and Bobby are all former tuberculars. The rapid strides being made in healing of this disease now sends children home much sooner than in former years. After six months of proved non-infectious condition, children like these are kept on their medication for one more year. They are ready for a gradual readjustment to normal life. Hospital life isn't normal for boys. So the local Public Health Nurse asked if we wouldn't provide a home for boys like these so they could get continued medication, recreation in the out-of-doors, and a home atmosphere with the mission workers. So these are our newest family members. Each day the boys have lessons, Bible study, good food, recreation on the playground, assigned work duties, and love from the mission staff. Where would be a better environment to grow strong in the body and to hear of the love of God through Christ?



Mr. Ray Casteel, assistant Sunday-school superintendent, First Brethren Church, Akron, Ohio, glazing windows

The three year national WMC project for a recreation building at Taos, N. Mex., is rapidly taking on the form of a completed structure. It is to be known as the Brethren Community Youth Building and has received some financial help from the Taos Foundation and the local community.

The building itself is 30 feet by 70 feet, and the materials purchased from Mr. Randall of the Randall Lumber Company were obtained at a very good discount. He then gave an additional discount at the time of payment for the material. He said he didn't expect to make anything on the Lord's work. Mr. Randall was also instrumental in helping secure

the "one dollar chapel" known as the Gospel Tabernacle.

In an appeal through these pages, the assistant Sunday-school superintendent, Mr. Ray Casteel, and his wife of the First Brethren Church, Akron, Ohio, spent part of their vacation at Taos to help on the building. Mr. Casteel glazed in all the windows numbering over fifty in the new building. Mr. Horney appreciates visitors of this kind and says he could use more.

Outwardly the building looks nearly completed, but there is much to be done inside. The wiring and plumbing contracts had not been let at the time this was written.



# ISRAEL CALLS!

## THE HEBREW CHRISTIAN'S NEED OF THE CHURCH

By Bruce L. Button

Early in my ministry here in the Fairfax district of Los Angeles, I became acquainted with a very fine Hebrew Christian gentleman. We had wonderful times of fellowship in the Lord, and we worked together many times in the ministry of house-to-house calling. From time to time I detected several idiosyncrasies in this man's interpretation of the Word of God, but it seemed more or less harmless at the time. I put it down as misunderstanding and made a mental note to talk with him about it at a later time. This happened about a year after our first association. Shortly after this my friend terminated his association with the mission organization where he had been working. He proceeded to carry on a ministry of his own for a time, and during that time he attempted to convince me of several of his interpretations of the Word of God. These were in direct opposition and contrast to what I had learned while at Grace Seminary, and which I had become convinced were true from the study of God's Word down through the years.

Later, my friend appealed to me for an opportunity to work for the Brethren Messianic Testimony. I talked the matter over seriously with him and was on the brink of seeing if something could be done in this direction when he made this statement: "Of course I could not be bound down by any of the teachings of your church, nor would I be answerable to your board. I am a freelance worker and will not adhere to any specific doctrine or group of men if they should conflict with what I believe." On this statement, I resolved to withhold any action concerning this brother until I had more time to find out just what he considered Bible truth, and I told him I would let him know later of any decision that might be reached.

Now, such an attitude on the part of a professing Christian (as displayed by this man) is not a healthy one. Independence of this sort was

never the plan of the Lord, which can be determined by even the most casual reading of the Book of Acts. And it is highly significant that Paul, in writing to the Hebrews, after pleading with them to hold fast the profession of their faith, instructs "not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25), and this in the light of the coming of the Lord. Thus as I talked from time to time with this friend of mine, I was not surprised to find that while he had at one time held ideas and understandings of Scripture comparable with those I held, he had departed from them. Many times his interpretations bordered on being unscriptural and were, to say the least, untenable because of the necessity of wresting with Scripture for support. It is here that the church (and particularly The Brethren Church) is able to supply stability to all believers be they Jew or gentile.

The Brethren Church can give stability to the Hebrew Christian in the matter of theology. We teach the Bible, the whole Bible, and nothing but the Bible! This is not boasting; it is a simple statement of fact. I have yet to find anywhere in the Message of the Brethren Ministry, or in the instruction I received at Grace Seminary, any teaching which is not firmly founded on Bible doctrine. It is this Bible teaching which all professing Christians need. And professing Hebrew Christians particularly need such teaching because of their long association with man-made tradition. Such Bible-centered teaching is always found in The Brethren Church. It is there as the result of the dealing of the Holy Spirit with a great number of dedicated men of God down through the years. The teaching is not the result of one man's theories, but it is teaching that is Bible centered and tried. It is this type of teaching that produces stable Christians who are zealous to do a work for the

Lord. This is why we attempt to bring our Hebrew Christians (and we do bring them) to the First Brethren Church in Inglewood. Those that have been baptized are members of that church. And the ministry of the pastor is doing much for these people in the understanding of the Word.

The Brethren Church can give stability to the Hebrew Christian in the matter of fellowship. We extend a welcome to all who are in need of fellowship. And the Hebrew Christian has a real need here. When Jewish people come to the Lord Jesus for salvation, they usually lose all fellowship with their people. There are isolated cases where this has not happened, but usually they are thrust out of fellowship with the Jewish community if their stand is open and forthright. Thus, the Hebrew Christian is seeking some place where he can find associations that will fill the void which has resulted from his ostracism. It has been the finding of this writer that wherever the Hebrew Christian seeks fellowship and Christian love in a Brethren assembly, he finds all, yes, and even more than he can use. Those of us who are members of The Brethren Church will never lose by welcoming our Hebrew Christian brethren into our midst.

Instead—The Brethren Church will receive a stability which can only be imparted to it by the balancing influence of our Jewish brethren. Their presence in our midst can only result in our more fully appreciating these words: "For as ye [gentiles] in times past have not believed God, yet have now obtained mercy through their [Jews] unbelief: even so have these [Jews] also now not believed, that through your mercy [gentiles], they may also obtain mercy" (Rom. 11:30-31). All of us should press forward in reaching the Jew for the Lord Jesus, the Messiah of Israel, and the Saviour of the world.





Sacramento class with Conard Sandy extreme front

## *Rialto Request Granted*

The Rialto Brethren Church recently made a request to become a member of The Brethren Home Missions Council, and it has now been approved as such by the board of directors.

The work was pioneered by Rev. Arthur Carey and the California District Mission Board. Brother Carey has contributed a lot in the early development of this church but has tendered his resignation as pastor. During his ministry, an excellent location was purchased with a dwelling that has been serving as a meeting place.

Development of the Rialto Brethren Church will continue as a California District Mission and National Brethren Home Missions Council project.

## **California Capital City Challenge**

Rev. and Mrs. Conard Sandy are living in Sacramento, Calif. where Brother Sandy teaches a Bible class. Brother Sandy was challenged by the growth of this capital city, and

some Brethren families living there to begin the Bible class. The Northern California District is helping to develop this work as part of their District Mission program.

## *Investing for Christ*

*Through the Brethren Investment Foundation*

### **WILL PAY YOU RICH DIVIDENDS IN TWO WAYS!**

**1. IT WILL PUT YOUR MONEY TO WORK WHERE IT WILL EARN A GOOD RETURN AND PROVIDE SECURITY FOR YOU AND YOUR FAMILY.** Savings up to \$499 earn 3%. Investments of \$500 and up earn 5%.

**2. YOUR MONEY WILL ALSO HELP TO WIN THE LOST THROUGH THE ESTABLISHMENT OF NEW TESTIMONIES FOR CHRIST.** Think of the wonderful joy and satisfaction you will experience in knowing your money is being used in building Brethren Churches.

Open YOUR savings account or make YOUR investment in the Foundation NOW.

*For further information write to:*

**BRETHREN INVESTMENT FOUNDATION, INC.**

Box 587, Winona Lake, Ind.



Top: Graceview group of Pompano Beach, Fla. Bottom: The home in the Broadview development where the group meets.

## Graceview Branch Launched at Fort Lauderdale

The new Graceview Brethren Church is a branch of the Grace Brethren Church, Fort Lauderdale, Fla. This new work derived its name from the development which is known as "Broadview" and is a coined word to include our "Grace Brethren" churches.

The house shown was purchased

for the initial work to get underway. Mr. and Mrs. Tom Johnson from the Riverside Brethren Church in Johnstown, Pa., are located in the area and Mr. Johnson is superintendent of the new branch Sunday school.

The Southeast Fellowship of Brethren Churches Mission Board, the mother church, and The Brethren Home Missions Council are co-operating to help this branch work develop into another Florida church. It is the plan for the assistant pastor of Fort Lauderdale to be the leader in the new work.

The Fort Lauderdale church has approved the plan for an assistant pastor to help in developing this new work, but no one has been called at this time. The house that is now being used for the services would become the home for the assistant pastor and services will be transferred to a school building later in the year.

A successful VBS has been held in this new area, and the Sunday-school attendances have been running in the fifty-five to sixty-five figures. A building fund is to be started soon. This new work is a step in the development of a Florida District—"The Challenge of the Future"—for Florida.

## Dowdys Return to Grace

Mr. and Mrs. J. Paul Dowdy, Jr. and family who spent a year in home-mission work at Arroyo Hondo, N. Mex., are due to return to Winona Lake, Ind., where Brother Dowdy will enter Grace Seminary.

In a recent letter to the home-missions office from Brother Dowdy, he wrote: "Since we last saw Dr. Grubb at the Midwest Conference, there have been six first-time decisions and two rededications. It seems as though the Lord has waited until we are ready to leave to see the harvest we have been praying for. May it be the beginning of revival."

At the end of a year in the Spanish-American work, I am sure Mr. Dowdy would say that this needy mission field is a "challenge of the future."

**Anaheim, Calif.** (Forest Lang) successful summer. I baptized 12 into membership. They represent their four children.

**Hatboro, Pa.** (William Schultz) my testimony of the blessing dedicated is too late for the May was late for July but in plenty of stone of our church building was laid on July 14, 1959, at 3:00 p.m. when the was dedicated to the Lord for being the ground breaking and coming into our new church, it is hard to building is ours. I cannot praise Brethren church here in Hatboro may be used as an instrument to in the coming months and years.

**Cuba, N. Mex.** (Evan M. Adams) Molen will have completed his service on August 14, 1959, and plans to enter the fall term for the North Riverdale Brethren Church next year. The Brethren Navajo by the United States Government second Brethren young man to serve.

**Virginia Beach, Va.** (Donald Foreman)—Today is the eighth have just about run out of work rain ceases. The masonry work rium, and we are waiting on glass any major set back, we will have tember 1.

**Phoenix, Ariz.** (Charles H. Ash) praise the Lord for His abundant quarter report and quick reading nancial condition ever. You will over the \$750 goal to \$1,010.92 July day, we had 171 in Sunday school with no special emphasis on "Power" has been running between home-mission Herald for the big soon.)

**Gardena, Calif.** (Lester Cook) four of our high-school young people three of them dedicated their lives their lives.

We are taking action to form a suitable property for possible future building fund and within a few to the Brethren Investment Foundation.

**Trotwood, Ohio** (Richard J. Adams) comprised of Dr. J. H. Mohler, Jr., and the pastor, Richard J. (Ind.) area looking at present ideas for a church building. The an architect can begin working choice location in the midst of a when some annexation difficulties



# Field Reports

—So far we have had a very ing and received them into the families, one of which included

(Committee Chairman)—“Per-  
ered as our church building was  
erald this month.” (Ed. Yes, it  
August). “The third major mile-  
ed on Sunday afternoon, June  
Brethren Church, Hatboro, Pa.,  
he first and second milestones  
laying, respectively. When I step  
believe that at last this beautiful  
d enough for providing us this  
earnest prayer that this edifice  
y with the Gospel and salvation  
ord returns.

ssionary)—Mr. Joseph Vander-  
of work here in lieu of military  
returning to Dayton, Ohio. He  
that city. He is a member of  
ich has supported him for this  
nd Boarding School is approved  
O. help, and Joe has been the  
ord in this way.

rethren Construction Company  
ve day it has rained here. We  
do inside, so we're hoping the  
ted, the roof is on the audito-  
ete glazing the windows. Barring  
iding nearly completed by Sep-

Pastor)—“How can we help but  
on us. Enclosed is our second  
out that we are in the best fi-  
e foreign-mission offering went  
nday (July 12), and a very hot  
144 in the a.m. worship service  
Wednesday evening “Hour of  
and seventy. (Ed. Watch your  
yet in Phoenix history—coming

—We are praising the Lord for  
attended camp this year, where  
Lord for His complete will in

ee which will endeavor to locate  
ruction. We have authorized a  
l be mailing a check for \$500  
deposit to our account.

stor)—The building committee  
re, Denver Garber, Herbert Ed-  
pent a day in the Winona Lake  
home-mission churches to get  
is securing information so that  
nts for a proposed building. A  
of subdivisions will be available  
d out.



Davenport, Iowa Bible class with Mr. and Mrs. Carl Key extreme left.

## Brethren Families Meet in Davenport

Six Brethren families from five different Brethren churches now living in the Davenport area met at the Donald Becker, Jr., home on Saturday evening July 18. These families are interested in a Brethren church, and they have given Mr. Carl Key, Covington, Va., a call to become pastor.

Mr. Key is a Grace Seminary graduate and will be teaching school to assist in his support. He was present for this initial meeting, and he will be moving on the field about

September 1. The present meetings for prayer and Bible study will be in the various homes. Later a meeting place will be sought near the present Davenport church location.

Property for a church location was previously purchased in a new developing area. There is now a new shopping area opposite the location and a new hospital nearby. In addition new homes are being built very rapidly. The pastor plans to locate in this same area. Pray for the pastor pioneering in this work.

## District Accepts Needham

The Grace Brethren Church, Needham, Mass., was accepted as a member of the Northern Atlantic Fellowship of Brethren Churches at their most recent conference. The Mission Board of the Fellowship is cooperating in the development of this testimony where Wm. Snell is pastor. Brother Snell is working

full time in secular work.

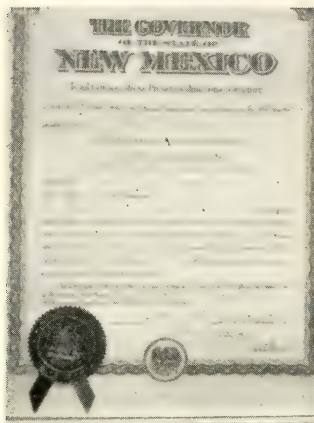
The church meets in the Russell Dunlap home where the work began as a Sunday school. Here in this great New England area is another “challenge of the future” in Brethren home missions. Pray for the Needham work to be the beachhead for our entrance.



Top: Russell Dunlap home. Bottom: Needham Brethren.

# Newspage

(Compiled by the editor)



\*TAOS, N. MEX. The President of the United States Senate, the Speaker of the House of Representatives, and each Senator and Representative from New Mexico have been issued a copy of Bill Number 16, 24th Legislature of the State of New Mexico, concerning Albert Gallegos, 15-year-old youth of the Taos Brethren Mission.

The bill reads: "Whereas Albert Gallegos rendered outstanding service as a page in the New Mexico State Senate during regular session . . . and services and personality of Albert Gallegos as a page have endeared him to the entire membership of the Senate . . . whereas he is a boy of the highest character and outstanding in academic studies. . . . Be it resolved that the Senate of the State of New Mexico be memorialized by the Congress of the United States to give favorable consideration to employ Albert Gallegos either in the House of Representatives or Senate of the United States."

After attending Bethany Camp at Winona Lake Aug. 17-23, Albert will leave immediately for Washington, D. C. where he will be employed in the offices of Senator Clinton P. Anderson of New Mexico, and later he will serve as a page boy in the United States Senate.

HOPEWELL, PA. The dedication of the new edifice of the Grace

Brethren Church will be Sept. 27, with Ralph Stoll, pastor of the Calvary Baptist Church of Altoona, Pa., as the guest speaker.

ARTESIA, CALIF. The largest vacation Bible school in the history of the Carson Avenue Brethren Church was held this summer. There were 319 children enrolled, with an average attendance of 193. There were 35 recorded decisions. Adam Rager is pastor.

CAINSVILLE, MO. Paul Davis, pastor of the Pleasant Valley Community Church, reports very fine attendance during the summer months.

LONG BEACH, CALIF. Rev. Burton Hatch, former pastor of the Seal Beach Brethren Church and for five years chaplain with the U.S. Army paratroopers, has taken up his duties as the minister of education at the First Brethren Church here. He will hold the office of president of Brethren Schools, with his office in the Brethren High School. Mr. Joseph Smith will continue to serve as the principal of the Brethren High School. Dr. C. W. Mayes is pastor of the First Brethren Church which sponsors the elementary and high schools.

ALBUQUERQUE, N. MEX. The Grace Brethren Church had an average VBS attendance of 58, and a total enrollment of 82. There were 90 present for the closing program of the school. Robert Salazar is pastor.

WAYNESBORO, PA. A surprise

## WEDDING BELLS

Georgia Tennant and William Bonecutter, July 18, at the Grace Brethren Church, Ashland, Ohio.

Anne Celeste Kliever and David W. Farris, Aug. 7, at the First Brethren Church, Long Beach, Calif.

Enid Fischer and Nimon S. Hopkins, Aug. 1, at the First Brethren Church, La Verne, Calif.

Deloris Stevens and Charles William Barrett, July 31, at the Cherry Valley Brethren Church, Beaumont, Calif.

Priscilla L. Zimmerman and Hubert Hammond, July 26, at the Grace Brethren Church, Hopewell, Pa.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Sam Horney  
Box 1531  
Taos, N. Mex.

birthday picnic for Rev. Wm. Gray was held July 4 on the Samuel Anderson farm near here. There were 90 present, and personal gifts and \$159 in cash were presented to Brother Gray.

WINONA LAKE, IND. The new pews have been installed in the Winona Lake Brethren Church in the auditorium of Grace Seminary Building. Richard DeArmey is pastor.

UNIONTOWN, PA. The First Brethren Church has selected a building committee for their new church building. R. Paul Miller, Jr., is pastor.

ASHLAND, OHIO. Miles Taber has been called to serve his ninth year as pastor of the Grace Brethren Church.

LONG BEACH, CALIF. Forty people have united with the Los Altos Brethren Church since the first of the year. Thirty-two of these believers came into the church by means of baptism and eight by transfer of membership. Wayne Flory is pastor.

CHANGE: Rev. William Male, P.O. Box 355, Winona Lake, Ind. Rev. Clyde J. Caes, Box 897, Cumberland, Md. Please change Annual.

WHEATON, ILL. The Grace Brethren Church has signed the contract for the construction of a parsonage. James Sweeton is pastor.

WAYNESBORO, PA. William Gray, pastor of the First Brethren Church for the past five years, has announced that he will close his ministry here on Sept. 30, and will be free to consider a call to another church as the Lord might lead.





The

# Command of the Harvest

By Richard Jackson, Jr.\*

Some time ago while studying for a prayer meeting message on the subject of visitation evangelism, the Lord led me to make a study of the word "harvest." As I studied this word, and especially the Lord's use of it, there was laid upon my heart a threefold impressive, impelling, imperative command. It was the command of the harvest.

There were three occasions when our Lord directed the attention of His followers to the harvest. On each occasion He was in a different country.

The ministry of our Lord had its center in Jerusalem and Judea. To the north of Judea lay the hated country of Samaria. Still farther north was Galilee, a country held in contempt by the Jews. And on the other side of the Jordan lay the area of Peraea, a country ignored and neglected. Appropriately enough, it was while our Lord was in these three countries that He issued the threefold command of the harvest.

There was the occasion when He must needs go through Samaria, the hated country. There, having himself tested and proved the ripeness of the harvest as He reaped for the kingdom of God the soul of the woman at the well of Sychar, He spoke these words: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Then later, during His great Galilean ministry, in that country held in such contempt by the Jews, our Lord again spoke of the harvest. While others looked upon these people with contempt, our Lord looked upon them with compassion and said: "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Some time after this He crossed over Jordan into Peraea, the neglected country, and there we hear Him speak out again concerning the harvest, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves." There are countries, today, toward which we look with hatred as enemies, endangering our freedom and way of life. There are countries, backward and unimpressive and unsophisticated upon which we look with an attitude of contempt. There are still other countries that lay so far beyond the borders of our concern and interest that we simply neglect them. But our Lord seems to call our attention to, and emphasize, the fact that these countries are a part of the great harvest field dear to His heart. Until we have taken the Gospel to the hated countries and the despised countries and the neglected areas of the world, we are not participating fully in the great commission which requires us to preach the Gospel to every creature.

In considering these three statements made by our Lord concerning the harvest, we shall pick out the main verb in each and see the emphasis toward which our Lord directs our attention in this, His threefold command of the harvest.

We note, in the first place that all three of the verbs are in the imperative mood. That is, they are commands, commands from our Lord himself. It is also to be noted that all three of the verbs are in the second person, plural. Thus they are all inclusive, and no one in the body of Christ can consider himself to be excepted.

With these things in mind, we turn to the three passages in which our Lord speaks of the harvest.

We turn, first of all, to the fourth chapter of the Gospel of John. Our Lord is in the hated country. He has just dealt with the woman at the well. His disciples have returned from the town with food, and He has discussed with them, briefly, His actions. It is then that He says, in verse 35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The important verb here is the one translated **look**. The harvest field from which our Lord has just reaped a soul lay open before the eyes of the disciples. Why had they not seen it? Because they had not yet caught the vision.

The word used in this passage is not the usual word for "look." It is a special word which means to gaze

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intently so as to discern. With it our Lord emphasizes the necessity of getting the vision of the harvest.

As we look upon the nations of the world today, nations clutched in the throes of filth and fear, we must not see them as nations hated for their political or religious idealogies; nor despised for their backwardness and unsophistication; nor neglected because of smallness or remoteness. We must catch a vision of them as souls, beloved of Christ, and whitened for the harvest.

All of us have seen a five-dollar bill—maybe not as many as we would like. But have you, as we looked at the bill, discerned the secret marks placed upon it by the engraver? And yet they are in full view. In the shrubbery on the reverse side of the bill may be seen the figures 23172. But you must be looking for them if you are to see them.

I think this is the secret of getting the vision of the harvest. There must be an interest there. We must be looking for the opportunities or we will overlook them.

Well has the writer of Proverbs written: "Where there is no vision, the people perish." And millions are perishing without Christ today because we have not **looked**, because we have not beheld the vision of the whitened harvest. "Look upon the fields."

Now consider our Lord's second mention of the harvest. It is found in Matthew, chapter 9. Our Lord has returned to Capernaum in Galilee, and in the midst of a busy ministry of teaching and healing, He pauses a moment to draw the attention of His followers to the harvest. In verses 37 and 38 He says: The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Here our Lord is in the country

held in contempt by the Jews. But our Lord, looking upon these people, was moved with compassion. His great, loving heart longed to see them harvested for the kingdom of God.

The important verb in this passage is the one translated **pray**. Once again we must note that our Lord does not use the usual word for "pray," but a special word that in I Timothy 2:1 is translated "supplication."

John Calvin indicates that this particular word "denotes those forms of petitions in which something definite is asked."

Our Lord is here indicating that we should pray definitely and specifically for the harvest. And in this particular context, for laborers for the harvest.

Too often when we pray for missions and missionaries we make our prayers so general and impersonal that they are almost meaningless. But there is something here in this command of the harvest that indicates that we should be definite and specific and personal in our praying for the harvest. Interestingly enough this verb is in the passive voice, and as one commentator put it: "You should express this as your own personal need."

When we begin to participate, as our Lord would have us participate, in the great missionary endeavor; when we have caught the vision as we should, we will consider ourselves so much a part of that great endeavor that we shall feel the needs of the people as our needs, and the needs of the missionaries as our needs. It will all become a personal burden to us, and we will pray for them as though we were praying for ourselves.

We look, finally, at the third occasion when our Lord mentions the harvest. It is found in the tenth chapter of Luke. The Lord Jesus is engaged in His great Peraean min-

istry, and in verses 2 and 3 He says: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves."

The important verb in this verse is **go**. This word is formed from two words, one meaning "under" or "from under" or "away." The second word means "to lead." Our Lord commands us to go and as we go, we lead the way into the harvest.

There are two ways in which we can go. In the first place **we can go**. I would not for a moment water down this command of our Lord. I think He meant that we are to go; that is, we are to actively participate in the harvest. He wants us to go out into the harvest as His ambassadors to the hated and despised and neglected areas of the world. To the lands north and south of our borders and beyond the seas. He wants us to go to the hated and despised and neglected areas within our own borders, to the Jews and the Indians and the colored folks, to places like the hills of Kentucky, Taos, Counsellors Bluff, the Fairfax area of Los Angeles, and others. He wants us to go into the plants and homes of the towns and cities in which we live. We dare not sit around when our Lord has commanded us to GO!

If circumstances prevent us from participating, personally, in the harvest, then there is a second way in which we can go. We can go in substance. We can give of our substance to support others who can go personally.

All the people in the church at Antioch could not go to preach the Gospel to the peoples of Asia. But they could send Paul and Barnabas and support them to the extent of their ability. And this they did. We too can give that others may go. And in this we are participating in the going.

And so we have seen the three-fold command of the harvest. Hear that command today and be obedient to it. **Look**, get the vision of the harvest. **Pray**, make your supplications for the harvest as though they were for your own needs. **Go**, lead the way into the harvest by going yourself, or by giving and thus making it possible for others to go.

**LOOK, PRAY, GO!**







# HOW TO LISTEN

## *To a Sermon*

BY JAMES F. HOFFMEYER

PASTOR, GRACE BRETHREN CHURCH  
Washington, Pa.

Having heard one of the flock greet the pastor at the door with: "My that was a wonderful message this morning, Pastor," have you ever wondered just what it was that was heard by the individual, or in what manner he listened so that he thoroughly enjoyed the message to bring forth such a statement? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "Who hath ears to hear, let him hear" (Matt. 13:9). How then should we hear, what is it that makes us a good listener? When we slide into our church pew, what is it that we expect, and by what means do we glean that which we expect? If we are to get the most from, and the full benefit of, a message, there are certain factors in our listening which can help us.

### **God's Message**

Our primary concern should be in getting God's message for our lives. The message proclaimed from the pulpit is God's message to us. The preacher is God's messenger speaking the things which have been laid upon his heart by the Holy Spirit. We need to be conscious of the fact that preaching is God's primary way of getting the Gospel out in this day and age. We do not dare listen with the attitude that this is only man, for if we do, we have missed the first principle in listening to a sermon.

### **The Theme**

The primary aim in receiving

God's message for our lives is to so listen to the sermon as to gain the theme in the message. This central thought or idea will run throughout the message. Usually this comes to light very early in the message—as the title or introduction. The theme will set you on the easy road to follow the speaker's thoughts. It is an indication that there is something about which one should know, and upon which to concentrate.

The mind must be freed from hindrances of all things round about in order to concentrate upon the message. Watch for the speaker's outline, for this will develop the theme. One should follow the progression of thought for outstanding points that will benefit the spiritual growth. An outline is a guidepost, and when followed step by step, it will lead one into the "green pastures" and "beside the still waters" which the Lord has for the listener through His messenger and message.

### **Conveying of Knowledge**

There is always room for more learning. There should be a constant seeking for new information to renew one's mind. Preaching is instructing, and instruction is the conveying of knowledge, which is known to the speaker, to those in his audience who do not have this knowledge. Realizing this, the listener should continually be looking for spiritual facts unknown to him.

### **Biblical Proof**

One should listen for Biblical proof of what is spoken, and a good practice is to check God's Word. The Scriptures have warned us that there will be many false prophets; therefore let us be as the Berean believers were (Acts 17:11) and search the Scriptures to see if the things spoken are true according to God's Word. Check the text and the context to make sure that they bear out the interpretation. Look up suggested and related passages to see if they say: "Thus saith the Lord." It is God's Word that counts, not man's.

### **Application**

All the preaching and listening in the world will do no good if there is no applying of the things heard. Listen as though you were the only person present, and the message was pointed right at you. There is no man or woman, no matter how strong in the Christian faith, who cannot find something in each message or sermon to strengthen his Christian experience with Christ. God speaks to us in various ways, and we need to be ready to hear what He has to say in each instance. As we listen, we need to weigh and evaluate each thing said and apply it to our lives. When having listened to a sermon we have experienced the conviction and motivation of the Holy Spirit in our lives, then we have learned "how to listen to a sermon."

# A True

## *Self-examination*

There is just one passage in the entire New Testament that gives instruction to the church on physical healing—James 5:13-20. “Gifts of healings” (1 Cor. 12:9, 30) are to be explained in relation to this passage. All other references to healing in the New Testament are merely historical accounts of what happened, and are not in any sense to be construed as directions for the church. Had the church observed this, it would have been protected against the false healing movements that have swept across Christendom and today are growing in magnitude.

James is the first book of the entire New Testament to be written. There are reasons why it came first. The infant church was born into a world of hostility. Upon every side foes were pressing in upon her. But from within as well, perils arose of one kind and another. As a result the church needed instruction on how to meet the temptations or tests she was facing. This is found in the Book of James. In the first chapter, the science of testing is discussed. In chapters 2 and 3, the tests within the church are explained—the social test in chapter 2, and the speech test in chapter 3. Chapters 4 and 5 discuss the tests within in the world—the separation test in chapter 4, and the suffering test in chapter 5. In the realm of suffering sickness appears. And it is evident that God has made ample provision for this need.

The treatment given to James 5:13-20 in general has almost nullified its value down through the years. Protestants have generally

ignored it. Others have explained it in terms of spiritual healing. Catholics have associated it with extreme unction, the last rite for those who are about to die, and make it mean a spiritual preparation for death. Extreme dispensationalists push the fulfillment of it over into the Millennium and restrict it for Jews. Certain movements through the centuries have used this passage to support mass healing services. The true view is scarcely known today. But this will be presented in this paper.

### **The People Involved**

Two parties are specifically identified in James 5:13-20, the sick person and the elders.

1. The **sick person** is a Christian, for he is “among you” (v. 14) and a member of the local “church” (v. 14). The nature of his physical condition is serious. The word “sick” (v. 14) means without power for recovery. This is strengthened by another term in verse 15 (“sick”) which means bedfast. From this prostrate position “the Lord shall raise him up” (v. 15).

It is the responsibility of the sick

one to initiate this service. He is commanded to call for the elders (v. 14). And the clear command is that he shall call the elders to himself. This can only mean that this service is private and personal.

2. The **elders** of the church can only mean the officials of the local congregation (v. 14). There are no other kind of elders. In number, there must be more than one. This will safeguard against any person claiming healing powers. In sex, they must be men and not women. The word elders is masculine. This too is in accord with New Testament teaching. Because they are officers within the local congregation, these men will know the sick person, and the sick person will know them. If the sickness is caused by personal sin, the elders will no doubt know this. The sick person will also have the advantage of knowing the character of the elders. The qualifications of eldership are clearly defined in 1 Timothy 3:1-7. In position, these men are of high esteem and upon this basis are chosen for the office. Much depends upon this, for it is the prayers of such men that are heard.

The Bible teaches **THE ONE TRUE CHURCH**: the mystical body and bride of the Lord Jesus (Eph. 4:4; 5:25-32), which He began to build on the Day of Pentecost (Matt. 16:18; Acts 2:47), and will complete at His second coming (1 Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (1 Cor. 12:12-13 with 1:2); that all the various members of this one spiritual body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25; Acts 2:41-47), among which are the following: the Baptism of believers by Trine Immersion (Matt. 28:20), the Laying on of Hands (1 Tim. 4:14; II Tim. 1:16), the Washing of the Saints' Feet (John 13:1-17), the Lord's Supper or Love Feast (1 Cor. 11:17-22; Jude 12 ASV), the Communion of the Bread and Cup (1 Cor. 11:23-24), and Prayer and Anointing for the Sick (James 5:13-18).



# Healing

## Confession of Sin

### The Procedure Followed

1. Obviously **self-examination and confession** comes first. Verse 16 would strongly imply that this is the proper order. If the sickness can be traced to personal sin, there can be no healing until it is confessed and forsaken. But this may not be the case. Even so, there is no better time for self-examination than when one is prostrate upon his back and the only way he can look is up. When physical powers are exhausted is the most appropriate time for spiritual introspection.

2. **Anointing with oil** in the name of the Lord follows naturally upon self-examination (v. 14). The translation, "having anointed him with oil" brings out more clearly the fact that this precedes the prayer. The oil is not medicinal. It is not the oil that heals, as the passage so clearly indicates. The oil has a twofold value. In the first place it provides a physical thing to which the sick one can join his faith. In the second place it serves as a symbol of the Holy Spirit who indwells the believer (I Cor. 6:19). Application in the name of the Lord can well include the name of the Father, Son, and Holy Spirit.

3. At this point, "the **prayer of faith**" is prayed by the elders. This will be done as the elders lay their hands upon the sick person. Sometimes only one of the elders voices audibly the prayer, though the others join with him. Most often each elder prays. The content of the prayer will vary, though this prayer is always centered upon the sick person.

4. The **means of healing** is not explained in this passage, though the source of the healing is from God. God may use one way or another, but if there is any healing it must come from God. God might choose to use a doctor, in which case God's children should not despise the services of a doctor. But God may choose to perform the healing without the use of a doctor. In either case the healing is from God.

### The Prayer Effectual

Inasmuch as a declarative statement is made that "the prayer of faith shall save the sick" (v. 15), this requires some explanation. At least three things must be noted about this prayer.

1. This is a prayer of **worship**. The words "pray" (vv. 13-14), "prayed" (vv. 17-18), and "prayer"

(v. 15) lay emphasis upon worship and devotion. This pictures the suppliant bowed before God in the posture of body and soul as one who looks up to and adores God, recognizing that He is great, good, wise, merciful. A prayer of this sort never orders God around. A prayer of this sort testifies that God's wisdom is best and His grace is sufficient.

2. This is a prayer **according to God's will**. It is described as "the prayer of faith." More literally this reads: "The prayer of **the faith**" (v. 15). The presence of the definite article means that this prayer is one that is according to **the faith**; namely, the revealed body of truth. The revealed body of truth is God's will. When a prayer is according to His will, God will answer that prayer (I John 5:14-15).

3. This prayer is **God-wrought**. This is explained in verse 16. The KJV reads: "The effectual fervent prayer of a righteous man availeth much." But a better rendering is "The prayer of a righteous man which is energized [wrought] in him, accomplishes much." When God gives "the prayer of faith" to the elders, healing will follow. But God does not always give this prayer. In such cases it is best for the sick one not to recover.

This provision has been made for the physical well-being of God's people. And His people should take courage. "Elias was a man subject to like passions as we are" (vv. 17-18), and God gave to him the prayer according to His will and answered it. It is not the greatness of the man who prays that gets results, it is the greatness of God unloosed through the discernment of His will.



BY HERMAN A. HOYT, TH.D.

Dean

Grace Theological Seminary

Winona Lake, Indiana

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Next annual conference: Ghent Brethren Church, Roanoke, Va., May 3 and 4, 1960.

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AUGUST 22, 1959

*Brethren*

# *Missionary Herald*



*Above: Dr. Norman Uphouse and Summer School Students*

*Below: Prof. Jesse Humbert's Science Department*



# EDITORIALS

By W. A. Ogden, Executive Vice President



## *Dedication of New Buildings*

The climax of more than five years of planning and building will be reached on Thursday night of conference week in the dedication of two new buildings on Grace campus. These buildings stand as a testimony to the faithfulness of God in honoring the school that from its inception has sought to honor Him in a complete commitment to the truth of the Gospel of Christ. They also commemorate the loyalty of thousands of friends who have affirmed by their prayers and sacrificial gifts that The Brethren Church must provide **Christian** higher education for its young people. The dedication program appears elsewhere in this magazine.

## *The Physical Education Building*

Is our Lord interested in a gymnasium on the campus of a Christian college? Since this question is not answered directly in the Bible, we do well to gather light from many passages that clearly have a bearing on the subject.

"For bodily **exercise** profiteth little: but godliness is profitable for all things" (1 Tim. 4:8). "For we **wrestle** not against flesh and blood" (Eph. 6:12). "**So run**, that ye may attain . . . So **fight** **I**, not as one that beateth the air" (1 Cor. 9:24, 26). We must always be careful to keep things in the right order. Physical exercise, whether wrestling, running, or fighting, can be wholly of the flesh. On the other hand, the apostle declares there is at least some profit to be gained from it. Every physical contest should teach us that we have a more important race to run, a more vicious enemy to fight, and a more persistent foe with whom to wrestle. Physical exercise under proper direction can, and does, make a distinct contribution to the well-being of the individual. This reflects itself in his health, in his personality, in his public relations, and in his usefulness as a servant of Christ. If men take care of their bodies in order not to be disqualified in a sports event, how much more should they seek to keep in spiritual fitness, mental alertness, and physical trim in order that they be not disqualified in the most important of all exercises—that of serving the Lord and being a winner for Him.

## *The College Classroom Building*

We are living, we are told daily, in the space and atomic age. Few of us know what this means. We do know that startling changes are taking place all about us, and that man has never before lived at such a rapid pace. In medicine, wonder drugs have replaced the sugar pills, and brain and heart surgery are daily routine in our great hospitals. No one remembers the horse and buggy days any more. Soon we will be traveling across the United States so fast that it will be seven o'clock all the way from New York to San Francisco! Electronics has been worked out to the fine point of becoming an "electric brain," and so on and on. Two compelling thoughts force themselves upon us at this point. First, what about God and the Bible; the church and our heritage of Christian faith for such a time as this? And, secondly, how are young people to be equipped and trained to live, and to compete; yes, even to survive in this kind of a world?

The world may change, but God changes not. His Word is forever settled in heaven. As for the church, Christ is building it, and even the gates of hell cannot destroy it. The Christian faith is not of the earth, but is a heavenly product, "once for all delivered to the saints." This clearly puts our feet on solid ground, regardless of what kind of a world we live in.

Since the Christian college is an extension of the life and work of the church itself, it is apparent that such a college is indispensable to the training of any young person who faces the problem of integrating what he sees and knows in the world about him with a working interpretation and application of his Biblical faith.

Our new college classroom building is destined to play an important role in this kind of training. We believe that to train the mind and not the heart is to fail in our high calling as educators. The Christian college does not have to evade reality in any classroom or laboratory. There is no conflict between our Biblical faith and the facts of life in the world around us. In these classrooms, there will be a sane and Scriptural integration of the Christian life into all that is taught here. With such a program, the conscious aim of the entire faculty and staff will be for our graduates to go from these halls to carry the truth of God's Son, as well as the truth of His world, into every field of endeavor into which God in His sovereign grace may lead them.

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# A New Auditorium at Winona

AND SHADOWS OF THE PAST

By Paul R. Bauman

Chairman of the Board,  
Winona Lake Bible Conference

Brethren people who are fortunate enough to attend the 70th Annual Conference of the National Fellowship of Brethren Churches will do so this week in a lovely new auditorium which is being dedicated by the Winona Lake Christian Assembly.

The new auditorium, located on the site of the old building, is a modern structure, 158 feet long by 80 feet wide, and is designed to seat 1700 people. The walls are of concrete block, faced with brick. On its front is a beautiful combination of brick, stone, slate, and glass block. The roof is supported by graceful laminated arches. Off the lobby, at the entrance of the building, are modern restrooms and two small rooms for conferences or committees. The lobby itself is provided with a refrigerated fountain and a telephone booth. A small balcony, to be equipped with radio room, is located over the lobby. At the front of the auditorium there is a good-sized stage with speaker's rooms located on either side. The building is fully air-conditioned for summer weather and provided with heating facilities for use in the winter. The Brethren conference is making history by being the first denominational body to meet in this new auditorium.

Few of us realize that the history of our annual Brethren meetings at Winona Lake goes back almost as far as the Winona Lake Conference itself. Fewer still know anything about the history of the Winona Lake Conference and the close association with it that Brethren people have experienced for upwards of seventy years. For that reason it is my purpose to sketch in these two

articles something of the beginnings of Winona Lake and of our annual gatherings there.

In the year 1881 J. F., C. C., and J. E. Beyer, wholesale dealers in dairy products, purchased a large tract of land east of Eagle Lake (now Winona). Modern refrigeration systems had not yet been invented, and they needed a place where they could cool and store their butter. They had been attracted to this lake because of the large number of springs along the east side. Immediately, they constructed a number of spring houses which served as a successful and profitable cooling system.

It was not long, however, until the Beyer brothers began to recognize the possibilities their farm afforded for something better—a summer resort. Soon they began to clear out the underbrush, prepared fish ponds, built fountains, and made numerous other improvements. Because the eastern shore of the lake was so generously supplied with springs and flowing wells, it was called Spring Fountain Park.

The founders were determined from the beginning that the resort would be kept a clean and wholesome place. Even though it was designed primarily for amusement and recreation, the spiritual aspect was apparent from the start. The Park opened for business in the year 1884 with a Sunday school operated by the church of which the Beyer family were members. Numerous conventions, largely of businessmen, were conducted during the six years that followed.

In the meantime, the recreational facilities of Spring Fountain Park were expanded. A cyclorama was

built and the battles of Lookout Mountain and Missionary Ridge in the siege of Chattanooga, was one of the first attractions. It was painted by Prof. Harry Kellogg, of Indianapolis, on 15,000 square feet of canvas.

Between 1886 and 1888 the Eagle Lake Hotel (now the main part of the Winona Hotel) was erected to accommodate guests who came from a distance. One of the outstanding features was the Carnahan Military Parade Grounds, located on a twenty-acre stretch of level ground which later was to become the island in the present town of Winona Lake. Here various encampments were held. The National Guard drilled here, and members of the Grand Army of the Republic met to parade and swap stories of the Civil War.

An Exhibition Building was erected near the site of the present Inn. Those who brought exhibits to the Park eventually prevailed upon the Beyer brothers to permit them to install a racetrack also. They agreed on the condition that no gambling or games of chance would be permitted upon the grounds. However, the conditions were soon

(Continued on page 535)



The old auditorium at Winona Lake

The description by which Matthew introduces himself to the gospel narrative is disarmingly brief and contains only the barest hint of the skills which he brought to the apostolic circle. A few years later, however, the contribution of this converted tax gatherer was the most widely read (and certainly the most widely quoted) literary document in the Christian society. This man whom our Lord chose so discerningly merits the believer's study, for he is an example of one whose apti-

on all that was bought and sold; bridge-money, road-money, harbour-dues, town-dues, etc. The classical reader knows the ingenuity which could invent a tax, and find a name for every kind of exaction, such as on axles, wheels, pack-animals, pedestrians, roads, highways; on admission to markets; on carriers, bridges, ships, and quays; on crossing rivers, on dams, on licences, in short, on such a variety of objects that even the research of modern scholars has not been able to

tate; he was no secret believer. To show publicly his new allegiance, he gave a great banquet in honor of Jesus (Luke 5:29), to which he invited his former associates, no doubt for the purpose that Jesus might win some of them also to himself.

### Matthew the Evangelist

Into his new life with Christ, Matthew brought not only his allegiance and devotion, but also the skills that had made him previously successful. Matthew's Gospel records the discourses of Jesus in greater length and detail than the other Synoptics (e.g., Sermon on the Mount, kingdom parables, Olivet Discourse). To do this accurately necessitated full notes of Christ's speeches. Of the Twelve, Matthew seems best qualified for this task. As a publican he undoubtedly was familiar with one of the numerous systems of shorthand as an aid to the performance of his duties. It is known that in the first century before Christ there were at least two Greek systems of shorthand and one Latin. Though no Aramaic system (the language of Jesus) has yet been discovered, there could easily have been one.

This may be the explanation of the ancient statement of Papias, "Matthew wrote the words in the Hebrew (i.e. Aramaic) dialect and each one interpreted as he could." Although it has been frequently claimed that Matthew wrote an original Gospel in Aramaic, and that our Greek Gospel is a translation, no real evidence supports this idea. Our Greek Gospel does not bear the marks of a translation, and no trace of an Aramaic original exists. It is better to understand Papias to mean that Matthew recorded, probably by shorthand, the discourses of Jesus in Aramaic, but when he wrote his Gospel, he wrote the document in Greek. The noted liberal scholar, E. J. Goodspeed, argues learnedly for this viewpoint, showing that Greek literary practice would not have named the Gospel after Matthew if someone else had translated it from Aramaic to Greek, for the Greeks were interested only in the person who put a document into their cultured tongue (Goodspeed, **Matthew, Apostle and Evangelist**).

(Ed. Note: Dr. Kent is contributing the commentary on the Gospel of Matthew for the *Wycliffe Bible Commentary*, to be published by Moody Press in 1961.)

## "A Man Named Matthew"

By Homer A. Kent, Jr., Th.D.

Professor of New Testament  
Grace Theological Seminary



tudes and training were devoted to the service of Christ,

### Matthew the Publican

Matthew first appears at the customhouse at Capernaum (Matt. 9:1, 9). Capernaum was situated near the highway which led from Damascus to the coastal cities, and thus was a favorable spot for collecting duties on goods shipped by land or those arriving by ship from the Sea of Galilee.

Publicans were despised by their fellow Jews for a number of reasons. Any collector of Roman taxes was a living symbol of their subservience to Rome. The men who ignored nationalistic feelings and accepted these lucrative posts were regarded as traitors and religious apostates. Furthermore, the oppressive extortions of these tax gatherers made them feared and hated.

Two types of publicans are distinguished in rabbinic writings, of which the **Mokhes**, or customhouse official (such as Matthew) receives the severest denunciation. Such publicans had the greatest opportunities for injustice, especially against the poor. "There was tax and duty upon all imports and exports;

identify all the names. On goods the **ad valorem** duty amounted to from 2½ to 5, and on articles of luxury to even 12½ percent. But even this was as nothing, compared to the vexation of being constantly stopped on the journey, having to unload all one's pack animals, when every bale and package was opened, and the contents tumbled about, private letters opened, and the **Mokhes** ruled supreme in his insolence and rapacity" (Edersheim, *LTJ*, I, 515-516).

### Matthew the Disciple

The call of Matthew to follow Jesus received an immediate response. It is entirely possible that Matthew had previously heard Jesus preach, for our Lord had ministered frequently in that area, and thus the decision to follow Him was based upon careful consideration of the factors involved.

Matthew's act took great courage and marked a complete break with the past. The step once taken could not be readily reversed. His position at the customhouse would be filled by someone else, and new employment among the Jews would not be obtained easily by a former publican. Yet Matthew did not hesi-



# labORATORY or LABORatory?

Come, take a trip with me. Let us go into the new college classroom building, up to the second floor, into a large bright room. Come, stand behind the teacher's desk, and notice the view through the curved sweep of the windows which form the back wall of the room. This is the "Science Suite" as designated by the architect on his first drawings. It is nearer reality now than it was on that drawing, certainly. But the immediate view from the front of the room is disappointing—it looks like any other classroom, with rows of armchairs, blackboards on the wall, and a place for the instructor in the front. This, a science laboratory?

This room is equipped for oratory, but is not a laboratory a place for labor, for activity? Should it not provide for participation by both students and instructor as they together investigate the creation which God has so graciously given man to rule over and to subdue?

Let us take a second look, and note some encouraging signs about us as far as science teaching is concerned. As you walk about the room, you must watch that you do not stub your toe on one or more of the pipe fittings placed here and there, awaiting the day when laboratory furniture will be placed along the front and sides of the room to provide individual working space for chemistry and physics students. The center will remain free for tables and desks for biology work, and lecture-discussion periods. The best general science teaching is not necessarily dependent upon rigid elaborate equipment which dominates the entire main floor area. When a science room must serve as a general purpose science area, and provide for biological and physical science, and related subjects, perimeter furniture and carefully planned work units make the space more usable and adaptable.

In this vast science desert, at the present time, there is one oasis—in the front of the room there is a large demonstration desk, equipped with gas, electricity, and hot and cold water. This eight-foot science desk is a project of the present senior class. It will provide needed table space and facilities for demon-

strations by the instructor, and by small groups of students.

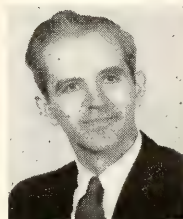
Back of the demonstration desk are three small rooms, all nearly empty now. There is a storage-preparation room for biology and chemistry, and a similar one for physics and maintenance. Between these two rooms is a smaller one to be equipped as a dark room for photography. On some temporary shelves in one room you may find a small collection of science equipment made possible by a gift from the class of 1955, a microscope and some slides which were given by Rev. and Mrs. George Cone, Jr., and a microprojector. Completing the present equipment is the telescope given to the school by Chaplain Harold Morr, seminary alumnus.

## Science at Grace College

As stated previously in these pages, the science department at Grace College has several general responsibilities—it provides science courses in biological and physical science for general and teacher education: it offers an elementary course in college chemistry for the pre-nursing program; and it provides a course in methods in science for elementary schoolteachers. The lack of proper facilities has meant in the past much more lecture than experiment or demonstration, much more "oratory" than "labor." It has also meant that to provide for laboratory work in chemistry, the class had to be transported to the high school in Warsaw once a week, an inconvenient but necessary procedure.

## What Is Needed?

One can hardly read or speak about science today without sooner or later meeting with some mention of Russia, sputniks, rockets, and atomic and hydrogen bombs. A well-rounded program of education must certainly take cognizance of such developments. Science must take its proper place in the curriculum. Although Grace College does not expect immediately to participate in such science research, the necessity remains of maintaining a practical program of science instruction at the optimum level. It is



By Jesse D. Humbert

Professor, Science and Mathematics  
Grace College

evident that this cannot be done satisfactorily without proper facilities.

There may be some of you who have taken this trip with me who will be interested and able to come to our assistance. You or your group might join with those mentioned above who have already contributed to the science work at Grace College. We do not wish to furnish the science department with discarded out-of-date materials or cast-offs which have outlived their usefulness elsewhere. But we are eager to accept almost anything in the field of science which is applicable to modern science teaching. Immediately this fall, we will need chemistry equipment for demonstration purposes, and to outfit half a dozen students. There is a real need for more furniture, sinks, tables, and storage space. Equipment, such as hand tools, an aquarium, a small Spitz planetarium, "Science Kit" demonstration outfit for the methods course, would be specifically useful. And it will be necessary to supply the chemistry storeroom shelves with the needed chemicals. The science laboratory is at present an exceptionally nice classroom. Will you help to make the science classroom a good laboratory?

# CHRIST OUR WISDOM

One definition of wisdom says that it is that prudence and discretion which enables men to perceive what is fit to be done according to the prevailing circumstances. Because men might differ in their judgments of what is fit and what is right, we readily see the need for a standard of truth or a measuring device as an aid to the discovery and application of truth. Fortunately, Christians possess that standard. Jesus declared himself as the acme of truth and the personification of wisdom. We are well aware of the claim that He was the Way, the Truth and the Life.

## The World Has No Reliable Standard

Some leaders are so foolish as to deny permanent truth. They say all truth is relative; that is, it is changing. What is true now may not remain so later, or what our grandparents accepted as true, may be disproved today. Usually the advocates of relative truth develop weak arguments, such as smoking or drinking which was wrong for the generation past but generally accepted today. Or perhaps they will say that monogamy is right for us, but polygamy is right for the African. The answer to this line of reasoning is too obvious to be given space here. However, a more sinister implication of the statement about all truth being relative is that it is Satanic and is meant to be a thrust at the Lord Jesus Christ and His lofty claim of authority, wisdom, and deity. I came to realize this with force when I was told all pragmatists must adhere to relative truth, and no pragmatist can believe in God.

Another weakness of the claim of relative truth is that it takes a dogmatic and absolute statement to establish it. Imagine the finality of such an absolute pronouncement that says all truth is relative. Some

thinkers insist that it makes the position untenable.

## Jesus Christ Is Wisdom

Men have wondered about truth and wisdom for a long time. Pilate asked, "What is truth?" This shows us that men were not sure even in his day. Pilate was not courteous enough to wait to see what Jesus would say. I believe Jesus would have made a great pronouncement had He assurance it would have fallen on sympathetic ears.



By Norman Uphouse, Ed.D.

Head of the Department of  
Education, Grace College

To illustrate that men were anxious to learn about truth, we need to see the prominence given to it in the Old Testament.

The Hebrew religious literature of pre-Christian times has had a tremendous influence upon the construction of the New Testament. The outstanding fact which makes this literature such an important element in the background of the New Testament is that it was popular. It was familiar to the people in general.

There are few books of which phraseology and thoughts have left a deeper impression upon the language of the New Testament than

the Book of Proverbs. Though its prevailing tone is usually considered ethical, rather than spiritual, though many of its maxims are considered ostensibly prudential, though it knows little of rites and ceremonies, though it does not stress the Messianic hope; yet so transcendent is the duty and importance of ordinary righteousness of common morality that the book is constantly referred to in the gospel teaching and preaching of our Lord.

## Philosophic Implications

The Greeks have been credited with the distinctive gift of philosophy, while the best Hebrew minds were known to depend upon direct revelation from above to solve their problems. It is true that the Hebrew mind did not struggle with concepts apparently suspended beyond reach. He did not weigh cosmic and human elements according to the commonly received notion of philosophy. The philosophy of the Hebrew was not of speculative world-making but of conduct and the practical management of life; and it was intuitive, not the result of reasoning. Hence, in the name of wisdom is the solution, rather than in the philosophy, which at best is the love for wisdom and the search for the solution.

One solid presupposition of the ages, like an axiom, was never called in question; namely, that righteousness and wisdom are identical and that wickedness of any sort is folly. This gives a kind of prophetic coloring to the wisdom precepts. For example, "Treasures of wickedness profit nothing; but righteousness delivereth from death" (Prov. 10:2). This furnishes an uncompromising background on which the fascinating allurements of vice, the crooked ways of injustice and dishonesty, the sober habits of goodness and right dealing, show forth what they are and what they tend to.

## The Church Has Access to Source Material

There is no thought that we might be proud or arrogant about this but to affirm factually that every born again person has spiritual insight into truth and wisdom. Spiritual discernment cannot come to the natural man according to I Corinthians 2:14. It comes only to the person who is born of the Spirit



into a new life. Furthermore, we are informed that if any man lack wisdom, he may ask of God who giveth to all men. Here again it must refer to saved folks because they are on praying ground and might be expected to pray for guidance and help.

### Conclusions

The answers to the difficult problems of life are found in the Bible.

The written Word touches the whole of life. No matter whether our problems are financial, emotional, physical, mental, ethical, or spiritual, the Bible has help for us.

We do not need some religious leader's books to understand the Bible.

Many of these books are written to defend a cult of peculiar ideas and are unsafe for the uninformed. We need to see that the Bible is its own best commentary. The Spirit of God, who is responsible for the original material, can interpret His own Word. I do not imply that we have no use for commentaries.

## A NEW AUDITORIUM AT WINONA

(Continued from page 531)

violated, and the exhibition was discontinued.

With the end of the racetrack, it became evident that added recreation of the right type must be brought into Spring Fountain Park in order to assure its support and continuance. Accordingly, in 1890 a new organization, forerunner of the present Winona Lake Christian Assembly, was incorporated under the name, Spring Fountain Park Assembly; and in July of that year the first two-weeks chautauqua was conducted. The finest speakers were secured for the first season, and these included a number of ministers. After the first year, the chautauqua program was lengthened to four weeks, and the patronage grew.

It was sometime during this period that the auditorium was erected. Originally it was somewhat smaller than the structure which was so familiar to the Brethren who came to Winona Lake. Twice during the early years it was enlarged.

It was through the courtesy of Mrs. Nellie Beyer, a member of the board of the Winona Lake Bible Conference, that I was permitted to examine some of the history and early programs which had been left by one of the original brothers, Mr.

## Gifts to Grace Theological Seminary

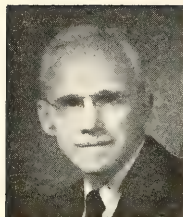
July 1959

	General Fund	Building Fund		General Fund	Building Fund
Allegheny			Portis, Kans.	53.00	50.00
Aleppo, Pa.	13.00	55.00	Northern Atlantic		
Meyersdale, Pa.	5.00		Allentown, Pa.	28.55	
Uniontown, Pa.	351.29		Harrisburg, Pa.	164.25	25.00
Southern California-Arizona			Hatboro, Pa.	43.51	4.20
Artesia	15.00	9.00	Paltmyra, Pa.	50.00	18.00
Bellflower	25.00	10.00	Philadelphia, Pa. (Third)	52.10	32.50
Cornell	230.00	61.50	Northern California		
Inglewood	27.00	17.00	Tracy	28.00	
Long Beach (First)	234.10	34.50	Northern Ohio		
Norwalk	80.50	29.00	Akron (First)	46.95	
Oxnard	14.00		Ankenytown	50.75	40.00
Phoenix, Ariz.	27.50		Cuyahoga Falls	13.10	10.00
South Pasadena	76.76		Danville	10.00	
Temple City	17.60		Elyria	61.00	
Westwood	15.00		Fremont (Breth. Chapel)	4.00	
Whittier (First)	55.25		Homerville	7.00	
East			Rittman	172.00	2.00
Conemaugh, Pa.	41.75		Sterling	41.48	
Conemaugh, Pa. (Pike)		23.00	Northwest		
Everett, Pa.	8.00		Toppenish, Wash.	6.00	
Johnstown, Pa. (First)	228.95	98.25	Southeast		
Kittanning, Pa. (First)	19.50	12.50	Buena Vista, Va.	22.50	
Lamersville, Pa.	15.00		Fort Luferdale, Fla.	149.00	7.00
Martinsburg, Pa.	100.00		Hollins, Va.	10.50	4.50
Indiana			Limestone, Tenn.	4.00	
Clay City	9.00		Roanoke, Va. (W. Hgts.)	9.00	7.00
Flora	13.00	15.00	Southern Ohio		
Leesburg	57.63	31.12	Clayton	14.75	5.25
Oseola	50.00	20.00	Dayton (First)	224.25	25.00
Peru	26.00		Dayton (N. Riverdale)	344.25	116.00
South Bend	69.50		Dayton (Pat. Park)	122.50	77.00
Warsaw	5.50	10.50	West Alexandria	51.41	
Wheaton, Ill.	20.00		Miscellaneous		
Winona Lake	250.70	39.50	Isolated Brethren	7.50	2.50
Iowa			Non-Brethren	275.60	
Garwin	15.40	210.00	Mid-Atlantic District	15.00	
Leon	3.00	3.00	Maintenance	10.00	
Waterloo	197.03	84.25	Totals	4,363.92	1,685.07
Winona, Minn.	6.00		Designated Gifts:		
Michigan			Berne, Ind.	23.92	
New Troy	26.00		Winona Lake, Ind.	4.00	
Mid-Atlantic			Non-Brethren	437.68	
Alexandria, Va.	13.00		College Senior Class	30.00	
Hagerstown, Md. (Gay St.)	12.26		College Junior Class	58.81	
Seven Fountains, Va.	29.10		National WMC	27.45	
Washington, D. C.	57.70	506.00	Totals		581.86
Waynesboro, Pa.	56.00	40.00			
Winchester, Va.	40.00				
Midwest					
Denver, Colo.	9.00				

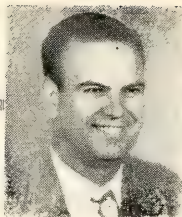
J. E. Beyer. In glancing over the program for the year 1893 I noted that it consisted of "Two Weeks Chautauqua and Two Weeks Ministerial Institute." The names of the conference officers were then listed. The names of the lecturers came next, and most of these were unknown to me. But, when I began to read the names on the list of ministers who attended the conference, it sounded like a credential committee's report at a Brethren conference! Sixteen were present, and all sixteen were Brethren. Those familiar with Brethren history will recognize most of these names, I am sure. First on the list was **S. J. Harrison**, one of the early Brethren pioneers in the Pacific northwest, and one of the organizers of the church in Sunny-side, Wash. Other names followed, such as **G. W. Rench**, once moderator and for many years a leader in the church; **J. Allen Miller**, long-time dean of Ashland Seminary and member of the Foreign Missionary Society for many years; **A. D.**

**Gnagey**, once editor of the Brethren Evangelist, and pastor (Mr. Gnagey was an uncle to Dr. Alva J. McClain); **S. H. Bashor**, who was once described as "the most successful Tunker revivalist in the history of the denomination"; **H. R. Holsinger**, editor and leading personality in the division of 1882, and one of the organizers of the present Brethren church; **M. M. Sterling**, a Bible teacher of that period; **J. D. McFadden**, who in 1895 was elected to the newly-organized General Mission board; **I. D. Bowman**, for many years a pastor and able Bible teacher; **B. C. Moomaw**, who with Rev. A. D. Gnagey, was placed on the first committee to produce suitable Sunday-school literature for the denomination; also pastors **W. C. Perry**, **Z. T. Livengood**, **D. C. Christner**, **W. W. Summers**, **W. L. Spanogle**, and **J. H. Palmer**. These men were in attendance at one of the earliest interdenominational ministers' conferences in Winona Lake.

(To be continued in next month's educational issue.)



ALVA J. McClain  
*President*



GEORGE O. PEEK  
*Dedication Speaker*



JAMES L. BOYER  
*Chairman,  
Building Committee*

# New Grace College B

## *The Service*

### **In the Gymnasium—T**

Presiding Officer—Rev. Paul E. Dick  
Director of Music—Professor Donald  
The Call to Worship—Trumpet Trio  
The Invocation—Dr. Elias D. White,  
The Hymn—"To God Be the Glory"  
The Scripture—Rev. R. I. Humbert  
Music—The Ambassadors of Grace  
The Sermon—Dr. George O. Peek,  
Long Beach, Calif.  
The Offering—Dr. Bernard Schneide  
Ohio  
Presentation of the Keys—Dr. Jame  
mittee  
The Acceptance of the Buildings—Ke  
of Trustees  
The Dedication—led by Dr. Alva J.  
The Prayer of Dedication—Rev. Con  
Sacramento, Calif.  
Music—The Ambassadors of Grace  
The Doxology—Congregation  
Benediction—Rev. William A. Steffle

Do not ask if a man has been through college; ask if a college has been through him—is he a walking university?

—Chapin



The College Classroom building contains ten classrooms, a science laboratory of four rooms, and an auditorium seating 150 persons. There are ten faculty offices and a student lounge. The central heating plant for the three main buildings on the campus is located in the basement of the college building. At the present time the offices of the Brethren National Youth Council are housed in one of the commodious classrooms.



**College Classroom Building**

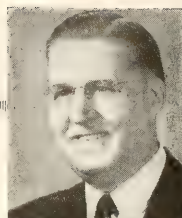




**CLYDE LANDRUM**  
*Secretary,  
 Building Committee*



**PAUL E. DICK**  
*President,  
 Board of Trustees*



**W. A. OGDEN**  
*Executive Vice  
 President*

# Buildings To Be Dedicated

## *Dedication*

**August 20, 8:30 p.m.**

at, The Board of Trustees

st Brethren Church, LaVerne, Calif.  
 gation  
 nd.

orth Long Beach Brethren Church,

Grace Brethren Church, Mansfield,

r, Chairman of the Building Com-

ashman, Vice President of the Board

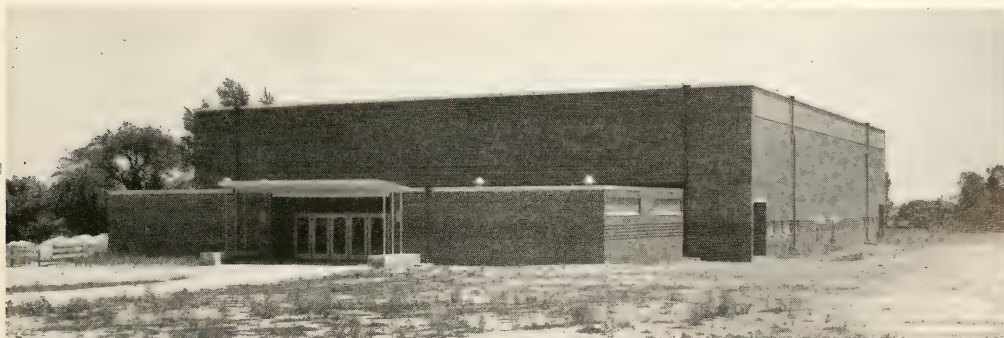
dy, Pastor, Grace Brethren Church,

First Brethren Church, Dayton, Ohio

Education is the knowledge of how  
 to use the whole of oneself. . . .  
 A man is educated who knows how  
 to make a tool of every faculty.  
 —H. W. Beecher



The new Physical Education Building provides facilities for a first-rate physical education program. All students have an opportunity to participate in intramural sports. Intercollegiate basketball holds first place of interest here during its season. Surrounding the college length basketball court are roll-away bleachers capable of seating 2100. On special occasions chairs may be placed on the floor, and the seating capacity raised to over 3000.



**Physical Education Building**

# NEWS

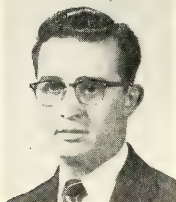
Compiled by the editor

**\*OSCEOLA, IND.** Thirty-one professed believers were baptized on Sunday evening, Aug. 9 at the Bethel Brethren Church, Scott Weaver, pastor. Of this number, 25 were adults, and 11 were men. A tent campaign was conducted July 19-Aug. 2 with Harry Trover as the evangelist, and there were 65 decisions of all types.

**MIDDLEBRANCH, OHIO.** Wesley Haller, pastor of the First Brethren Church here, was the guest speaker July 5 at his home church, the First Brethren Church of Dayton, Ohio.

**WINONA LAKE, IND.** Ground was broken Aug. 3 for the new parsonage of the Winona Lake Brethren Church. Construction is expected to be completed about Nov. 15. R. P. DeArmey is pastor.

**BELL, CALIF.** Emlyn Jones, pastor of the Bell Brethren Church, was ordained to the Christian ministry on Aug. 2. Mr. Jones grad-



uated from Grace Seminary in May 1957. Ministers of the area who assisted in the ordination service were: Wayne Flory, George Peek, L. C. Hohenstein, Ward Miller, Forest Lance, and Henry Rempel, who delivered the ordination message.

**COMPTON, CALIF.** Al Flory, principal of the Whittier Christian High School, was a recent speaker at the First Brethren Church, William Smith, pastor. Mr. Smith reports that at a recent communion service there were 87 communicants, a record attendance.

**CHICAGO, (EP)—**Dr. A. W. Tozer, for 30 years pastor of the Southside Christian and Missionary

Alliance Church here, has resigned from the pastorate to devote more time to his work as editor of **The Alliance Witness** and to Bible conference ministry.

**WARSAW, IND.** The Community Grace Brethren Church surprised their pastor, Robert Cover, and family while they were on vacation, July 3-19, by redecorating their home and also with a generous food shower.

**ALTOONA, PA.** Lori Sue arrived June 22 to make her home at the parsonage of Rev. and Mrs. Roy E. Glass, of the Grace Brethren Church (Juniata). She weighed on arrival 5 lbs. 13½ oz.

**SEATTLE, WASH.** Phillip J. Simmons has accepted the call to the pastorate of the View Ridge Brethren Church and expects to assume his duties about Sept. 1.

**WEST COVINA, CALIF.** Ralph Askins has accepted the call to the pastorate of the West Covina Brethren Church, and will assume his duties shortly after conference.

**CLEVELAND, OHIO.** Howard Vulgamore, missionary at the Navajo Mission and now a patient at the Crile Veterans Hospital, 7300 York Rd., Cleveland 3, Ohio, recently underwent surgery. A decayed bone was removed from his leg; he is undergoing more tests and observation. Continued prayer is requested.

**NORTH ENGLISH, IOWA.** The congregation has voted to build an addition to their present building which will include five Sunday-school rooms. They have had the largest attendance in Sunday school recently in the history of their church. Mrs. Edward Clark, wife of the pastor, underwent surgery at St. Luke's Hospital in Cedar Rapids, July 30. Brother Clark was extended a unanimous call to the pastorate for another year with an increase in salary.

**CHANGE.** The new address of J. Ward Tressler is 521 W. Thomas L. Parkway, Lansing, Mich. Please change Annual.

**GOSHEN, IND.** Wesley Miller, youngest son of Dr. and Mrs. R. Paul Miller, was united in marriage to Mavis Brumbaugh on Aug. 9. The ceremony was conducted in the Grace Brethren Church of Goshen. The couple will reside near Warsaw,

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the *Missionary Herald* grants a weekly award to any individual who is the first to send to the *Herald* offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the *Missionary Herald* bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Scott Weaver  
R.R. 3, Box 309  
Osceola, Ind.

Ind., and both will be students at Grace College this fall.

**LONG BEACH, CALIF.** Anne Celeste Kliever, daughter of Rev. and Mrs. Jake Kliever, missionaries to Africa, was united in marriage to David W. Ferris on Aug. 7. The ceremony was conducted in the First Brethren Church of Long Beach.

**BEAVER CITY, NEBR.** Rev. and Mrs. Dayton Cundiff announce that Margaret Frances arrived in their home Aug. 5, weighing 8 lbs., 2 oz.

**MANSFIELD, OHIO.** The Woodville Grace Brethren Church reports a July attendance increase of 21 percent for 1959 over 1958. M. L. Myers is pastor.

**SPENCER, IND.** The SMM of the Indiana District elected the following officers for the next year: Linda Weaver (Osceola) president; Gloria Geberin (Peru) vice president; June Heeter (Mishawaka) secretary; Debbie Uphouse (Warsaw) treasurer; Miriam Ashman (Winona Lake) bandage secretary; and Jeanne Foote (Fort Wayne) junior representative.

**LONG BEACH, CALIF.** Mrs. A. H. Kent, mother of Dr. Homer A. Kent, Sr., celebrated her 90th birthday on July 22. She is a member of the First Brethren Church of Long Beach, and was at the midweek service to celebrate her birthday.

**WINONA LAKE, IND.** Barbara Lorain, granddaughter of Dr. and Mrs. James L. Boyer, of Grace Seminary and College, arrived at the Leo Boyer home, July 22. She weighed 6 lbs. 13½ oz.



ST. LOUIS, MO. Some 11,000,000 pages of handwritten manuscripts have been photographed for microfilm records in the Pius XII Memorial Library at St. Louis University. Fifteen expert technicians of the Vatican photographic laboratory used more than 875,000 feet of 35-millimeter film to record photographically the writings of noted figures, such as St. Augustine, St. Thomas Aquinas, Duns Scotus, Petrarch, Martin Luther, Melancthon, Henry VIII, Palestrina, Hippocrates, Galen, and the Venerable Bede.

**HONG KONG.** Something has to give. This tiny British Crown Colony has for several years been absorbing some 6,000 refugees a month fleeing via junks and sampans over the waterways from Red China. In recent days, however, this pace has quickened. Despite new Communist blockades, more and more Chinese refugees are pouring into Hong Kong and nearby Portuguese Macao. They tell frightening stories of new persecutions, fierce new regimentation in Red China's communes (where traditional Chinese family life is completely shattered, where even marital sex life becomes a matter of government regulation), and especially of increasing pressures and persecutions for the church. But China's problems are Hong Kong's opportunity—as far as Christian work is concerned—and veteran missionaries report response such as they have never before encountered among the Chinese. Pray for Hong Kong.

**KOREA.** The land of revivals . . . needs one. Much publicity has been given to Korea's famed early-morning prayer meetings and virile church life, but the war and its challenges are far behind now . . . and many church and missionary leaders in Korea confess to deep concern over the spiritual state of their nation. At the moment, a heavy overcast.

**THAILAND.** "The door of opportunity is open," says a church leader, "and we must work now while it is day." Strong pro-American feeling (a rarity in Asia these days) continues, and gives American



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine—Editor.

missionaries in Thailand a special opportunity. But the spires of a multitude of Buddhist pagodas still overshadow the here-and-there steeples of the Christian church. Forecast: No immediate storms in sight; time for continued sowing if not for actual reaping.

**BURMA.** A surprisingly favorable forecast here. The military is in control; and while there is no direct opposition to Chinese or Russian Communism, Christian forces opposing the rise of Communism within Burma itself are meeting with unprecedented encouragement. The Christian National leadership in Burma is of outstanding caliber; and with prayer support from the rest of Christendom, the church there might well record its greatest advances in days just ahead.

**SINGAPORE.** That uneasy stillness that often precedes the storm has set in. The recent elections throwing off British colonialism and sweeping in Leftist control have created an uncertain climate indeed for the church and its missionary enterprise in Singapore. The announcement of a new "Five Year Plan" has an ominously familiar ring, and Singapore—it is generally conceded—**could** become another China. Forecast: watch high and low pressure areas with careful eye.

**MANILA.** "The Word of God should be the nation's chief guide." These words were spoken by Philippine President Carlos P. Garcia in his commendation of a campaign to distribute 120,000 copies of the "Sermon on the Mount" by International Christian Leadership in the Philippines. The large-scale distribution program is part of ICL's crusade for higher morality in public office on the island empire. In further approval of the distribution of Scripture portions, President Gar-

cia said: "I have always maintained that whatever institutions man may build for his political, social, and economic advancement, these cannot long endure if they are not founded on the rock of moral practices and upright living.

**COLOGNE, GERMANY.** Since the death of Pope Pius XII last year, many Roman Catholics have requested his beatification (second stage in canonization in which a person is declared entitled to public religious honor and to be called **Blessed**). A German layman, Fides Romana, has initiated a prayer campaign for the dead Pope's beatification. His appeal for prayer carries a letter approved by Pope John XXIII.

**MOOSE JAW, SASKATCHEWAN.** In step with the merging of their fellow-Lutherans in the United States, three Canadian districts of the same groups plan to become one body. The three-way merger will form The Evangelical Lutheran Church of Canada. The other two bodies are the Canada districts of the American Lutheran Church and the United Evangelical Lutheran Church. This move is expected to take place next April 22-24 when the U.S. Lutherans hold their convention at Minneapolis. The new church body will be called the American Lutheran Church and will have more than 2,000,000 members.

**LONDON.** A Chinese Communist network in London, utilizing students trained in Red China, is said to be enticing Hong Kong students there by offering them huge monthly allowances, free holidays, and hotel accommodations with the best of Chinese food served in appropriate surroundings. There are no strings attached but to sit and listen to generous servings of Marxist propaganda.

# Church Library

There are more books being published today than ever before—but fewer are being read. We are entering into the dark ages of educated illiteracy. Our modern ranch houses have bigger spaces reserved for the barbecue pit than for the bookshelf. The lead article in a recent religious publication (**Church Management**, May 1959) was entitled: "Have Book—Will Travel!" Surely widespread travel into the many areas of diversified knowledge is praiseworthy. But, for the modern American, such travel is greatly limited. And, the Christian and his church are suffering from the same great limitation. An informed child of God makes a better member of the church. An uninformed Christian is our weakest link.

Emily Dickinson once wrote: "There is no frigate like a book to take us lands away." Surely the one who reads much arrives at a great number of destinations, and thus enjoys a fuller and happier life. The Bible states it this way: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). And, while this injunction refers to the Bible itself, surely it does not eliminate the value of reading Bible-centered and Christ-honoring books written by God-fearing men of our times.

The article mentioned above tells of a little lad, who upon viewing a pair of book ends atop the TV set, asked his dad: "What is that, dad, a new kind of antenna?" This tragically demonstrates how far the modern family has drifted away from the fine habit of good reading. Another unhappy chapter in the story is the truth that much of the reading which is done is of the mediocre and even low caliber variety found upon the corner newsstand.

We, therefore, come to two unhappy conclusions: (1) We are reading very little, and (2) What we are reading is not very profitable to the reader. It becomes the responsibility and the opportunity of the

church to make some amends for this lamentable condition. The following discussion is a reflection of both our personal convictions on the matter, and is, at the same time, somewhat of a report of what the First Brethren Church of Wooster, has done and is doing to alleviate the situation locally. This discussion will fall under four heads: (1) Planning the Church Library, (2) Promoting the Church Library, (3) Providing the Church Library, and (4) Reading the Books in the Church Library.

## PLANNING

Most church libraries, like Topsy, "just grow." There seems to be little planning, no organization, and no definite purpose. Again, when we speak of the church library, most people get visions of some dusty, outmoded volumes tucked away in a musty corner, only maintained because some good pillar of the church donated them and no one has the courage to follow his better judgment to dispose of them.

However, the modern church library is something vastly different. Let us describe the same under several considerations:

(1) **The Purpose**—why have a church library? Assuming we are going to inspire our people to read, then we must provide good literature for them to read. We cannot allow ourselves to come under the judgment that the son of Gandhi brought upon the Christians. He said: "The Christians taught us to read, but the Communists gave us the books." If the newly-interested reader is to be helped in his reading, it must be by the reading of good books. Therefore, the purpose of the church library is to provide a variety of books, suitable to all ages, covering all important matters pertaining to the faith. The church library should be exclusively a Christian library, not just a collection of books that have been discarded from the shelves of members. Spiritual malnutrition is one of the maladies of the saints. The purpose of the church library is to feed the flock of God with stimulat-

ing and spirit-building nourishment. The books of the library will be the pastor's right-hand aid in keeping his people informed. You'll remember that Paul advised Timothy: "Till I come, give attendance to reading" (I Tim. 4:13). In other words, Paul wanted Timothy to read diligently, thus to be supplied with information and inspiration that Paul could not at the moment give. We can preach the truth on the Lord's Day and urge the members to read the truth everyday. Thus they will grow in grace and in knowledge of the Lord. The primary purpose, therefore, of the church library is to inform the members on the great issues of our faith.

A secondary purpose is to keep them from reading the filth and trash available today. Most people have a limited time for reading. Therefore, if they read one book, they cannot read another. Accordingly, when we get them to reading Christ-centered literature, we are thus eliminating the non-Christian variety. The promotion of the church library is a formidable frontal at-

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BY KENNETH ASHMAN

PASTOR

First Brethren Church  
Wooster, Ohio

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tack against the suggestive best sellers, comics, and other such literature.

A third purpose of the church library is to supply a large source of reference material for the leaders of the church. Dr. Henrietta Mears, noted Sunday-school author and authority, says: "The successful Sunday-school teacher reads good books." And what is true of the teacher must be true of each successful leader in the church. The library shelves provide for them the know-how to accomplish their calling to the fullest of their capacities and to the greatest glory to their God.

## PROMOTING

How can we get a church library started? First, there must be the in-



## Christian Literature

terest of the pastor. Surely, that man of God who has relied so heavily upon his own bookshelves can see the wisdom of supplying the same for his officers, teachers, and members—folk who are far less trained for their labors than himself. If he needs the books, much more do they. The most enthusiastic promoter of the church library should be the pastor.

The Sunday-school superintendent should be interested. His teachers are constantly in need of information on passages to be taught, on methods to best teach the Word, and on suggestions for advancement and improvement. It is not always possible to have formal classes of instruction for the members of the Sunday-school cabinet. The next best method of training the personnel is through the reading of suitable books. The superintendent should recognize this fact and strive to supply such reading for the members of his staff.

After the two keymen, the pastor and the superintendent, are sold on the value of a church library, then a committee should be appointed. This committee should consist of both men and women who are interested in reading, who have good judgment as to books to be purchased, and who are willing to put forth time and energy to inaugurate and sustain the church library.

The key person is the librarian. This individual should have an interest in caring for the books, in keeping the library in proper order, and in searching out new titles of interest to those who come to the library from week to week. She should have the ability to sense the need of the readers and to recommend proper books to meet this need. The librarian should be one without many other duties, for she must be in the library for her work before and after all public services when people come to secure the books.

### PROVIDING

Providing for the church library should be the result of careful planning too. There are three things to consider: First, the place. An adequate room, well lighted, well ventilated, and easily accessible to church traffic is ideal for the church library. This room should not be in some far-off corner, under a stairway, apart from the general activity of the congregation. Ample

shelves should be provided, well labeled, and within reach of the readers. The equipment should consist of an approved filing system, necessary filing cabinets, marking equipment, repair units, reading tables, seating provisions, and librarian work area. We recommend the Duey Decimal system for cataloging and filing. An accurate record should be kept of all books, date of accession, donor, and subject matter. A threefold card system should be kept on each book, under category of author, title, and subject matter. All such filing materials are available from The National Brethren Sunday School Board. A good work book and manual is **Church Library Handbook** (Christian education partner service).

Providing the books for the library is an important consideration. Here are some simple rules to follow: (1) Do not accept paperbacked books; (2) Do not accept non-Christian books; (3) Do not establish a system whereby any and all books must be received when donated by members; (4) Establish a policy of book selection, even from among donated books; (5) Select books carefully, noting the subject matter, the authors, and the readability thereof; (6) Select a variety of books so that every reader interest will be met; (7) Make your bookshelves a selection but not a collection. There is a good listing of basic requirements in the matter of book titles found in the "Church Library Handbook."

Financing the library is an important consideration. Here are some proved ways of providing the necessary funds for the library: (1) A definite appropriation by the church or Sunday school, not less than \$100 for a start, these funds to be for books only, equipment not included; (2) Books may be donated by individuals or groups, appropriate donor stickers to be inserted within the cover of the book donated; (3) Books may be loaned to the library by individuals, an accurate record to be kept so that return may be made when requested. The continual financial burden of the li-

brary should be provided for through periodic gifts or budgeted amounts from existing funds. Some books may be borrowed for limited periods, from reference libraries, mission boards, Sunday-school publishing houses, and other such agencies. A good place to purchase your library books is through the Brethren Missionary Herald Company or the Brethren National Sunday School Board.

When making provision for the church library equipment, don't skimp on the little items that make a difference in the efficiency and attractiveness of the library. Provide sufficient book ends, ample shelving, attractive labeling, clean covers, well-marked cards and pockets, and uniformly labeled covers. Every rule of proper practice, such as found in a well organized public library, should be duplicated in the church library.

### READING

Promoting the reading of the books is an important factor. Several methods can be used; namely, (1) Bulletin inserts urging such reading, brief book summaries, and the introduction of new titles; (2) Personal invitation to read a book that has been a blessing to you, getting the individual to find for himself the thrill of new discoveries within the pages of a book; (3) Promoting reading from the church library on the part of the younger members, thus developing a long range habit that will continue through the years; (4) Offering awards for the reading and reporting of a certain number of titles; (5) Placing posters encouraging reading in strategic areas of the church; (6) Providing a book cart so appropriate titles can be arranged and moved into a Sunday-school department on a given Sunday; (7) Referring leaders to certain titles on the shelves to assist them in their labors; (8) Keeping a constant flow of new titles coming to the attention of the readers, and (9) Never letting the value of proper reading escape from the attention of the congregation.

The Fatherhood of God and the brotherhood of man is one of the prominent planks in the doctrinal platform of liberals, modernists, free thinkers, and "enlightened intellectuals."

This widely acclaimed theory proposes that everyone is a spiritual child of God, and that there is no fundamental moral difference among men as far as God is concerned. Everyone has a spark of divinity in them, they say, and with just a little fanning it will be seen that everyone is truly a child of God. This is "salvation by fanning," which seems to be more popular in certain circles than "salvation by faith" in Christ.

Is it really necessary to stress repentance, faith and conversion? The Bible states that the natural man cannot, or at least has no right to call God his Father except by experiencing the threefold action men-

father of some who claim to believe on Christ, for according to verse 31 Jesus spoke these words "to those Jews which believed on him." How can this be true?

It can be true if our belief in Christ is based on intellectual assent only. This kind of belief does not make a child of God out of a child of the Devil because the Scriptures say, the "devils also believe, and tremble," (James 2:19).

#### Jesus Demands a Conversion

Billy Graham, in his pamphlet on Conversion, reminds us that "the way back to God is not an intellectual way. You cannot think your way back to God, for the carnal mind is at enmity with God. There is only one way back to God, and that is the way of the cross." Jesus said in Matthew 18:3: "Except ye be **converted**, and become as little children, ye shall not enter into the

individual still needs to be converted because the world is still going in the wrong direction—away from God!

#### What Is Conversion?

It is not reformation! Conversion means to turn, and it has two aspects. It involves turning from sin, and turning to God. The complete action is set forth in Acts 14:15: "We . . . preach unto you that ye should 'turn' from these vanities unto the living God." If God calls on man to turn, then man must be going in the wrong direction. No one is excluded. Furthermore, Conversion is not possible apart from repentance and faith, as pointed out in Mark 1:15. Repentance is a changing of the mind concerning sin; faith is trust in Christ as Saviour; and conversion is turning or submitting to God from sin.

These three are not three steps

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# The Fatherhood of Satan

BY WILLIAM E. JOHNSON

Pastor, Reading Brethren Church  
Stoystown, Pa.

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tioned above, which, summed up is known as regeneration or the new birth. This is borne out by a statement of our Lord's spoken to the most religious group of individuals the world has ever known—the Jews of His day, and His audience even included some Pharisees, the highest religious order of Israel at that time.

Listen! "Ye are of your father the devil" (John 8:44). This was not spoken to the worst but to the best Israel had to offer. Do you qualify? And how many others?

Ask the question—Is the doctrine of conversion a necessary thing, and is this a necessary experience? Read it again: "Ye are of your father the devil." Whence this idea of the automatic Fatherhood of God? Certainly not from God! Then it must have come from the Devil. He's the leader of the band. And most shocking of all, apparently Satan is the

kingdom of heaven." "Except ye be converted," the missing link in religion today, the missing link in a lot of lives, both in and out of the church. Many professing Christians will find out too late that they were climbing up the wrong ladder to heaven, whatever that ladder might be. Get off of the world's ladder—Satan's really—and get on God's. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The one-time great denominations have forgotten about the need of the individual and his estrangement from God. They have become weary of trying to convert the world to God, so they have decided to win the world by joining it. They have won world appeal now, but what good has it done for the world? Iniquity still abounds amid all their social and humanistic projects. The

but three aspects of one act of the soul. Repentance is always first in order because you must feel sorrow for your sin before you can be interested in being forgiven of it, and then forsake it for a righteous life in Christ. This initial act is never repeated if it is done in true sincerity, although the Christian may have subsequent occasions when he should turn away from sinful tendencies.

We know that the converted person is the only person that God can call His spiritual child, and this is the only person who can call God "Father" with any meaning. In fact, because He has sent forth the Spirit of His Son into our hearts, we cry "Abba Father," which is an expression of affectionate fondness (Gal. 4:6). Yes, and not only are we sons but "heirs" of God, through Christ (Gal. 4:7). Unconditional promises



# The Judgment of the Unsaved

(Last of a series)

BY CHARLES W. MAYES

Pastor, First Brethren Church, Long Beach, Calif.

Concerning this judgment of the unsaved, we will consider five facts:

## The Subjects

Those who will appear in this judgment are the unsaved of all the ages. God has always offered salvation to sinners by grace through faith. Before the cross, it was faith in a coming Redeemer. On this side the cross, it is faith in a Redeemer who has come.

## The Time

The time is set as the great judgment day at the close of the thousand year millennial reign of Christ. After speaking of the resurrection of the believers, John writes: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). The time is further indicated as coming after the Devil has been loosed for a little season (Rev. 20:11) that he might "go out and deceive the nations which are in the four quarters of the earth" (Rev. 20:8).

## The Place

The meeting place for this judgment is the great white throne. The whiteness signifies the holiness of God "from whose face the earth and the heaven fled away; and there was found no place for them" (Rev. 20:11).

secure our future with God! But what effect should this experience have upon us?

We should hold nothing dear in comparison to Christ and His claims upon us.

This is not just the Sunday morning type of consecration either. According to some church members, the most important element in the Christian life is to be present and on time for the services of the church, because, in their whole lifetime that is all a lot of them ever do in the way of consecrated effort, and are they proud of their record too! Just think of their rewards

## The Basis

Salvation does not feature in the judgment of the great white throne. Those who are saved do not appear at this judgment. Therefore, the basis of the judgment is the magnitude of the evil works of the unsaved. There are degrees of punishment, as well as degrees of rewards for those who are saved. These degrees are indicated by the statement "they were judged every man according to their works." The more evil works an unsaved person has against him, the more severe will be the judgment.

Our Lord emphasized this principle further when He said: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." This makes it clear that there are at least two degrees in punishment and from Revelation 20 we learn that the degrees vary according to "their works."

## The Result

The unsaved will be punished in the lake of fire according to their works. It appears that the unsaved will be resurrected in corruptible bodies so that they may stand before the great white throne. As they stand before the Lord Jesus Christ in all of His infinite holiness, we

when they get to heaven, and the Lord starts counting the increase from their talents they kept buried.

Surely our response to salvation and the Saviour should go beyond this. What about a concern for the lost? Can you detect any feeling? When Jesus saw the multitudes, He was moved with compassion because they were as sheep having no shepherd (Matt. 9:36). Does the spectacle of lost souls so move you to pray? witness? give? go? send? convert? It should if God is your Father! Anything short of this can hardly be considered a "healthy" conversion to the Lord.

read that "the books were opened." With infinite precision the book of life is examined to prove that these who appear before the great white throne are there because they have refused the Lord Jesus Christ and have not had their names written in the book of life.

Also, other books are examined which give the record of every man's work in detail. Each shall be judged according to his evil deeds, none of which God has ever forgotten. The sad feature of this judgment will be that many kind and lovable people who are not saved will be classed among the ungodly simply because they have rejected Christ as Saviour. Some will be sentenced to more severe punishment than others, but none will escape. Furthermore, those who have been self-righteous must take their punishment along with the willfully ungodly in the lake of fire.

The punishment of these before the great white throne is further described as the second death. This means they will lose their resurrection bodies in which they were judged and become dismembered spirits again to exist on and on in the lake of fire. Those in the lake of fire "shall be tormented day and night for ever and ever" (Rev. 20:10).

Perhaps the most severe punishment of all will be that the unsaved will be in possession of all their natural desires and aspirations, but throughout their punishment in the lake of fire, they will have no ability to satisfy these desires.

The drunkard will desire his booze, but there will be no booze, and he will have no body to drink it if it were offered him. The blasphemous will continue his evil thoughts, but will have no means by which to express them. The man who has lived for pleasure and thrills of this life will have only the gnawing memory of his sin.

All this should make us appreciate our salvation. "While we were yet sinners, Christ died for us" (Rom. 5:8).—The end.

Clip and paste in your Annual

### Iowa District Conference of Brethren Churches

Next annual conference: Carlton Brethren Church, Garwin, Iowa. June 24, 25, 1960.

#### Executive Committee

Mod.—John M. Aeby  
V. Mod.—Forrest Jackson  
Secy.—Mrs. Ray Andrew  
Leon, Iowa  
Treas.—Roger Herr  
Dallas Center, Iowa  
Stat.—L. E. Deits  
Youth Director—Forrest Jackson

#### NFBC Executive Committee

Glen Welborn

#### Mission Board

Chmn.—John Aeby  
V. Chmn.—R. H. Kettell  
Secy.-Treas.—Robert Clouse  
Ray Andrew  
Douglas Rogers  
Elmer Hocken  
William Faas  
Ralph Morgan  
Active pastors of the district

#### Ministerial Examining Board

All regularly ordained pastors of the district

#### Ministerium

Chmn.—Edward Clark  
V. Chmn.—Forrest Jackson  
Secy.—Glen Welborn

#### Laymen

Pres.—L. E. Deits  
820 South St., Waterloo, Iowa  
V. Pres.—William Faas  
Secy.-Treas.—Roger Herr  
Dallas Center, Iowa  
Boys' Adviser—Francis Diggins

#### Constitution Committee

Chmn.—John Aeby  
Vernon Schrock  
R. H. Kettell

#### Women's Missionary Council

Pres.—Mrs. Vernon Schrock  
V. Pres.—Mrs. Wilma Myers  
Secy.—Mrs. Bernard Aupperle  
Treas.—Mrs. Charles Allen  
Prayer—Mrs. Raymond Kettell  
Stat.—Mrs. Edwin Schrock  
Patroness—Mrs. Erwin Loritz  
Asst. Patroness—Mrs. John Aeby

#### Cooperating Churches

Cedar Rapids—Grace Brethren  
Dallas Center—First Brethren  
Garwin—Carlton Brethren  
Leon—Leon Brethren  
North English—Pleasant Grove Brethren  
Waterloo—Grace Brethren  
Winona, Minn.—Grace Brethren

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## Quotes

**Prayer is no substitute for paying.**

PEOPLE WHO highly esteem themselves are never highly esteemed by others.

Usually when mud is thrown, some sticks to the hands of the slinger.

#### DON'T TAKE HUMANS TOO SERIOUSLY

"I shall die," lamented the suitor, "unless you marry me."

"I'm sorry," said the maiden kindly, but firmly, "but I will not marry you."

So the fellow came to the west coast and after sixty-two years, three months, and five days, he became suddenly ill and died!—Clipped.

**SOME THINK MORE of a new hat than of a new heart.**

Something tragic has happened to the person who can laugh at a drunkard.

**THE ONLY THING that is not hard to get these days, is confused.**

**SUCCESS IS GETTING what you want—HAPPINESS is wanting what you get!**

The fellow who says, "What's the use," is not the locomotive; he's just the caboose.

**YOUR REPUTATION** is what people say about you, character is

what God and your wife know about you.

**Marriage** with a good woman is like a harbor in the tempest; but with a bad woman, it proves to be a tempest in the harbor.

**"JUVENILE DELINQUENCY,"** says J. Edgar Hoover, "roots in the quack theories and pseudo-psychologists who have preached that discipline and control were bad for children."

Men that believe only what they understand can write their creed on a postage stamp.—Austin O'Malley.



AUGUST 29, 1959

RETHREN

# Missionary Herald



“Be It Ever So Humble”

# "AS I SEE IT"



By the Editor

Murder! Suicide! Killings by the hundreds—not on the battlefields—on the highways of our nation! Several years ago a young man in Des Moines, Iowa, wrote a graphic description of a motorist spending his last ten seconds on earth before a fatal accident.

He pushed his sleeve back, held his wrist close to the lighted speedometer, squinted to read the time. A little after nine. Five-ten minutes after. Ought to be home in half an hour.

If he had only known he had only ten seconds to live, he might have checked the time more closely. He might have done things differently.

TEN seconds to live. He massaged his eyes with thumb and middle finger, trying to rub out some of the sand.

NINE seconds to live. He'd driven almost eight hours since lunch, and he was beginning to feel it.

EIGHT seconds to live. Hard driving in the rain. Light from your headlights just seem to soak in along with the water.

SEVEN seconds to live. Probably need a new windshield wiper blade. Old one just spreads water around instead of wiping clean. Get one tomorrow, or next time it rains.

SIX seconds to live. Somebody threw a cigarette out of an oncoming car. The red glow dissolved before it hit the pavement.

FIVE seconds to live. He planted his heels on the floorboard, squirmed back in the seat, trying for comfort.

FOUR seconds to live. At sixty miles an hour, a car covers eighty-eight feet of pavement every second. Four seconds, a total of three hundred and fifty-two feet.

THREE seconds to live. Something looked wrong through the blurry windshield. A dab at the brake stiffened into desperate pressure as he made out an old, unlighted slow-moving truck just ahead.

TWO seconds to live. Panic moved in. Turn to the left. No car coming. Headlights too close. Can't make it. Turn to the right.

ONE second to live. Horror numbed everything into slow motion. He was floating right into the rear corner of the truck bed. He opened his mouth to scream.

NO seconds to live.

Three short years after this was written, the author and his two companions passed into eternity, the victims of a tragic automobile accident. Every weekend hundreds are being "slaughtered" on our highways. This leads one to make two simple observations. (1) When one takes the steering wheel of an automobile, he is responsible for his life, every occupant of his car, and for every other car on the highway. If the driver be a **Christian**, he has the keen responsibility to drive like one, lest he bring reproach upon the name and cause of Christ. (2) Since eternity is the destiny of every soul, it behooves each individual to make certain

he or she is ready for death. It is too late to settle the eternal destiny of the soul one second after death.

There are just two classes of people in the world, the "saved" and the "lost." To be specific, there are those who have believed in Jesus Christ, and have personally accepted Him as their Lord and Saviour; and there are those who have not accepted Christ because of unbelief. The Lord Jesus came that men might have eternal life by merely accepting the gracious invitation through faith in God's Word and His Son, Jesus Christ.

## Parental Responsibility

From the beginning of time to the present, man has had his conception of the soul. Recently Dr. John Quinlan, professor of religion and great books at Notre Dame University, declared: "Somewhere in, but beyond using, but dominating the whole of us, is some center, the thing I call 'me.' This thing is not measurable. It cannot be destroyed because it is not made of parts. Destruction belongs to the multiple, not one. This is the soul."

In the Bible, man is introduced as being both a spiritual and a physical being. Jesus declared in Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both the soul and body in hell." Specifically, man has a threefold nature which is comprised of a body, a spirit, and a soul (Gen. 2:7; Heb. 4:12). The Spirit is the center of man's intelligence, and could be compared to a radio set by which the wave lengths are received without interference when properly tuned, but when interference comes, the reception is broken and the result is static. So it is with the individual. When the seat of man's intelligence is controlled by earthly ambitions, materialism, and those things which satisfy only the desires of the flesh, there can never be a proper contact with the things of the spiritual, and the result is that the things of God are not understood. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).

**What is the soul?** The soul of a man is the result of that union between the spirit and the body. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

This brings us to the point of **parental responsibility**. The parent is the source of each and every characteristic and element in his children. By the laws of procreation, children are born daily, each one having within him the moral side of his nature, which at the age of accountability, tells him he ought to do that which is right, good, and proper. This moral side of the child can be marred, but throughout eternity it can never be obliterated. This moral side of his nature will continually tell him to do that which is right, but his

(Continued on page 559)

THE BRETHREN MISSIONARY HERALD

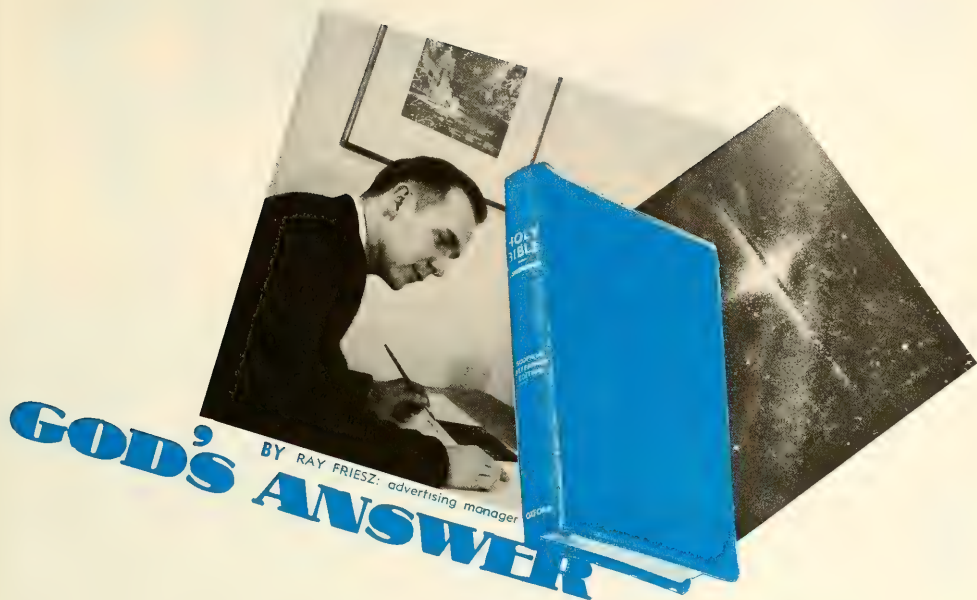
ARNOLD R. KRIEGBAUM, Executive Editor

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Do you know the answer to the question of how to find God and make your peace with Him?

Since time began, man has not been able to answer this question alone. Science has not revealed the solution; neither has government, art, nor the world's religions. It has to be God's answer—found in His Book, the Bible. The purpose of this short testimony is to lead you back to God's Book—to God's answer.

First, we must establish our authority for what we believe. We have stated that man cannot by his own answers find peace within his soul, or reconciliation with God, so we turn to God's Word. This shows clearly that God has revealed himself in the person of Jesus Christ who is God. In the Lord Jesus Christ we see and understand what God is like.

Secondly, God came into the world as Jesus Christ not only to re-

veal what He was like, but also to give His life for mankind. By dying on a cross, Jesus Christ paid the supreme penalty for mankind, blotting out the ruin of sin once and for all. Christ arose from the grave and now is enthroned in heaven, handing out a pardon to all who will trust in His redeeming blood and through faith believe that the debt is paid and the sinner can be free from sin which is sending him to hell.

Thirdly, to the one who will rest his case with God and believe in Christ through His Word, God gives eternal life. However, the believer has two natures: an old nature, which he inherited from sinful Adam; and a new, which he now receives from Christ by the Holy Spirit. This creates a warfare until the time when he is delivered from the old nature at death and goes to be with the Lord. The only way to overcome this old

nature is to read God's Word, feast on it daily, and learn how to do combat with the enemy of our souls—the Devil. The Holy Spirit uses the Word to strengthen us.

Finally, the Christian believer must witness to others. After he is saved, God commands every believer here on earth to be a witness for Him to others. He is calling out a people for His Name, and many will believe if they have the opportunity. Many more will not, however, but it is up to the Christian to preach the Word and let God draw men to himself.

I am rejoicing today because I have believed on the Lord Jesus Christ. Won't you accept the pardon that is handed to you and know the true happiness found in Him? I hope you will.

# HAPPINESS

By W. A. Ogden, D.D.

"Man had an Eden and lost it!" In these words are gathered all the pathos, all the tears, all the misery of the ages. In them, too, is the seed of all of man's dreams and labors to regain his lost estate.

"Of man's first disobedience, and the fruit  
Of the forbidden tree, whose mortal taste  
Brought death into the world, and all our  
woes,

With loss of Eden, till some greater Man  
Restore us, and regain the blissful seat."  
—Milton

The Bible asks us an important and personal question about life. Paraphrased, it is this, Do you want to live a long time; do you want to love your life; do you want your days to be filled with happiness? I suppose there is hardly a person anywhere who would not say, "Yes, give me days without rain, days without pain, days in which I shall not grow old and ripen for the grave." Accordingly, most of us are susceptible to every panacea that promises to heal the body or relieve the conscience. Books on themes such as "Peace of Mind," find a ready sale and are eagerly read by thousands who hope to find their Eden restored through some painless gymnastic that ignores both the truth of God and the fact of sin.

If "every man's life," as Horace Bushnell has said, "is a plan of God," it is not possible to love life until that plan is found, and we fall in love with the One who planned it. Certainly if God planned your life, it is a good plan and covers both time and eternity. Carlyle has shown us both the seriousness and the value of life when he says: "One life: a little gleam of time between two

eternities; no second chance for us forevermore." This present life is the only time man will ever have in which to determine his eternal destiny. Surely this makes life of the utmost value. "The shortest life is long enough if it leads to a better, and the longest life is short if it does not" (Cotton).

God's secret for happiness is revealed in David's thirty-fourth Psalm. David seems to have found it in a very great measure. Solomon missed it because he sought it in the wrong way. Rather, he broods over the vanity of life in which he finds himself confused and lost in the maze of the unchanging order of things and events. Finally, with nothing before him but the grave as the common end of all men, he poses the question, "Is life worth living?" "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun" (Eccl. 4:1-3).

At this point in his life Solomon is in good fellowship with the agnostic, Hume, who said: "While we are reasoning concerning life, life is gone; and death, though perhaps they receive him differently, yet treats alike the fool and the philosopher."

The man who reads his Bible will be saved from any such dark views of life. Christ is not only the believer's life, but is himself the joy of that life—"That my joy might remain in you, and that your joy might be full." The Apostle Paul had moved into this happy experience when he said: "For to me to live is Christ."

Neither the philosopher, the psychologist, nor the modern-day counselor has, nor can, improve on God's formula for happiness. When the Holy Spirit, through the Apostle Peter, brought His final argument for peace in the home, in society, in the human heart, he used this great passage from the pen of David:

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him [turn away from] evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are upon the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Pet. 3:10-12).

In these words is identified the person "who wishes to live so that he will not weary of life, so that he may love it, so that he may have a life really worth living—a life that will issue into good days—and, even though they be days of suffering, they will still be good days in the truest sense" (Bengel).

In such a life a great deal of Eden is restored now, and assurance is ours that we shall know its fullness in the world to come.



# P PRAYER in MEDICINE

## HOPE FOR THE HOPELESS



By ROBERT L. BOZE, M.D.  
BERNE, INDIANA



He's critically ill! We've done all we possibly can from a medical standpoint. Now we can only pray that the Lord will see fit to spare his life, and accomplish the rest of the healing. How many times I have found myself talking to the family of a sick friend or injured patient in this manner!

Often when all is hopeless and the patient is apparently at death's door, he will rally and recover, and you know that it wasn't just your medicine that did it. Something else was there—the prayers of the minister, the family, and the church members all asking that the Lord's will be done (James 5:15-16).

A middle-aged woman recently had a blood vessel disease that led to the amputation of both legs. In the midst of all the excruciating pain from her legs, the patient also developed a blood clot in her lung, and also had her heart damaged from another blood clot. The entire community knew of her plight, and nearly every church—including my own—asked that she be remembered in prayer so that she might be saved, and might recover. The first of the week following this request the patient raised up in her oxygen tent and said: "Doctor, I've been so under conviction over my past sinful life, and today my pastor was here, and I've accepted the Lord as my Saviour. I feel like the weight of the world has been lifted from my shoulders. I think I might be able to get better now." And get better she did—after all the consultants had predicted she would never leave the hospital alive. The day she accepted the Lord seemed to be her turning point for the better, both physically and spiritually.

There are many other cases to illustrate the power of prayer. Sometimes the prayers do not seem to be answered the way we want them to be, but the Lord knows best. It may be that through the death of one, many others can be brought to a realization of the error of their life of sin and become born again.

Christian doctors have a great challenge. I believe the Lord put us here for a definite purpose—to minister to the physically and emotionally ill. For after all isn't every Christian a tool of the Lord to do his works (James 1:21)? God gave us the tools of medicine and surgery for this purpose, and entrusts us with the knowledge of their use. But there are times when the situation goes beyond our control, and when it is God's will, He steps in and shows us His healing power. Many times He gives me guidance and judgment if I but take the time to ask Him for it (Prov. 2:1-9). I have never found this guidance or judgment to be wrong when I have asked the Lord for wisdom. But I have found myself groping about trying to decide the best thing to do for a patient when I have not taken the time for that silent prayer to the greatest Physician of all—our Lord and Saviour Jesus Christ.

Each time I see a person for whom the family and minister and church have earnestly prayed recovery from what appears to be a hopeless illness, it reinforces my faith in the Lord. It is seeing the hand of God at work.

Talk about the power of the atom, we have something far greater—the power of the Lord through prayer.

# YOUTH-A-RAMA

BY FORREST JACKSON  
DALLAS CENTER, IOWA



We are now living in what is being commonly called the Space Age. With this era have come the accelerated programs in nearly every area of our living. This stepped-up pace has brought about much insecurity in the lives of young people of our day. It has caused many of our youth to assert themselves in unnatural ways in an attempt to secure a sense of security. Jack Hamilton, a youth leader of Chicago, has thus described a teen-ager:

A teen-ager is a problem to his parents, a trial to his teachers. He speaks a language intelligible only to his contemporaries. He is more concerned with making history, and less interested in studying about it. He can be bursting with energy one minute, and be hopelessly lazy the next.

Whether these facts apply to the teen-ager in your home or not, we must realize that these young people

are the greatest potential in all the world. There is the possibility of a young life being completely ruined or scarred by sin; therefore it is our aim to point these young people to Jesus Christ who is the answer to the world's sin problem.

Every topnotch, red-blooded American teen-ager is looking for the best that life has to offer. The best, by this world's standards, is not good enough. A young person may be the top athlete in school, the



top student in the class, or even chosen as the one most likely to succeed and still not be good enough for God. All merits and achievements will be worthless if one has never confessed his sin and received Christ as personal Saviour.

To make his life of best use for the Lord, a young person must be yielded in all areas. The soul is of infinite worth to God. If the soul is lost, everything is lost. When a young person commits his soul to the Captain of salvation, he is assured of eternal life and complete security in Christ. This is the beginning of life in Christ.

The mind is an easy target for corruption. The teen-ager must carefully guard himself to keep it clean. Newsstands and book counters are jammed to capacity with lewd publications. It is important to choose wisely the reading material which informs the mind. The eye is a direct channel into the mind. The initial step toward a good, sound mind is found in Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind." The Lord wants us to renew our minds daily before Him, thus guarding against wickedness which seeks to contaminate the thoughts.

Cleanliness is not only essential in the soul and mind, but also in the body. Service for the Lord is many times limited because of physical weakness and defilement. God has made us the caretaker of only one human vessel—our body. Filthy habits will tear down and defile this God-given vessel. A dirty vessel cannot function or be used to the best advantage for our Lord. The Bible says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16)? The body of each born-again Christian is the dwelling-place of the Spirit of God, therefore we should determine not to willfully defile this abode.

If scores of young people today would pledge themselves to have a clean soul, a clean mind, and a clean body, the limits of service for the Lord would be boundless. Teenagers banded together for any one cause have been known to make a tremendous impact. If this cause would be the cause of Christ with Him having the preeminent place, truly this country would witness the launching of a gigantic Youth-arama!

## My Greatest Pleasure

By Richard Kriegbaum

Pleasure is one of the most evanescent of human experiences. In hating, there is an object—a tangible—to serve as proof that hate exists. In loving, too, there is a definite *raison d'être*, there is a person in whom one can see the fact of his love. Even displeasure has a certain solidity that is sensible to the human mind.

As light attracts moths, so pleasure seems to possess qualities that attract humans. A man pursuing pleasure to its extreme appears no less futile and stupid than a moth and his craving for the light.

I have observed young people as they have sought after pleasure. This insatiable desire in the minds of scores of young people about me has caused me to spend time in reflection. What is the greatest pleasure to be derived from this temporal life on earth?

I have deduced that this one pleasure, whose gleam is brightest of all and whole light does not fail, is "living life to its fullest extent." This put me almost where I started and left for me to decide what "fullest extent" actually entails.

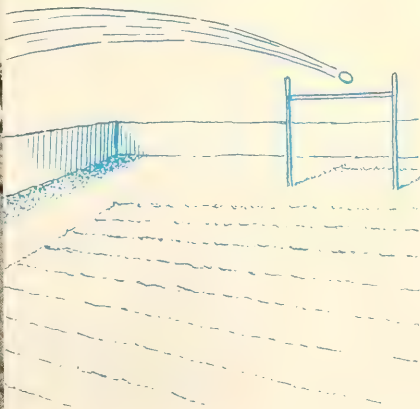
Pleasure, in the vulgar conception of the word, is satisfaction of

the sensual passions and lusts which plague mortal flesh. When reduced to this low estate, pleasure is unobtainable, and the pursuit of it in this vein would eventually lead to self-destruction.

Pleasure can and must be elevated to a plane far above the realization of base, animal desires. Pleasure is a real, vibrant creation of God, and is as attainable as the individual would have it be. Pleasure has many facets and is as varied as people. However, to me, true pleasure is love, not just romantic kisses in the moonlight, but a love that is affluent and as far-reaching as all of mankind.

Love reached its zenith when God gave His only begotten Son on the cross of Calvary that the pleasures of salvation might be ours through faith. My greatest pleasure is when I love enough to give. And the greatest gift I can give is the fact of God's love for every man.

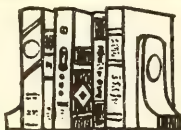
Richard Kriegbaum graduated from Warsaw (Ind.) High School last May, fifth in his class of 148. He plans to enter college this fall. He played half-back on the Warsaw football team, and was named All-conference halfback and also All-Indiana (Northern area) halfback for 1959. He earned four letters in track, and in 1958 went to the Indiana finals for the 440-yard dash.





Mrs. Virginia B. Jefferson

## PRINCIPAL



Jesus Christ is a wonderful Saviour! I can never thank Him enough for His great love "in that while we were yet sinners, Christ died for us."

I grew up in a Christian home with parents who taught me to reverence God's Word and to go to Sunday school and church. Before I was ten years old, I received Christ as Saviour. Through the years I have counted it a privilege to read His Word, to teach in Sunday school, and to work with young people to bring them to a saving knowledge of Christ.

I thank God for His wisdom and guidance in helping me fulfill my responsibility as a principal. I praise Him for his many blessings; for a Christian husband and home; for our church and pastor who faithfully preaches the Word.

Second Corinthians 5:9 may be translated to read: "I make it my ambition to please Him." I pray each one of us who names Christ Lord and Master may count it an honor to serve Him!

Mrs. Jefferson is the principal of the Oakland Elementary School in Roanoke, Va. She received her bachelor of science degree from Madison College, and took her graduate work at the University of Virginia. She is a member of the Gent Brethren Church in Roanoke, where she is the assistant superintendent of the junior department of the Sunday school, and is the treasurer of the Women's Missionary Council.



Harry H. Shipley

## BUSINESSMAN

A Christian businessman—led me to know Christ as my Saviour. This layman from the First Brethren Church, under the auspices of the Association. His testimony made a tender fifteen year old boy, teaching Bible-teaching pastor and others. It just seemed to me that it was my duty to make me

In later years when I was a man, it was then that I learned from others, perhaps in my mouth as by example, that an establishment in service is honored.

In this present time, when the nation isn't always as it was, it has proved itself. It has blessed our many wonderful people in praise and thanksgiving that His will might be done in our life and business life.

Harry Shipley, with a new car agency in Roanoke, Va. He is active in civic and business organizations. He is a member of the First Brethren Church in Roanoke, where his membership has been helpful. He is active in the church and has been a member of the Roanoke Brethren's Council since 1950.





Miss Hazel Shively

## ARTIST



—a brush sales-  
public confession  
Saviour in 1933.  
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ogram of the church.  
Brethren Home Mis-

"Behold, God is my salvation  
... for the Lord Jehovah is my  
strength and my song" (Isa. 12:2).

Truly the Lord God is my strength  
and my song. At the age of seven-  
teen I accepted the Lord Jesus Christ  
as my personal Saviour, and He is  
my wonderful salvation. Shortly after  
accepting the Lord Jesus I was con-  
strained of the Holy Spirit to pre-  
pare for work in my local church as  
a Bible-school teacher. I enrolled  
in the Bible Institute of Los An-  
geles, and upon the completion of  
the course I was graduated.

Since then I have had the privi-  
lege of serving the Lord in several  
capacities as teacher, superintendent,  
and instructor in teacher training. At  
the present, I teach a class of junior  
high girls at the First Brethren  
Church of Inglewood, Calif., and I  
count this a privilege of the Lord.

Art fascinated me, and in the  
goodness of the Lord I was privi-  
leged to study oil, china, and pastel  
painting for twelve years under pri-  
vate teachers. The talent that the  
Lord gave me was thus being de-  
veloped, and since the completion of  
this training, over 1200 students  
have attended classes in my studio.  
The opportunity to witness for my  
precious Lord have been many dur-  
ing the years.

FOR THE CHILDREN

## MATTHEW

Resigns

As

**Tax Collector**

Matthew was not very well liked by most of the people of his day. Do you know why? Look for the answer in verse 27 of Luke chapter 5. What did you

discover about him? He was a t\_\_\_\_\_ c\_\_\_\_\_.

\_\_\_\_\_ Men who do that work today are known as internal revenue agents. It seems as though the general feeling about such men has always been a dislike. In Matthew's day it was probably a little worse than today. Those who sat at the "receipt of customs" would charge much more than the government required and put the difference in their own pockets. Small wonder that the people hated such men.

This man whom Jesus called to follow Him was known as Levi when he worked for the Roman government as a tax collector. His name Matthew, which he used after he followed the Lord, means "Gift of Jehovah." What wonderful gift did Matthew receive from Jehovah? Of course you know it was salvation. Salvation is never a reward from God for good works. It is a gift which we have done nothing to deserve. Find the proof of this statement in Ephesians 2:8 to 10.

The Lord Jesus can read the thoughts of all hearts, consequently He knew that Matthew was tired of his old life of sin as he worked for the government. As He passed Matthew, apparently busy at his job, the Lord stopped long enough to say, "Follow me." He didn't promise Matthew a better or easier job; He promised him no gifts or special favors. He just said, "Follow me."

One thing you will like about Matthew is that he made the right decision immediately. He didn't ask questions or stop to consider what he had to gain or lose by obeying the call of Christ. We read simply that "he left all and followed him." From then on Matthew was happy. You can be too, if you'll do as Matthew did and accept Christ as your Saviour.

1. If Matthew was a Hebrew, underline the letters ..... H S  
If not, underline ..... S H
2. If you think the name Matthew means "beautiful" underline ..... A E  
If not, underline ..... E A
3. If you think Matthew immediately obeyed the Lord's command to follow Him underline ..... W V  
If he was slow to obey, underline ..... V W
4. If you think Matthew became a faithful disciple of Christ underline ..... A E  
If not, underline ..... E A
5. If it is true that Matthew was called a publican, underline ..... S D  
If not, underline ..... D S

Now read down each column separately. The letters you have underlined make three words; two in column one; one in column 2. What have you written?

See how fast you can memorize the names of the disciples of Christ as found in Mark 3:16-19. Ask your mother to time you, and see if you can write them down, spelled properly, within two minutes.

Where will you find: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast?"





"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

# GUIDING OUR CHILDREN

BY REV. CLAIR BRICKEL  
CLEVELAND, OHIO



Napoleon was asked what could be done to restore the prestige of France and at once he replied: "Give us better mothers." What can be done to restore the prestige of America? Give us better parents. We are not fair to the pilgrims to refer to this land of America as the land of the pilgrims. The pilgrim fathers would turn over in their graves if they knew how we were guiding our children in this twentieth century. In the days before modern inventions, the outside world came into our homes only through reading. Parents could protect their children until they learned to read, and even later to some extent, by selecting the reading matter that was bought and brought into the home. When radio was introduced, the outside world entered into the home at an earlier age for children. Now, American children, at the age of two, meet the pressures of a world teeming with conflict and contrast through the vividness of television. What are our children reading, hearing, and seeing? Parents, these are our problems.

One of the most pathetic examples of poor parental guidance can be found in the Biblical narration of the story of Samson. He turned his eyes toward the ungodly Philistines and there saw a young woman that pleased him well. He returned to his parents and said: "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife." This sounds like our modern-day TV commercial—"I want my Maypole." Samson was a spoiled child, his parents gave him what he wanted, and the end of his life brought sorrow to himself, his family, and his whole country. Part of the role of a parent is to discern what is good and bad

for the child, and to guide them into that which is right.

We don't give them a serpent just because they ask for it. We know the danger involved. We see they do certain things because we know they need it. We need more parents like Joshua who said: "As for me and my house, we will serve the Lord." One of the weakest excuses tossed at the Christian worker today is "I was made to go to church when a child, now I won't go because I was forced then." We were also made to eat when a child, and not very many of us today hold a grudge against eating. We were also made to go to sleep against our will when a child, and we still like to sleep (even in church). The godly parent knows what is best and leads his children accordingly. The wise man in Proverbs in referring to the godly mother said: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed" (Prov. 31:27-28).

More modern reasoning that would cause the pilgrim fathers to disown their twentieth century cousins is "I'll let my child make his own decision, and choose what he wants to believe when he is older." Can you imagine Father Joshua saying to Joshua Junior: "You may choose for yourself whether you will worship God or Baal!" This father made his own decision, and led his family in deciding for God. We choose their clothing, food, medicine, and what a pity to be so loose and shoddy about their spiritual life.

But how do we do this. The job of being a parent, and a good one, becomes harder each year. The family circle isn't as tight as it used to be. Mothers and fathers aren't the companions to their children they

were a few years back. How do we carry out Proverbs 22:6 and have some reasonable assurance that the end product will be a credit and not a deficit?

We first need the assurance of salvation in our own hearts—to know what it means to be born again. Unsaved parents are at a disadvantage from the very start. Then we should be faithful to carry out the vow which we made to the Lord when we dedicated the child to God. The Lord has given us the avenue of prayer, and through this medium He enables us to keep our promise to Him to lead the child to Christ at an early age and guide him into a personal relationship to the Lord. As the child learns the difference between right from wrong, we better make sure there is more right than wrong in the home. Children seem to have saucer eyes and elephant ears. But that isn't enough. The home should have a constructive and positive Christian aspect which is conducive to normal spiritual growth for a child. We need to furnish Biblical reasons for our convictions so that they may satisfactorily pass these same views on to others who may question their outlook on life. It is important to be a companion to these young lives and not so far above them that we cannot be touched with the tragedies of adolescent life. And then when human strength and knowledge seems to have gone its limit, and we have done our duty to the best of our ability as parents, we commit the job to be finished and perfected to the Spirit of God, and just continue to pray—pray that we have done the job well. If we have been faithful parents, God will prove himself faithful to finish the job which He in the first place committed unto unworthy vessels—parents.



Lee D. Burris



Claude M. Craft

## CHAPLAIN

The chaplain must be prepared physically to combat unusual trying circumstances, and spiritually to combat the forces of Satan. The spiritual need of the men is great and presents a real challenge. In the new pentomic concept of nuclear warfare, the troop units are widely dispersed over vast areas. The chaplain must do extensive traveling in order to contact the troops to bring them sound gospel literature and help those who express specific needs.

In our annual three-week exercise during May 7-27, I drove an average of twenty miles daily over rugged mountain terrain contacting troops and arranging religious services. One Sunday I had the privilege of preaching "the unsearchable riches of Christ" at four separate services.

A large shipment of "Power" magazines were sent to me from Scripture Press. The men had not seen these magazines before, and they were readily received. Over seven hundred magazines and other gospel literature was distributed to the troops under my supervision. At this particular time the men are open to read any type of literature, and this affords a grand opportunity to give them the best there is in go pel tracts and literature.

Several men from every company expressed their appreciation when hearing the message of the Gospel in simple language without the liturgical overtones. Even back in garrison, we have the same Gospel to preach, and I have seen good response to gospel preaching. In short, the Armed Forces provides one of the greatest mission fields in the world—"a great door and effectual is opened unto me and there are many adversaries" (I Cor. 16:9).

## BUSINESSMAN

I am a businessman who knows the Lord, and want to say to other businessmen that you, too, can serve the Lord and stay in business.

I have much for which to praise the Lord; however, when I start to testify for Him, I hardly know where to begin, but the Lord has surely blessed my life. When my parents died eight months apart, I was left homeless at the age of thirteen and had it not been for the grace of God, it is hard to say where I might be today. I had to go to work at the age of thirteen at a sawmill for ten dollars a month and room and board. Later I joined the Civilian Conservation Corp in order to go to school. I was not able to finish school, but the Lord saved me, and has given me the ability to be successful in business.

I have been a fireman, and now an engineer with a railroad for the past seventeen years, in addition to selling real estate for the past eleven years. He has blessed me with health and strength and wisdom to work two jobs. He has given me a Christian wife and two boys, and just four months ago a sweet baby girl. Since I've been saved, His blessings never cease. It is not the material blessings that I speak of all together because the peace of heart and mind through Christ is worth more than all this world offers. What has a man gained if he could gain the whole world but lost his soul?

It is hard sometimes to stand true to your convictions because Satan surely tempts and tries us. I know the Lord will bless any man that puts Christ first in his life and in his business (Matt. 6:33). A man is not a success in anyway outside of Christ. If you have tried everything else and failed, I recommend Christ. Try Him—He never fails.



# Trust

I cannot understand  
The why and wherefore  
Of a thousand things;  
The daily stings.

I cannot understand  
But I can trust,  
For perfect trusting  
Perfect comfort brings.

I cannot see the end,  
The hidden meaning of each trial sent,  
The pattern into which  
Each tangled thread is bent.

I cannot see the end;  
But I can trust,  
In God's changeless love  
I am content.

—from TRIUMPHS OF FAITH.

# The Clock of Life

The clock of life is wound but once  
And no man has the power  
To tell just when the hand will stop,  
At late or early hour.

To lose one's wealth is sad indeed,  
To lose one's health is more.  
To lose one's soul is such a loss,  
As no man can restore.

The present only is our own—  
Live, love, toil with a will.  
Place no faith in tomorrow,  
For the clock may then be still.

—William McCartney.

"The banners of Christ can lead  
the way to the moral and spiritual  
rebirth of our great nation. In the  
forefront of His banner-bearers are  
the Sunday schools."

—J. Edgar Hoover.

## SALES MANAGER

"O Lord, open thou my lips: and  
my mouth shall shew forth thy  
praise" (Ps. 51:15).

When Billy Sunday came to  
Philadelphia in 1915, the whole city  
was stirred—thousands were saved  
—church members were revived.

We were Christians, but not  
taught in the Word. We were always  
in the church on Sunday, but lived  
for self and the world during the  
week.

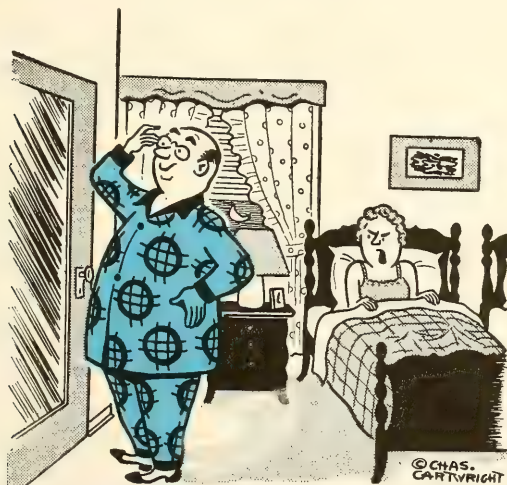
One night Billy preached on  
amusements. The Holy Spirit spoke  
to our hearts. We were directed to  
the Philadelphia School of the Bible,  
and to the First Brethren Church,  
where we have found joy in service.

I have proved Matthew 6:33  
through a strenuous, busy life. I  
sought the Lord. He gave me a  
Christian wife and five wonderful  
children, all active in the work of  
the Lord.

He has prospered us materially,  
spiritually, and supplied every need.  
He is a wonderful Saviour. I heartily  
recommend Him to everyone I  
meet.

—Carl Seitz

Mr. Seitz is the district sales manager for  
The Eastern Malleable Iron Co., Phila-  
delphia, Pa. He is a member of the First  
Brethren Church of Philadelphia, and is a  
deacon, a trustee and for twenty-five years  
superintendent of the Sunday school. After  
this long term of service, he was made  
"Honorary superintendent of the Sunday  
school for life." He is a trustee of Grace  
Theological Seminary, Winona Lake, Ind.



REV. TWEEDE, D.D.

"How'd you feel if you got caught in those things  
on Judgment Day?"

The effect would be highly decorative—but we  
all need to worry about what we are INSIDE, more  
than what we are wearing outside, on that last day.  
For none of us shall be judged by our wit, wealth,  
or beauty, but by our faith alone. Faith expressed  
in terms of our love for God and our fellow man.

# THE NEW BIRTH

BY GEORGE PEEK, D.D.

Long Beach, California



George Whitefield is said to have preached over 300 times on the subject "Ye must be born again." When asked why he gave so many sermons on this theme, he answered: "Because 'except a man be born again, he cannot see the kingdom of God.'"

The Bible reveals that fellowship with God in this life and in the life to come depends upon this experience of a new birth. It is declared to be the title deed to a home in heaven and an inheritance of the saints. It is also the means to a new life in Christ Jesus that begins in this world and continues to grow throughout the ages of eternity.

There are two reasons a man must experience the new birth before he can enter heaven. First, man is a sinner, and no sinner can enter heaven (Rev. 21:27). The truth that all men are sinners is emphasized when we remember that the words of Jesus in John 3:1-7 were not addressed to a criminal or drunkard, but to a law-abiding Pharisee. The Bible teaches that from Adam all humanity inherits both the guilt and the pollution of sin. This is entirely different than saying that a man becomes a sinner when he sins. It does reveal that man sins because he is a sinner. Certainly our genera-

tion which has made sin popular and fashionable is living proof of this truth. Then, as a sinner, man is condemned to eternal punishment in hell.

The holiness of God also requires that man be born again to enter heaven. Hebrews 12:14 declares that without holiness "no man shall see the Lord." This fact was taught in Old Testament times through symbol and ceremony. The Mosaic ritual associated with the Tabernacle was designed by God to keep before Israel the holiness of Jehovah and the sinfulness of the creature.

The Scriptures reveal that man cannot improve his condition before God (Titus 3:5). No church, no priest, no earthly organization or ritual can remove the root and guilt of sin nor provide the holiness needed to enter heaven.

Because man is incapable of acquiring this holiness, it is evident that God must bestow it on him. This is accomplished through the miracle that Jesus described to Nicodemus as "born from above" (Williams trans.).

The two primary agencies that produce this supernatural event are the Word of God and the Spirit of God. "Jesus answered, verily, verily I say unto thee, except a man be

born of water and the spirit, he cannot enter the kingdom of God" (John 3:5). This "water" must be the Word of God for Jesus said: "Now ye are clean through the word which I have spoken unto you" (John 15:3); "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul says the church has been sanctified and cleansed "with the washing of water by the word" (Eph. 5:26). James (1:18) records that the Father begat us "with the word of truth," and Peter declares that we are "born again . . . by the word of God, which liveth and abideth for ever" (I Pet. 1:23). These passages reveal how foolish it is for men to believe that water baptism produces righteousness.

The second agent in this transformation is the Holy Spirit who reproves the world of sin, and of righteousness, and of judgment (John 16:8). He also woos and leads men to Christ that they may be saved (I Cor. 12:3).

The new birth is not a process of education, growth, development, or evolution, but is an instantaneous work (John 5:24). When a person acknowledges himself as a sinner and in simple faith receives Christ as Saviour, immediately he is "born from above." At that very moment his sins are forgiven, and



he passes from death unto life (John 5:24).

This work is accomplished basically through the imparting of divine nature to the individual. God, in the person of Jesus Christ takes up His abode in man. We are not to assume that the implanting of the new nature means the removal of the old nature. Galatians 5:16-18 states that the believer possesses the old nature along with the new until he is ushered into the presence of Christ. However, Romans 6:14 reveals that the old nature is in subjection to the new nature.

The great supernatural change performed by God in the new birth is invisible in its operation. No purely materialistic explanation has ever been able to account for it. But because no one has ever seen this supernatural transformation taking place in his life does not mean that he should not believe that it has taken place. Furthermore, because it is spiritual and supernatural it does not need to be explained on materialistic grounds. Though the operation of the new birth is invisible, yet the effects can be seen. A definite change is declared to take place in a person when he is born again (II Cor. 5:17). This change will be evident in many ways. Within the individual there is the witness of the Spirit (Rom. 8:16), accompanied by faith in Christ (I John 5:1), a love for Christ (John 8:43), and the brethren (I John 3:14).

Externally, the new birth is demonstrated in a life of practical righteousness (I John 2:29), love for one another (I John 4:7), overcoming the world (I John 5:4), and not continuing in a life of sin.

The new birth is God's answer to the sin problem. It is the divine provision whereby sinful man can enter into the kingdom of heaven.

baser, or sinful nature, will lead him to do that which is contrary to the holy will of God.

The moment a child is born, the parents of that child not only have a responsibility for the physical welfare of that life, but they have an even greater responsibility for the spiritual welfare of that little soul. However, parents can in nowise fulfill their responsibility of training their children morally and spiritually unless they themselves know what it means to be spiritual. Being spiritual is more than being good, moral and upright citizens. Being spiritual is the result of a new life in which individuals profess faith in Jesus Christ as their personal Saviour. It is not merely joining some church, or engaging in some program of reformation. Every individual must be born again of the Holy Spirit, whether that one be a father, a mother, or a child. Each one must place personal faith in Jesus Christ who died on the cross of Calvary that man might have eternal life (John 3:16).

While parents have the power to reproduce children in their own image and likeness, they do **not** have resident within them the ability nor the wisdom to give their children the proper spiritual training unless they themselves have personally accepted God's gift of eternal salvation through a living faith in God's Word and His Son, Jesus Christ. This was the mind of Christ when He said to the young ruler: "Ye must be born again" (John 3:1-16). Parents are not only responsible for their own souls, but also for the soul of each and every child God entrusts to their care.

**Social service** can put a new coat on a man, the **grace of God** alone can put a new man in the coat.

**Jesus descended to the level of humanity that we might ascend to the heavenly level.**

TRAIN UP A CHILD IN THE WAY THAT IT SHOULD GO—AND GO THAT WAY YOURSELF!

We could all remove **mountains** if somebody else would get the **hills** out of the way.

What God wants is men great enough to be small enough to be used.

Do be careful—remember that **your tongue** is in a wet place and is apt to slip.

THE GREATEST SIGHT OF PITY IS TO SEE A MAN WITH A HEART, BUT GOD NOT IN IT.

A true Christian will not comfort by words alone, but with deeds that back up his words.

THE EXALTED EGO IS NOT A SIGN OF A BIG MAN.

## The Bible Speaks on "Juvenile Delinquency"



COLOSSIANS 3:20

Children, obey *your* parents in all things: for this is well pleasing unto the Lord.



EPHESIANS 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.



II TIM. 2:24 Be gentle unto all . . . apt to teach, patient.



Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. ECC. 12:1

# FAMILY FELLOWSHIP

BY LEILA POLMAN

I thank God for the wonderful home in which I was born and raised. Were you ever so fortunate to be entertained in my parents home? To me it was a perfect example of fellowship. Christian fellowship with God, in family life, and in the church, also fellowship in hospitality, which is becoming a lost art in these busy, hurry-scurry days.

When our own family came along, it was this round-the-clock lesson which I learned as a child that made it easy to remember and put into practice the "togetherness" in the fellowship to all who came to our home.

Fellowship means "togetherness." Babysitters are convenient under certain conditions. Today they are used far too often. Family social life, going places together, doing things together, should be your children's fond memories.

There are many wonderful things to see in this beautiful world. God has prepared them all for us and for our enjoyment. We should plan for family vacations, and introduce our children to the beauties prepared for His children's pleasure. Have you ever tried camping with the whole family? National and State parks, the beaches, picnics in His great out-of-doors—these are but a few of the

ways we can give entertainment to our children and enjoy the "togetherness" God intended for families. Seek ways to fill the children's lives with joy; then they will not need to look to the world for activity and fun. Children do not choose attitudes because of logic or truth, but because of emotional environment. They develop strong and natural approval or disapproval of whatever their parents believe is right or wrong.

This holds true in the spiritual sphere also. Attending the house of the Lord "together" is the best way to teach faithfulness and love for God, His Word, and His house, the church. Nurseries are necessary, children's church helpful, but there should always be times when the whole family sit together in church. All should enter into the praise and worship service together.

As parents, let us be careful to be examples of good deportment in the house of God. Reverence is best taught by example. "Thou shalt . . . talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This was God's admonition to His people Israel. So let us in our conversation at home talk more often

about the things that should occupy our hearts. Do the Scriptures color our conversation?

This leads us to family fellowship in devotion—a set time to read His Word and pray together. Memories of a Christian father and mother who **made time** for this every day will be invaluable to your children. Will your children's memories help hold them steady when the world makes its attempt to influence them away from God? Do not ever say: "I'm not going to influence my children, they must make their own choice in religious matters." Believe me, the radio, television, press, magazines, friends, everything today is geared to influence. Christian parents should seek in **every** way to influence their family to a receptive attitude for gospel truth.

"Given to hospitality." Fellowship in your home with God's people! Entertain visiting missionaries, the evangelist, Bible teachers, and preachers. Hospitality offers boomerangs in blessings to your family. It has been known that children have been led to the Lord's service by the fellowship in the home in an informal way with God's special servants. There is nothing that is without influence in the building up of character. May these sensitive lives of our children be given the best—Christian best of "family fellowship."

Visit Your Local  
Brethren Church

## The Bible Speaks on "Worry"



PSALM 55:22

Cast thy burden upon the LORD, and he shall sustain thee; he shall never suffer the righteous to be moved.



MATTHEW 6:28, 29

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.



And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

GALATIANS 6:9



He that keepeth thee will not slumber.

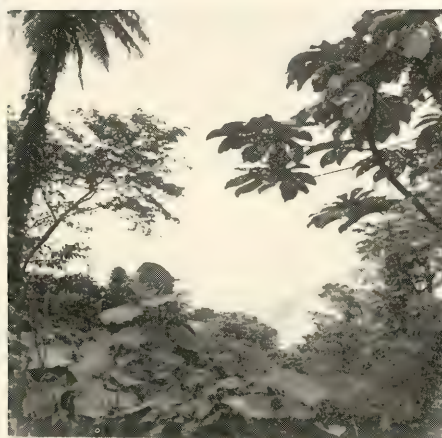
The LORD is thy keeper: the LORD is thy shade upon thy right hand.

PSALM 21:3, 5



*Brethren*

# *Missionary Herald*



## *Scenes of Puerto Rico--*

Upper left and lower right: El Yunque rain forest; lower left: those attending church service at De Vos home, June 28, 1959; upper right: Fourth of July parade, San Juan.

# Late News From Around the World

**Buenos Aires, Argentina**—Rev. and Mrs. Hill Maconaghy will leave here by ship on September 22. Their arrival in New York is scheduled for October 10. Philadelphia will be their furlough headquarters, and their address there will be 1233 S. 56th St., Philadelphia 43. During this term of service in Argentina the Maconaghys have been used of the Lord in establishing a new Brethren work in Jose Marmol, a few miles out from Buenos Aires, and they remained on the field an extra year beyond their regular five-year term in order that they might see the new church building largely completed.

**Don Bosco, Argentina**—During their recent midyear vacation, six Bible-institute students held a four-day meeting at the church here. Much blessing resulted. The versatile musical talent of the group was especially appreciated. Rev. Solon Hoyt, the missionary at Don Bosco, will also take charge at Jose Marmol during the Maconaghys' furlough, overseeing the work which will be cared for by two of our Argentina Bible-institute graduates.

**Bangui, Africa**—Rev. and Mrs. C. B. Sheldon will depart for furlough on September 26, going first by plane to Rome. They will enjoy a short tour of Europe, and will arrive in New York City on October 8. Their furlough headquarters will be in Southern California.

**Winona Lake, Ind.**—Rev. and Mrs. Marvin Goodman and family spent several days here on their way to California, but did not remain for National Conference because of their desire to seek medical attention as quickly as possible for their daughter Anne.

**Bozoum, Africa**—Word has been received from Miss Ruth Kent, teacher of the Missionary Children's School, that the beginning of school was being postponed for one week, making the opening to be August 24. This was done so that Rev. and Mrs. Don Miller, who have just arrived back on the field, might make a trip to their home at the N'Zoro station before returning to Bozoum where they will assume duties as houseparents at the MCS for the first term of this school year. The Don Spanglers, the regular houseparents, expect to be back on the field for the second school term.

**Cordoba, Argentina**—Mrs. Lynn Schrock is making a satisfactory recovery following a major operation on August 8.

**Dallas Center, Iowa**—Miss Mary Emmert arrived home recently following another term in Africa. It is Miss Emmert's plan not to return to Africa, but to retire now from her missionary career of many years. She first went to the field in 1925.

**Philadelphia, Pa.**—Accompanying Miss Rosella Cochran on her return to Africa will be Miss Barbara Kolb, member of the Third Brethren Church of Philadelphia. They will sail from New York City on the SS *America* on September 18 for France, and from France will go by plane to Africa. Miss Kolb will visit the Brethren field in Africa for several months.

**Winona Lake, Ind.**—Rev. Charles Sumey, Mr. Don Spangler, Dr. Austin Robins, Dr. Russell Barnard, and Rev. Clyde Landrum spoke at a special foreign-missions program at the meeting of the National Laymen on Tuesday, August 18, during National Conference.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# FOREIGN BOARD TAKES ACTION

By  
Russell D. Barnard

## **Fifteen Candidates Make Final Application**

The board of trustees of the Foreign Missionary Society in its recent meeting asked some fifteen different candidates to present final applications for service in our various fields. Appointments cannot be made until the annual meeting of the Society. Some of these candidates could begin their service immediately, some in the first half of 1960, some in the latter half of 1960.

Our quandary is that we have these fine candidates who are either ready to go or soon to be ready, and we are facing a deficit of a possible \$30,000 in our 1959 operation. As of August 1, we were \$10,000 behind the total offerings at the same period last year. We want to send these missionary candidates, they want to go, the fields need them—but the membership of our Society will decide the matter by giving or withholding their gifts.

## **Argentina Appeals**

The plea of Argentina is for additional missionaries. Opportunities have never been surpassed. Our missionaries are pleading for recruits. They need help now. Rev. J. Paul Dowdy has been asked to continue as the president of the field council.

## **Brazil Feels Stalemated!**

The new capital city of Brasilia is being completed, new roads are being built out to the states and provinces. Small towns and cities are springing up everywhere. In the face of all these opportunities our missionaries feel stalemated in that they have received no reinforce-

ments. They have urged our board to do something about it.

## **1960 Is Sixtieth Anniversary**

The Foreign Missionary Society of the Brethren Church was organized on September 4, 1900. A committee has been named to plan for 1960 as a year of rejoicing and victory.

## **Board Members To Go to Puerto Rico**

In the early fall the General Secretary and one board member will go and confer with our missionaries and Brethren people in Puerto Rico as to future plans there. Opportunities are staggering.

## **New Automobiles Needed**

The First Brethren Church of Whittier, Calif., has supplied a new Ford truck with housecar body for the use of Brother Keith Altig in Brazil. Another Willys-Overland has just been purchased for our Argentine field. A new car will be needed in France by the fall of 1960, and two or three new Kombi Volkswagens are needed for Africa. We see no way to supply these unless churches, organizations, or individuals accept their purchase as projects.

**Note:** The above items have been approved by the board of trustees in the first three days of meeting. As this material goes to press, many other items are pending before both the Board and Society. These will need to wait for report until the next Foreign Mission Number of the **Missionary Herald**.

# THE STRANGE WAR

BY REV. TOM JULIEN



Rev. and Mrs. Tom Julien and Becky, missionaries to France, now in language study in Switzerland.

Imagine our country at war with a great and powerful enemy.

Already the enemy has conquered a major part of the world, and is holding in bondage the inhabitants of those lands. On the home front, he has infiltrated nearly every aspect of life, and is gaining subjects by the thousands.

Our Supreme Commander has given orders for our forces to march into enemy territory and deliver those who are under his control. The army is aware of these orders, and of the pitiful condition of those who are slaves to the alien forces.

But something is wrong.

The soldiers go once or twice a week for training sessions at the centers which are found in every town and city, and then they return home and do practically nothing the remainder of the week.

The army seems to be terribly concentrated in sections where there is the least need, and, likewise, the least amount of hardship. In other places, where the need is great, only a few stand in the gaps. This is not the fault of the Commander, for, in an attempt to place His forces where they are most needed, He has issued both written and personal commands. These commands, however, are disregarded and disobeyed.

The Commander has placed in the hands of His army a tremendous

secret weapon, which if used would virtually paralyze the enemy's power. But though this weapon can be used at any time, any place, by any of the soldiers, it is neglected.

Occasionally a soldier from one of the frontlines comes home for a brief rest and an attempt to challenge the soldiers at home with the need on the front. Only a few bother to listen, and many of these are rather bored, for they have not taken the time to learn anything about the battlefield being represented. They give the warrior a handshake, a slap on the back, and a promise to remember him, which they do for a few weeks or months, but then too many other, more attractive things captivate their attention.

Periodically banquets and other gala affairs are held for the avowed purpose of generating interest and gaining support for the battlefields, but these are usually only attended by women, and it is to be feared that even some of these engage in the affairs mainly for the social entertainment they receive and not because of heartfelt concern. Then, too, by the time the expenses are paid, there is sometimes very little left to send to the fields.

Many of the soldiers at home give the excuse that they cannot go to battlefields because they are needed to stay behind and support those who are gone. But when one sees the

size of their contributions for the war effort, he realizes that this is often only a hollow excuse, for though their efforts are spent making money, their money is spent for larger homes, larger cars, larger TV sets, and more conveniences.

Others shrug off their responsibility by simply saying, "I haven't been called."

Occasionally an earnest young soldier will volunteer to go to one of the far fields. Sometimes, however, he is not able to go because there is not enough money to support him. Those already on the fields find themselves terribly handicapped because they are not able to get the equipment necessary to wage the war properly.

Here and there on the homefront there are found a few dedicated beings who, though they cannot go themselves, realize that the battle is as much their responsibility as those that go. They are expending all their efforts for the cause; yet, they are pitifully few.

In fact, the situation is so critical that defeat would be certain except for the fact that the Commander himself has announced that He is coming soon to take things into His own hands.

But until that time, thousands upon thousands will be lost to the enemy.



# A Bible Institute in Puerto Rico

By Dr. John C. Whitcomb, Jr.

(Editor's note: At the request of the board of trustees of the Foreign Missionary Society, Dr. Whitcomb, of Grace Theological Seminary, went to Puerto Rico to conduct this first Brethren Bible Institute during this summer of 1959. Here he presents a brief report of the activities.)

Each week night for four and one-half weeks during June and July a group of Puerto Rican Christians met in the home of Rev. and Mrs. Maxwell Brenneman for an hour and a half of systematic study of the Word of God. The classes were conducted in Spanish, and the subjects which were taught ranged from the Creation of the world to the Second Coming of Christ. In spite of the admittedly experimental nature of this summer Bible institute, we are all praising the Lord for His evident blessing upon this project. Max and Elaine Brenneman, our self-supporting missionaries on the field, and Emmitt and Dorothy Adams, our first Brethren family in Puerto Rico, did everything in their power to make this initial effort the success that we believe it to have been.

## The Students

Angel Luis Franco, our Puerto Rican pastor in Canovanas, traveled ten miles to San Juan each evening to attend the classes, and often brought others with him. Brother Franco is prospering in the Lord, and is hoping to lead his congregation in the erection of a new building next year. Nico Nieves is a Christian businesswoman who has been a great help to the Brennemens in their early months of adjustment in the field. Julio and Delma Quevedo, next-door neighbors of the Brennemens, also showed great interest in the nightly study of God's Word. They, as well as Nico, have been helping the Brennemens to learn the Spanish language.

In addition to these four friends, we were privileged to have five students and alumni from the University of Puerto Rico attend our classes quite often during the month.

Brother Brenneman and I made a special effort to contact Christian students at the University of Puerto Rico (16,000 students in all) who were interested in a systematic study of the Scriptures. We met with the Inter-Varsity group on the campus four different times, and went with them to the mountains on an all-day outing. These contacts proved to be most profitable, and several additional university students attended at least one class at the Brennemens' home. One evening we nearly crowded out our facilities with eighteen in the class! In all, forty-two Puerto Rican Christians attended one or more of the classes for a total of about 200 individual hours of Bible instruction. We praise the Lord for all the new friends He has given us in that wonderful island.

## Future Prospects

The tremendous need for a Bible institute in Puerto Rico was admitted by all the pastors and missionaries to whom we talked during our visits there last summer and this summer. Possibly because Puerto Rico is a U. S. possession, most

missionary societies have by-passed the island, leaving it mainly to the Pentecostals and some of the larger liberal denominations. Young Christians there who want solid Bible training must manage somehow to get it in the States or else get along without it.

Next summer it is our desire to see a greatly expanded Bible institute program in Puerto Rico. Here are some of our immediate plans, subject to the approval of the foreign board: (1) proper advertising of the courses to be offered next summer; (2) definite entrance requirements and fees; (3) some official recognition and credits; (4) centrally located classroom facilities; and (5) more Brethren literature in Spanish plus other Bible-teaching aids. Until the Lord provides more Spanish-speaking teachers, the Grace Bible Institute of Puerto Rico will have to be confined to the summer months. But even so, the possibilities under our God are tremendous, and we rejoice in this opportunity of teaching His Word among the 2,500,000 people of Puerto Rico, "the Pearl of the Antilles."



IVCF group at the University of Puerto Rico

# Without Me Ye Can Do Nothing

By H. E. Alexander

(Read Ezekiel 15:1-8 and John 15:1-8).

## An Unfruitful Ministry

Many Christians live their Christian life without Christ. They pray, they use His name, they think they are doing good, but practically, they are separated from their Saviour.

The Lord has given this magnificent picture of the Vine and its branches in order that we might understand that it is possible to imagine that we live a Christian life, but in reality not to be united to our Saviour; we are ignorant of the fact that it is we who live, and that it is not Christ who lives in us. The expression of our life is that of our own efforts, our natural capacities; it is not the Vine who expresses himself in the branch. The sap does not flow in us. We live our own Christian life, and not His. And that is why we are without fruit.

That is why we are not satisfied. We carry a load, a constant disappointment in our hearts, we suffer from our sterility. But the Lord reveals unto us the cause: **"Without me, ye can do nothing."**

Servants of God, is our service the expression of the life of Christ in us? Are we united to Christ as the branch to the Vine. Our Lord may see in our lives much service for others, many perfectly sincere efforts, but in reality unfruitful ones. Oh! how much time and strength lost because we have not yet yielded to the Word of the Lord: **"Without me, ye can do nothing."**

And in your prayer life? Prayer is the greatest power that God has given to men, and that is why the Devil has succeeded in making Christians believe in the generality that it is the least important service in the church. Prayer should have the first place in our lives. "The Action Bible" began in the prayer hour on Friday evening; it has triumphed in all its difficulties by prayer. It has accomplished all its endeavors and projects by prayer. Its workers are men and women of prayer; and as long as I have a

breath of life in me, prayer shall be the breath of this work. . . . But nevertheless, we can pray without Christ.

In our prayer meetings, one often hears long prayers which put others to sleep. . . . Is it Christ who inspires them? Are they the expression of the sap of the Vine? Our prayers should be pleasing to the Lord and an inspiration for others. If it is not so, we prove that we have not understood that **"without me, you can do nothing."**

When we pray "by the Spirit," it is an expression of the Lord's desire. It is He who communicates to us His designs as the Great High Priest. What we articulate in words is the life of the Vine, the expression of the very desires of the throne of grace, the divine intercession for souls, the ardor of the love of Christ who craves to give himself for the lost.

If we learn by John 15 what the branch becomes by grace, Ezekiel 15 teaches us what it is by nature. What is the vine compared to other trees? With the latter, one can make whatever they wish, even something very precious. But with the wood of the vine, one can do nothing, unless it is to burn it. In this way the Lord paints the nothingness of our gifts and of our capacities. He can do nothing with it because it is the natural man carrying in him all the results of the fall. Unusable by nature, that is what we are. And the Lord does not save souls by means of us.



Miss Mary Emmert

Are you asking yourself why the Lord does not save souls through you? I am going to tell you; if that is the case with Christians, it is because there is no divine power in their lives. You are in distress and you say: "Why does God use others and not me?" Have the courage to reply: "Because I have not yet discovered that by nature I am unusable." God can do nothing with a branch that is not attached to Him. There should come a moment in our life, as precise as the moment of conversion, when we should understand that as Christians, God cannot use us because, by nature, we are like the branch of Ezekiel: separated from God. And so our life, our ability, and our gifts are useless. In fact, **"the flesh profiteth nothing"** (John 6:63).

## The Fruitful Service

The secret of a fruitful service then is to understand this. The apostles and the disciples had three years of education near the Lord and that was sufficient to teach them not to presume of themselves. Look at Peter: he had to have a terrible experience of denial in order to understand the nothingness of his own strength. Such a humiliating lesson is not necessary for you, if you listen to the Lord say unto you: **"Without me, you can do nothing."** Then it is that you will pass from Ezekiel 15 to John 15. First the disappointing discovery as to ourselves, and when nothing more rises up in you, making itself to be something, when the discovery is made and the lesson learned, you will understand that John 15 reveals to you a gift.

"I am the true vine, ye are the branches." And our Lord repeats in verse 5: "I am the Vine," the source of all the manifestations of your spiritual life. What a change for the disciples! Before, the center of their life was Moses, the law, the Temple. For them, that repre-



## Dear Friends,

**Furlough time** is drawing fast to a close. It has been a good furlough. It has been a time for traveling across the country and meeting many of those who have been faithful in prayer and giving that the Lord's work might go forth in the fields of the world. This has been a source of blessing and encouragement.

**Furlough time** has been a time of preparing for another four years in Africa. Now here is where the girls and ladies are deserving a big "thank you." Missionary chests have supplied so many useful items. When I return to my work, I know I shall especially appreciate the dresses, skirts, and blouses I have received through this means. There is the red-and-white check from Waynesboro, the pink-and-white gingham from Grandview, the brown-and-white skirt from Harrisburg, the pretty blouse from Roanoke, and many others. With a few days of sewing (and I had help with that from the ladies of my sister's missionary council) I have a nice wardrobe to take back to the field. Thank you, ladies and girls.

**Furlough time** has been a good time. Strawberries from my mother's garden were a real treat, to be long remembered. So will be that first bucket of fresh peanuts from a little African peddler. It will be a thrill to see the new babies, and to catch up on all the news. It will be good to get back to those busy days at the dispensary and in the classroom.

But don't forget: "We are labourers together with God." You have a part in this great work, so keep on praying and expecting great things. We are serving a faithful Master. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Cor. 3:7).

Sincerely, in Him,

*Rosella Lockman*



"... that first bucket of fresh peanuts from a little African peddler."

sented the whole conception of religious life. And suddenly, in view of His cross and of the coming of the Holy Spirit, the Lord said: "I take the place of all that." What a change in direction for them, for us! In our life, does Jesus Christ really have the whole place?

How great it is and how simple! He takes the whole place, and also the branch. He puts it where He will. Perhaps you are not a preacher, you do not direct a work . . . and if someone seeks great things for himself, let him be taught by Matthew 11:29: "I am meek and lowly in heart." Since Christ is the Vine, He gives you the right to His life. He calls to himself that which is useless by nature in order to use it by grace. He puts the branch where He will, to care for the sick, to keep house, or for any other work, but with the marvelous promise: "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

Is there someone among you who is not in his place, someone who should be going out of the country, someone who has been called and has not replied? "If a man abide not

in me, he is cast forth." It is as serious as that.

In this passage it is not a question of salvation, but of communion. Your Lord wishes to prove to you that if you have not accepted the place He has destined for you, you are good for nothing. But what rest takes hold of our lives when we make the humiliating discovery of what we are by nature! Do not fear to learn this lesson once for all and then to enter into what you are in Christ, into what you have in Him, and into what you can be through Him!

When this is well understood, you are ready for a new discovery. And I am using here another figure, that of Romans 11:18. The olive tree is Israel; the wild olive tree is the heathen. The natural branches of the olive tree are cut off; the cross has cut off Israel from her Messiah. Israel crucified Him, thus becoming the cause of this wound in the Lord's side. But Paul announces to the heathen that they are grafted into this wound, into the wounds of the cross, in order to become participants of all the benediction of the work of the Saviour.

In like fashion Christ takes our life as a useless branch and grafts it into His wounds. And the sap of the Vine lives in the branch and circulates in my life. Without effort and without fever, the branch begins to bear fruit for God. **"Without me, ye can do nothing,"** signifies: **with Me, you can do all things!** Henceforth I belong to Him; in my work at the factory, at the office; there where I live. His life flows in me because by faith I have taken my place in Him.

I understand His life better; I am not only grafted into Him to be united with Him, but being attached to Christ, I am separated from my old life. Thus God cleanses you from that which had hindered you from being grafted into His wound. Old things are passed, you are united to Christ, himself; yes, grafted into His wounds, having henceforth communion with Him in His sufferings, and also part in the power of His resurrection (Phil. 3:10).

And I know one thing: His divine life circulates in the branch which henceforth brings forth much fruit.

(Translated from *Le Temoin de l'Action Biblique* by Miss Mary Emmert)

# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Interesting poses of (left) Kimberly Joe, aged 5½; (center) Karisse Ann, aged 1½; and (right) Camille Sue, aged 4, children of Rev. and Mrs. George Cone, missionaries to Africa.

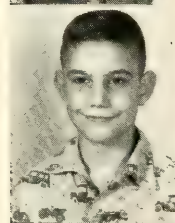
## MISSIONARY HELPERS . . .

Glenn Adams,  
Harrah (Wash.)  
Brethren Church

Ruth Markley,  
Grace Brethren  
Church,  
Palmyra, Pa.

Richard Humes,  
Bethel Brethren  
Church,  
Osceola, Ind.

Cheryl Kelley,  
Grace Brethren  
Church,  
Hagerstown, Md.



## MARY MISSIONARY—





# READIN', 'RITIN', 'N' 'RITHMETIC

By Mrs. Bill Burk

Take eighty-five children, add desks, pencils, paper, books; divide the children into four rooms, add four teachers, and the answer is a school. The Evangelical Primary School of Icoaraci has finished the first semester of 1959 and is enjoying a month's vacation as I am writing this.

The Brazilian primary course consists of five grades preceded by a year's alphabetizing. This beginning course is often given for a nominal fee by some young girl of the neighborhood. After the child has learned to read a little, can write the alphabet and his own name, he is ready to start to school in the first grade. In our beginning class, we accept children as young as six, and in the same class we have several twelve-year-olds. With such a late start as this, it is no wonder we have seventeen-year-olds in the fourth grade.

Our school is now registered, which puts us on an almost-equal level with the public school. This patience-consuming task was accomplished by Vivian Altig. The final step of red tape is to have our school acknowledged as being properly equipped—proper uniforms, qualified teachers, adequate facilities, and so forth. This acknowledgment may be forthcoming soon, due partly to a change in the State Education Minister who is now a man who favors Christian schools, whereas his predecessor was quite antagonistic toward us.

During this month's vacation our teachers are having to work hard instead of relaxing. The government offers a pedagogy course twice a year during the school vacations, and our teachers are attending this month. It is a very valuable course for them because none of our teachers is a normal-school graduate. The scarcity of teachers in Brazil makes it possible for anyone with a third-grade education (roughly equivalent to our fifth grade) to teach first grade; one who has finished the primary course is considered adequate for second and

third grades, and even one year of high school makes a person available for any grade school position.

A typical school day starts at 7:30 a.m. The teachers arrive at 7:15 and the head teacher sells pencils, paper, books, et cetera, and receives the monthly tuition charged children who are not of the church. This fee is very small and isn't sufficient to pay the salary of even one teacher, but it pays all incidental expenses of the school and buys a few extra things like scratch paper, crayons, and teachers' textbooks.

When the little hand bell is rung, the children assemble in their various classes where they are led in prayer by their teachers. Barbara Hulse and I then give the Bible lessons. She teaches the youngest class, and I, the older ones. In the two youngest grades we teach the same story four times during the week and then give a test on Friday. The oldest classes get a different lesson each day plus the Friday test.

At 9:30 there is a half-hour recess during which the children have a **merenda**. Most of the children bring from home a piece of bread and/or some fruit, to this is added milk—good powdered skim milk, a gift from the people of the United States. It is received in large drums and distributed to Brazil's children via the grade schools.

School is over at eleven o'clock. No nice busses await the children as they leave, and for some the round-trip to and from school adds up to more than five miles each day.

Once a week the teachers and I gather for Bible study and prayer. All four teachers are from the church.

During this first semester, one entire family of eleven members has started coming to church. None has made a definite decision yet, but we feel that the time is not far off. Every Friday afternoon fifteen to thirty schoolchildren have gathered here at the house for a Child Evangelism class. Most of these have been unchurched children. Others of these

unchurched schoolchildren were reached by other Child Evangelism classes taught by ladies of our church in their own neighborhoods. Last week when we began our first Sisterhood of Mary and Martha here, two of our schoolgirls were among those who appeared.

Thus, through a Christian environment, the quiet example of Christian teachers and daily evangelizing, we seek to win boys and girls and their families to Christ and to strengthen our own Christian children in the things of the Lord. Through constant improving of teaching methods we attempt to prepare our students to be better servants of our Lord and better citizens of their country.



Top to bottom: First grade with teacher Dona Anna Brito; second grade with teacher Senhorita Dormerinda Cardoso; third grade with professor Idalino Paula; fourth and fifth grades with teacher Dona Lourdes Saraiva.

# Newspage

**WINONA LAKE, IND.** Approximately 800 attended the Sunday morning session, and 1,000 the evening session of the National Sunday School Convention sponsored by the National Sunday School Board of the Brethren Church. Winner of the cup, symbolical of the number one Sunday school of the brotherhood for 1958-59, was the North Long Beach Brethren Church, Long Beach, Calif., Dr. George Peek, pastor. Sessions of the conference were held in the new gymnasium of Grace College, the new auditorium of Winona Lake Bible Conference, and the auditorium of Grace Seminary. Dr. Bob Cook, of Wheaton, Ill., was the featured speaker.

**LONG BEACH, CALIF.** Greetings and small talk in Spanish filled the air, asado sizzled over the charcoal fires, and mate (pronounced mah-tay, a hot tea drink through a metal straw) went the rounds. The setting was not far-away Argentina, but the yard of a former Argentine family, Duncan and Eunice McLeish, now members of the North Long Beach Brethren Church. They had invited some forty Argentines now living in or visiting southern California for this social get-together, and for the presentation of the Gospel. The evening ended with a brief service of singing, and a Bible message brought by Rev. Jack Churchill, missionary on furlough from Argentina.

**GARDEN CITY, CALIF.** A new church is being organized here under the direction of Bob Thompson, and will be known as the Grace Brethren Church.

**BUENA VISTA, VA.** The First Brethren Church has purchased additional property, and plans to expand their present facilities early in 1960.

**MEYERSDALE, PA.** Mr. J. L. Tressler, father of Rev. J. Ward Tressler, went to be with the Lord

on Aug. 7. Mr. Tressler was involved in an automobile accident on July 14, which resulted in the death of his wife two days later. Mr. Tressler was a trustee and the treasurer of the Meyersdale Brethren Church.

**WINAMAC, IND.** The Labor Day weekend retreat for the young people of the Indiana District will be held here Sept. 4-7.

**ELKHART, IND.** The Grace Brethren Church gave a "grocery shower" for Pastor and Mrs. Gordon Bracker on Aug. 7. Mr. Bracker only recently assumed the pastorate.

**BERNE, IND.** Carl Miller, son of Dr. and Mrs. R. Paul Miller of Goshen, Ind., was ordained to the Christian ministry on Aug. 16. Full details will be given in a later issue.

**GOSHEN, IND.** Rev. Robert Miller, of St. Petersburg, Fla., and Rev. R. Paul Miller, Jr., of Uniontown, Pa., were guest speakers at the Grace Brethren Church on Aug. 16. Both are sons of the pastor, Dr. R. Paul Miller.

**WINONA LAKE, IND.** Miss Hyla Palmer was united in holy wedlock Aug. 15 to Professor Wayne Snider of Grace College. The ceremony was performed in the Grace Seminary Chapel by Rev. Harold Etling and Rev. Kenneth B. Ashman, of Wooster, Ohio.

**CHANGES:** Rev. R. W. Askins, 742 Butterfield Road, West Covina, Calif. Rev. and Mrs. Jack Churchill, 4718 Snowden Ave., Lakewood, Calif.

**FORT LAUDERDALE, FLA.** The Grace Brethren Church had an average attendance of 194 for their VBS. There were 322 present for the closing service. The Fort Lauderdale church took three different awards at the National Sunday School convention at Winona Lake, Ind., Aug. 16-17. Ralph Colburn is pastor.

**NEW YORK (EP).** Roman Catholic newspapers and magazines have reached a record high circulation total of 24,273,972 according to figures in the 1959-60 **Catholic Press Directory**, published by the Catholic Press Association in New York

City. This represents an increase of 557,554 over last year's totals. The directory, which lists 580 Catholic publications in the United States, also shows 39 Catholic newspapers and magazines in Canada, with combined circulation of 1,308,798.

**WICHITA, KANS.** A spot survey of "several thousand" Methodist clergymen and laymen, prepared for the fourth National Methodist Town and Country Conference here, revealed some interesting differences of opinion between Methodist pew and pulpit. Sample results:

While 68 percent of the ministers held total abstinence to be desirable, only 56 percent of the laymen held the same view. More than 70 percent of the ministers rejected the idea that missionaries should confine themselves to Gospel preaching, leaving agricultural and medical work to non-church agencies, but less than half the laymen felt the same way. Some 28 percent of the ministers, but 58 percent of the laymen, felt that "the purposes of God on this earth will be revealed entirely through His will and action." Is the Resurrection of the Lord Jesus Christ "our pledge of assurance of eternal life"? Seventy-eight percent of the Methodist clergy think so—and so do an even larger percentage (85 percent) of the laymen.

**WINONA LAKE, IND.** The basketball schedule of the "Lancers" of Grace College is as follows: (\*conference games)

Nov. 21—Giffin College—(H)  
 Van Wert, Ohio  
 Nov. 23—Indiana Tech (H)  
 Nov. 27-28—Thanksgiving Invitational—(H)  
 (Concordia, Malone, Huntington, Grace)  
 Dec. 5—Olivet College—(H)  
 Olivet, Mich.  
 Dec. 8—Concordia College—(H)  
 Fort Wayne, Ind.  
 Dec. 12—Goshen College—(T)  
 Goshen, Ind.  
 Dec. 15—Huntington College—(H)  
 Jan. 8—Malone College—(H)  
 Canton, Ohio  
 Jan. 9—Concordia College—(T)  
 Jan. 18—Huntington College—(T)  
 Jan. 23—Tri-State College—(H)  
 Angola, Ind.  
 Jan. 25—Rio Grande College—(H)  
 Rio Grande, Ohio  
 Jan. 29—Indiana Tech—(T)  
 Feb. 5—Goshen College—(H)  
 Feb. 4—King's College—(H)  
 Briarcliff Manor, N. Y.

**ROAD TRIP**  
 Feb. 8—Oakland City College—(T)  
 Oakland City, Ind.  
 Feb. 10—Wm. Penn College—(T)  
 Oskaloosa, Iowa  
 Feb. 12—Trinity College—(T)  
 Chicago, Ill.  
 Feb. 20—Bowling Green Frosh—(H)  
 Bowling Green, Ohio  
 Feb. 23—Tri-State—(T)  
 Feb. 26—Cedarville College—(T)  
 Cedarville, Ohio  
 Feb. 27—Malone College—(T)



## THE EAST FELLOWSHIP OF BRETHREN CHURCHES

Next annual conference: First Brethren Church, Altoona, Pa. July 18-21.

### Executive Committee

Mod.—Kenneth E. Wilt  
V. Mod.—Stanley Hauser  
Secy.—Fred Wm. Walter  
Asst. Secy.—Ralph Burns  
Treas.—Sheldon Snyder  
Stat.—Richard Beach  
Members at Large—Richard Grant,  
Homer Lingenfelter

### NFBC Executive Committee

Richard Grant  
Fred Wm. Walter

### Committee on Committees

Wm. H. Schaffer  
Ralph Burns  
Clair Gartland

### Credentials

Stanley Hauser  
Sheldon Snyder  
Clair Beach

### Resolutions

Willard Gates  
Ralph Burns  
Walter Lingenfelter

### Rules and Organization

Richard Grant  
Wm. H. Schaffer  
Carl Uphouse

### Auditing

Grover Snyder  
Richard Beach  
Ralph W. Hooks

### Ministerial Examining Board

Wm. H. Schaffer '60  
Fred Wm. Walter '61  
Clair Gartland '62

### Moderator's Address

Roy Glass  
Rose Snyder  
Walter Nowag

### Constitution Revision

Fred Wm. Walter  
Wm. H. Schaffer  
Homer Lingenfelter

### Youth

Kenneth E. Wilt '60  
Richard Grant '61  
Wm. H. Schaffer '61  
Ralph Burns '62  
Clair Gartland '62

## Mission Board

Pres.—Roy Glass  
V. Pres.—Clair Gartland  
Secy.—Treas.—Richard Grant  
Asst. Secy.—Treas.—W. H. Schaffer  
All the active pastors and one layman  
from each congregation.  
Clair Beach  
Grover Snyder  
Iyre Hoyt  
George Hildebrand  
Brady Cousins  
Harry Replogle  
Richard Glass  
Thomas Allbaugh  
Herbert Christopher  
Wm. Lint  
Ralph W. Hooks

### Ministerium

Pres.—Fred Wm. Walter  
V. Pres.—Homer Lingenfelter  
Secy.—Kenneth E. Wilt

### Sisterhood of Mary and Martha

Pres.—Carol Barandt  
773 Grove Ave., Johnstown, Pa.  
V. Pres.—Nancy McMunn  
Secy.—Treas.—Darlene Auker  
2616 Oak Ave., Altoona, Pa.  
Jr. Representative—Sharon Bentz  
Bandage Secy.—Janet Harbaugh  
Patroness—Mrs. Charles Sumey  
Asst. Patroness—Mrs. Barandt

### Women's Missionary Council

Pres.—Mrs. Wm. Schaffer  
V. Pres.—Mrs. Ida Mae Anthony  
Secy.—Mrs. Bernard Imler  
Box 303, Hollidaysburg, Pa.  
Asst. Secy.—Mrs. Fred Walter  
Treas.—Miss Effie Newman  
Asst. Treas.—Mrs. Gordon Frailey  
Pianist—Mrs. Miriam Beach  
Program Chairman—Mrs. Clair Gartland  
Prayer Chmn.—Mrs. Von Bowser

### Laymen

Pres.—Richard Beach

### Cooperating Churches

Altoona, Pa.—First Brethren  
Altoona, Pa.—(Juniata) Grace Brethren  
Conemaugh, Pa.—Conemaugh Brethren  
Conemaugh, Pa.—Pike Brethren  
Conemaugh, Pa.—Singer Hill Grace  
Brethren  
Everett, Pa.—Everett Grace Brethren  
Hollidaysburg, Pa.—Vicksburg Brethren  
Hopewell, Pa.—Grace Brethren  
Johnstown, Pa.—First Brethren  
Johnstown, Pa.—Riverside Brethren  
Kittanning, Pa.—First Brethren  
Kittanning, Pa.—North Buffalo Brethren  
Leamersville, Pa.—Leamersville Brethren  
Martinsburg, Pa.—First Brethren

# THE TASK

of a

## New Testament Church

GOD IS NOT LOOKING FOR BETTER METHODS BUT FOR BETTER MEN

—E. M. Bounds

The New Testament church is facing a crisis unparalleled in its history. Sects and cults of all natures are on the move with strange success. The world is fast moving toward the apostasy and a world church. Pornographic literature and sex perversion are being accepted into society without much opposition. The liberal church fits into this picture well. They explain sin as a need for better education and the New Birth as a process resulting from this education. Now it becomes easier for the average individual and family to join or affiliate with a church that gives them a sense of few responsibilities and loyalties both to God and the local institution. Most people today are seeking a religion of convenience that will give some rest to their conscience and more time for the expression of what they call personal freedom, and what the Bible calls, "the old nature." Where now does the New Testament church evolve into the picture?

A physician can never be successful unless he is able to incorporate an intelligent and rational diagnosis into his practice. As professional spiritual physicians we must be able to do the same thing as we recognize and evaluate the problems mentioned. E. M. Bounds in his book on **prayer** says: "God is not looking for better methods but for better men." New methods can be helpful but certainly cannot be the answers in themselves. Of all the books that have been written on ways to build a church, the Bible method still surpasses them all. Few conversions and little growth would indicate that we have departed from the Biblical method. This does not mean we have departed from true Bible teaching

but perhaps indicates that we could be majoring in minors.

Men today are seeking spiritual security as never before. This should mean that the true church should be experiencing a peak of prosperity. We know that this is not the case. Many of our churches are meeting with more pews empty than filled. Consider with us the twofold task of the church and how to accomplish it.

### The First Task

The foremost task of the church is preaching and teaching the Word of God. This is accomplished within the walls through classes and services. The purpose of the regular services is not evangelism though they may be evangelistic in nature. Their purpose is a time for **worship** on the part of God's people. Paul speaks to Timothy of the last days and reminds him to remain nourished in the words of faith and good doctrine (I Tim. 4:6). This type of spiritual growth is expedient for any church. This is why the apostle says: "Faith cometh by hearing, and hearing by the word of God." Thus the primary task of the church is not even to get people to record their conversions, but to provide those who have been converted with sound doctrine. This is why the apostle warns in I Timothy 6:20 concerning the time coming when men will not endure it.

Again the proper order is seen in the Book of Acts. First, there was a prayer meeting of believers. Secondly, there was sound doctrine propagated, and truth diffused among the people. Thirdly, there were added to the church such as should be saved.

Now we must also realize that

good Bible teaching is not enough to accomplish the task of the church. To illustrate this point we use this related incident. Some years ago an extremely well-known Bible teacher pastored a church in America for eleven years with a total of twelve conversions! What was wrong? The Bible in theoretic application and practical application produces paradoxical results. This is why James says: "Faith without works is dead." Dwight L. Moody said, "Before conversion I worked toward the cross, after conversion I worked from the cross." We must apply the Word of God in our daily lives so that we may not be hearers only. This brings us to consider the—

### Second Task

This task is clearly seen as one of evangelism. This function is performed outside the church. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). This is not a lesser task, but we must realize that it is one that stems from performing the first one. An active participation in this type of program produces a new vitality in the life of the believer. Many pastors have repeatedly said that their people could never be interested in such a program. This leads us to believe that the old adage is true. "Without a fire in the pulpit, there cannot be one in the pews." We must once again emphasize the Lordship of Christ. Because of our preaching and teaching we find many who are willing to receive Christ as Saviour, but too few are willing to take Him as Lord. The apostle wrote: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6-7).



## By Nate Casement

Pastor, Patterson Park Brethren Church  
Dayton, Ohio

**BEFORE CONVERSION I WORKED  
TOWARD THE CROSS, AFTER  
CONVERSION I WORKED FROM  
THE CROSS**  
—D. L. Moody

What was the method Jesus used with His followers? It is clearly seen in Luke chapter 10. First, He trained them for the work by gathering them for instructions. Secondly, He made them to realize the urgency of the task by asking them not to stop along the way for extensive salutations or socializing. Thirdly, He sent them forth two by two. Fourthly, He sent them to difficult fields as lambs among wolves. Fifthly, He sent them in prayer; and sixthly, He sent them house to house. This is the simple formula that churches over our country are duplicating with great success. This emphasis will bring a perpetual revival to any church.

The fastest growing cult in America is the Jehovah's Witnesses. What is the secret to their incredible growth? Luke 10 is perhaps the only Scripture they have not perverted. We have lived in Dayton, Ohio for five years, and in that period of time we have received six groups of callers from this cult. Not **one** group has ever knocked at our door in these times to press the claims of our **coming King**. If Christ said "GO," then we must not expect "comers" until we have "goers."

The other group that is fast returning to the Biblical method is the liberal church. This year in Dayton it was the liberal element that promoted a citywide canvass and not the fundamental churches. Thus, the liberal church is taking away hundreds who will never have an opportunity to hear the Gospel. We must see the fallacy of our program. We must use the Bible method and lay aside the sensational approach. Some good churches are trying films and gimmicks to retain their evening services. The church's job is not one

of entertainment. We cannot possibly hope to compete with the world on this level. We must train our people in this matter as we would any other phase of Bible teaching.

Now the question arises as to organizing the program in the local church. Surely the vision begins with the pastor whom God has chosen to shepherd the flock of God. A visitation evangelism program cannot be successful without his leadership. He must view this ministry not only for himself, but for his people. Remember, Matthew was a tax collector, Luke was a physician, and Peter was a fisherman. As Christ selected certain ones for the task, so the pastor must follow the same method. It is true that all cannot do this work, but it is also true that more can do it than those who expect they can. It is by its nature an easier work for the younger than the older, but this does not exclude the elderly people. One of our finest workers is well over seventy years of age.

After the people have been told of the program, the pastor should carefully prepare several messages on the theme of home evangelism. Our lay people must be taught that they too may have a share in the gathering-in of the Lord's great harvest. Next, a night or day in the week should be selected that would depend upon the activities of the community and participating personnel.

One of the most successful programs is called the Family Plan. This is the plan where the entire family comes to church about 6:00 p.m. in the evening for a light meal. Immediately following this the pastor conducts His workshop or training class. Promptly at 7:00 p.m. the callers go out two by two. (Perhaps a

trained worker with a new worker.) Simultaneously there may be a hand-work class conducted for the children. After about one hour and a half of calling the callers return. The Word says in Luke 10:17 that those sent out returned with joy because even the demons were subject to them.

In a brief article like this many questions go unanswered, such as how to build a prospect file; how to keep records and integrate them; how to start the actual class, and so forth. These questions are answered in Dr. Horace Dean's book, **Visitation Evangelism Made Practical** (available from the Brethren Missionary Herald for \$1), and is recommended highly as one of the best sources on the subject.

The results of such a program are amazing. In one year's time it has nearly doubled the membership of our church. Each Monday night regardless of the weather the young people gather with the youth director and the adults with the pastor. Hardly a Monday night goes by without at least one conversion. Dr. David Allen says he would not consider pastoring a church without the use of this Biblical method. As a result of it he now has 2,500 in Sunday school, and only a few years ago started with about fourteen people in a basement!

Acts 1:8 reveals the ultimate of the Christian life. The main purpose of the ministry of the Holy Spirit is giving power for the Christian witness. Each generation is responsible for evangelizing its own generation. Pray about such a program in your church. It will stir the believers, reach the lost, and build a **New Testament church!**

# War on Muck in the Mails

BY ARTHUR E. SUMMERFIELD

POSTMASTER GENERAL

The Postmaster General has declared war on obscene material sent through the mails. Here is a battle all of us . . . can, and should, get into wholeheartedly—for our own sakes as well as dwellers in our communities which can become crime-ridden through pornography and sadism addicts; for the sake of our children who can be debauched by such filth; for our patrons' sake who depend upon us and our postal service to deliver their mail into their homes.

Ruthless mail-order merchants in filth are violating the homes of the nation in defiance of the National Government. They are callously dumping into the hands of our children, through our home mailboxes, unorderly lewd material, as well as samples soliciting the sale of even more objectionable pictures, slides, films, and related filth.

## Contributed to Delinquency

Unquestionably, these large defiant barons of obscenity are contributing to the alarming increase in juvenile delinquency, as many noted authorities have repeatedly and publicly observed.

Just how important is this mass of mailed muck to you and to me? To our children? Our community? Here is part of the testimony the Postmaster General and the Chief Postal Inspector gave before the House Post Office and Civil Service Subcommittee Investigating the Mailing of Obscene and Pornographic Material:

"It is my deep conviction—frequently expressed to individual members of Congress, religious and educational leaders, newspaper editors, and citizen groups—that one of the most serious moral and social

problems in the United States today is the multi-million dollar mail-order traffic in obscenity," said Postmaster General Arthur E. Summerfield. "In spite of the frustrations and the legal complication, and even the court decisions, I feel a responsibility to the public to attempt to prevent the use of the mails for indecent material, and to seek indictments and prosecutions for such offenses, even though there have been previous rulings favorable to the promoters. Only by this method can the dimensions of this problem become clearly established before the courts, the Congress, and the American public."

And here is one of the points Chief Inspector David Stephens made:

"The rapid increase in the sale of filth through the mails, and otherwise, seems to have developed far ahead of general public awareness of its scope. The volume today can be measured in tons. That juvenile delinquency stems in large part from the demoralizing influence of exposure to obscenity and pornography is well known to all law enforcement groups. Time after time in our investigations of armed robbery, extortion, embezzlement, and forgery, we learn that those responsible for such crimes were early collectors of obscene pictures and films. Also, in the many vicious murder and sex crimes, it is often disclosed that criminals responsible were addicts to pornographic and sadist material."

## Vital Statistics

To get some idea of the magnitude of this beastly business, these statistics are offered:

Pornography peddlers net an esti-

mated half-billion dollars a year.

Simultaneous raids on the New York headquarters of three dealers in pornography and obscenity uncovered fifteen tons of filthy films, slides, photos.

In fiscal 1958 postal inspectors investigated 4,000 separate cases, caused the arrest of 293 persons. The highest number of cases on record, this is a forty-five percent increase over the year before—and 1959 is topping 1958.

More than 50,000 alarmed parents, parent-teacher associations, clergymen, school and newspaper officials, flood the Department with their complaints each year.

## Why Mail Obscenity?

Since World War II, commercialized pornography has reached alarming proportions in certain areas of the country. Why? Because—

1. Purveyors of pornography reap huge profits.

2. In some cities courts interpret obscenity so liberally that getting indictments is very difficult; punishment of those convicted consists of only small fines or light prison sentences—and they continue to operate while in jail through other people.

3. Muck merchants have plenty of money to hire high-priced, unscrupulous but clever legal talent, which has successfully defended some of the largest dealers in dirt time after time in certain cities.

4. Court decisions which favored them in earlier investigations are cited as precedent by those brought to trial.

5. Frequently they can attack and ridicule the Postal Service, with the help of others who, confusing



liberty with license, unwittingly assist them.

6. Well aware of the sanctity of sealed mail, they know they can rely on this security intended for lawful mailings.

7. They know they are safe unless the receiver of their mailings complains; and they know, too, that a percentage of addresses will accept it, while others will refrain from complaining because that would embarrass them.

8. In the particular cities which spawn pornography and where its interpretation is most liberal, very few public complaints are made even though raids prove that such wholesale mailings were delivered in these areas.

9. Their continued success and huge profits have served to build an increasing smugness and defiance on the part of obscenity dealers who are quick to demand privileges and to scream "censorship" when the Post Office tries to stop their filth.

Mailing lists can be bought, stolen, pirated, or built from telephone and city directories, high-school yearbooks, lists of people's names printed by newspapers, et cetera. One single list taken in a New York City raid contained the names of 100,000 customers and prospects!

Innocent advertisements can offer model airplanes or railroads for sale cheap, but if inserted by a baron of obscenity, the child who sends his dime or quarter for these is on the sucker list of the merchant's muck.

They send their salesmen to lurk, with samples, wherever youth congregates—schools, churches, Boy Scout halls, and so forth, even into suburban residential areas; and they solicit profit-seeking juvenile delinquents to do the same.

### The Law

The Congress first enacted legislation making it a federal offense to mail obscene matter on March 3, 1865. An expanded version of this basic law was embodied in the great Postal Reorganization and Codification Act of June 8, 1872.

The present obscenity statute, Section 1461 of Title 18, U.S.C., provides penalties for the mailing of "every obscene, lewd, lascivious, in-

decent, filthy, or vile article."

But, prior to last year, controlling decisions of the courts held that prosecutions under the pertinent statutes could be effected only in the district where the office of mailing was located.

For the past several years the Post Office Department strongly urged the enactment of legislation which would grant prosecutive venue at intermediate offices and offices of address, where the actual damage undoubtedly occurs. Such legislation in the form of an amendment to Section 1461, Title 18, U.S.C., was passed by the 85th Congress and signed into law by President Eisenhower, August 28, 1958.

The present law permits people in a community where obscene material is received to evaluate it according to their own standards of morality and decency. Through the Post Office Department they now can refer the matter to the United States Attorney in their own Judicial District. It also permits fining second offenders up to \$10,000 and imprisoning them for ten years.

The Post office Department is pressing the use of this new legislation to the fullest possible extent.

The Department is convinced that this new legislation provides an effective weapon against these dealers in filth who have heretofore operated with little interruption and with comparative security from certain large cities.

In addition to the new legislation, more vigorous use is being made of an earlier law permitting the Department to stop incoming mail to alleged purveyors (which stops the money coming in from his suckers). Also, the establishment of the new post of Judicial Officer enables the Department to process cases much faster than under the usual Hearing Examiner process which, with its delays and continuances, could run into months, during which the operators could make a killing before effective action could be taken. For further details see "Protecting Patrons from Fraud—Filth" in the January 1959 Postal Service News.

One of the basic reasons for the increasing volume of filth in the mails, in addition to the tremendous

profits its purveyors realize, is the very broad definition of obscenity handed down by certain courts, notably in Los Angeles and New York where most of the mail-order business in pornography originates. Obtaining indictments against the mailers of muck in such cities is most difficult, and their effective prosecution is equally difficult, if not impossible.

In interpreting the intent of Congress the courts stated in effect—

1. That obscenity must be evaluated in relation to contemporary community standards.

2. That nudity in itself is not obscenity.

3. That a publication is not obscene unless the general contact is devoted to what may be termed obscenity.

### Standards Differ

Obviously, the "contemporary community standards" in New York City may be vastly different from those in the smaller, less blase, cities, and towns in which so many of us live.

These liberal rulings in some cities have established, over a period of time, virtual sanctuaries in which dealers of obscenity have operated with impunity and in open defiance of the Post Office Department's best efforts to bar their use of the mails or bring them to justice.

However, the number or nature of the public complaints bear importantly on the decisions of prosecutors and courts, and the new amendment to the obscenity statute permitting such dealers to be brought to trial in the community where their mailings are delivered is having an important and beneficial effect.

This means that every one of us, no matter where we live, can help by watching our own mailboxes for such material, and by alerting our neighbors and patrons to the problem, and how they can help us solve it.

The "public" in the above paragraph includes every one—you and me, our families and friends, our neighbors and associates in our communities. The Postmaster General has declared war—now it is OUR battle.

—Postal Service News



## BRETHREN DAY OF PRAYER SEPTEMBER 15

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31).

### HOME MISSIONS

Pray for the completion of the Virginia Beach (Va.) church, and getting the next building under way by the Brethren Construction Company.

Praise God for Phoenix, Ariz., going self-supporting October 1, 1959, and pray for every need to be met as they do so.

Pray for the replacement of the J. Paul Dowdy, Jr.'s., at Taos, N. Mex.

Pray for the churches with new pastors at Seattle, Wash., West Covina, Calif., and Winona, Minn.

Pray for the itineration and presentation of the challenges in Brethren home missions during these months of the offering period.

Pray for the broadcast in Navajo, the school program, the building program, and every effort put forth to reach the Navajos for Christ.

### SUNDAY SCHOOL

Pray that the new Sunday-school year may see us moving forward to the 60,000 by 1960.

Pray that the Enlargement Campaign in every church will be a real campaign of seeking for those unchurched.

Pray that pastors and leaders in our Sunday schools may really be challenged by the unreached multitudes and may carry a real burden for them.

Pray that the financial needs of the National Sunday School Board may be met.

Pray for the director in his heavy itineration schedule for the next three months.

### BYC

Pray that God will seal the decisions that youth have made in district and national camps.

Pray that young people will be faithful in their "living testimonies" in their schools.

Pray for leaders and helpers who are reactivating or beginning boys' work and Sisterhood work this fall.

Pray for the Lord's leading as plans are being made for the 1960 Bethany camp program.

Pray that our Christian students in schools of higher learning shall respond to the challenge of giving God their lives for service.

### WMC

Pray for the newly elected national, district, and local officers.

Pray that our women may realize the need of more earnest daily prayer.

Pray that more of our women will attend the midweek and 15th of the month prayer meetings.

Pray that a family altar may be established in every WMC home.

We thank the Lord that more women read their Bible through last year. Pray that there will be an increase each year.

### GRACE SEMINARY, COLLEGE

Praise God for the fine corps of teachers who are returning to the classrooms with the beginning of the fall term.

Pray for the new class of approximately one hundred freshmen, as well as all returning students.

Pray that the seminary will fulfill the will of God in training men and women who will faithfully proclaim the whole Word of God.

### LAYMEN

Pray for the new national offi-

cers elected at national conference, that they may be led of the Holy Spirit in directing the laymen in all the churches into more consecrated service for the Lord.

Pray that more laymen may be directed of the Lord in establishing new Bible classes and Bible schools in needy localities so that more souls may be reached with the Gospel.

Pray for the new Boys Clubs that will be started in some of our churches this fall, that the laymen will have a burden to help in this needy field.

### SMM

Pray for the new national, district, and local officers as they assume their new duties for the coming SMM year, that the Lord will give wisdom and strength to serve Him.

Pray for the girls that they might enlist new girls for SMM during the first months of the new SMM year.

Pray that the girls will receive a blessing as they endeavor to work on new projects, goals, and study the devotional material.

### FOREIGN MISSIONS

Praise the Lord for the journeying mercies He has given to the number of missionaries who have traveled to and from the fields recently, and pray for the additional ones who will be traveling in the near future.

Pray for our new gospel radio program in Bangui, Africa; continue to pray for the programs in Mexico and Argentina.

Praise the Lord for opportunities in our work in Hawaii, and pray that He may guide our missionaries in claiming these opportunities.

Pray for God's wisdom and guidance in the carrying out of decisions made in the recent board and Society meetings.

### MISSIONARY HERALD

Pray for the blessing of the Lord upon the August 29 color edition of the Missionary Herald, that as it is used in door-to-door visitation work, it might prove to be a tool in the hands of the Holy Spirit.

Pray that the new Brethren Sunday-school literature will prove to be the answer to our need in the brotherhood.



WMC ISSUE  
SEPTEMBER 12, 1959

BRETHREN

# Missionary Herald



New Auditorium at Winona Lake

*Meeting Place of WMC Sessions*

# UNDER HIS WINGS



Mrs. Paul Dick

(Message by Mrs. Paul Dick, WMC national president, delivered at National Conference held August 17-23 at Winona Lake in presentation of the 1959-60 theme.)

Our hearts are filled with gratitude and praise for the Lord who has blessed us so abundantly with joy and unity through **Christ, My Life**. We now eagerly anticipate a deeper devotion to the Lord and a greater yieldedness to His will while we live trustingly **Under His Wings**.

The very outspoken confession of faith made in Ruth 1:16, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," was the decision made by one who knew the heartaches of life. Yet this decision was also the beginning of her new life, which led Boaz to say of Ruth: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, **under whose wings** thou art come to trust" (Ruth 2:12).

## Trusting

The happiest decision in life is to trust God—first to trust Him with your soul through Jesus Christ the Saviour, and then to trust Him with everything and in everything. It is when we partly trust God and partly trust ourselves that we are unhappy. Our prayer is that every WMC member will increase in faith while taking refuge and knowing that by His grace it is **Under His Wings** thou art come to trust.

Those who have been **Under His Wings** for a long period of time have grown rich in experience because of this trust. They have been made strong in the Lord and in the power of His might, and it is now time to be encouraging young converts. Where spiritual life is weak, it should be nurtured with TLC (tender loving care). Our WMC ladies can help in their churches by welcoming and cherishing new converts in the faith. Many matters are real difficulties to those young in the faith, but are not difficulties to those who long have been trusting in the Lord. Ruth was a new convert in a strange land, timid among strangers, and yet she grew to make the decision of trusting the Lord God Jehovah by the godly and encouraging works and kindnesses shown her by Naomi, one old in years of faith.

If the Book of Ruth teaches us that we must give up

all to follow the Lord, it also teaches us how great are the possibilities and consequences that accompany the duties of a Christian to loved ones, as well as strangers, in our fellowship. If we had more women like Naomi, we would have more like Ruth. Some of us owe much in our young Christian lives to those who influenced us in many decisions. We shall ever respect the memory of a beloved deaconess who assisted us so graciously many times; or remember the lovely Sunday-school teacher, the SMM patroness, or the summer-camp counselor bearing with us in our folly to encourage everything hopeful in us. It is inspiring to see older Christians loving, advising, and praising new converts. Let us encourage young converts to do what we delight to do.

The wing of any bird is relatively strong. It makes a kind of arch which gives the idea of strength. Even under the wings of a hen there is complete and perfect refuge for her little chicks. The inside of the wing is lined with soft feathers for the comfort of the young. It is a snug place under the wing-feathers of the hen. That is the way the Lord would have us to take refuge in Him. "He shall cover thee with his feathers, and under his wings shalt thou trust" (Ps. 91:4).

## Serving

Ruth's blessed choice to decide for God and trust Him led her to the next step of serving Him. It is a beautiful sight to behold Ruth gleaning in the fields of Boaz. Oh, that we may serve Him today! In the picture of Boaz as our Redeemer-Christ and Ruth as His bride to be, we have the beautiful incident of how God encourages His people lest they become weary. Ruth, a gleaner who followed the reapers and gathered only the stray stalks of grain, was invited to come and sit with the reapers and eat (Ruth 2:14). This is the encouragement and comfort to those who serve in the forgotten places, and do the menial tasks which many times are not recognized by others; yet their work does not go unnoticed. The Lord of the harvest rewards for faithfulness, not for the greatness of the task. The faithful

(Continued on page 580)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# "A SECRET"



PSALM 31:3

For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

By Mrs. W. Wayne Baker\*

Did you know that our Lord has secrets just like we have?—that He wants to share them with His best friends just like we do? Yes; our Lord has a precious secret He wishes to make known to each one of us. It is a secret place of perfect peace and rest. Do you know His secret? Has He shown it to you? No one, by his own powers, can find this secret place. God, himself, must reveal it to each one individually.

Because "God is no respecter of persons," we know that no one of us is preferred before another. Each is as dear to Him as another. We also know that God never changes—He is always the same. The only variable is our attitude toward Him.

"The secret of the Lord is with them that **hear** him." Do we not all fear Him? Perhaps we **all** fear to disobey Him. But do we **all** fear lest we miss an order He would give us—fear that we'll miss something He wishes to tell or show us—fear to go ahead without His command to do so?

How carefully we read and re-read letters from our loved ones so that we understand each small detail of what they have written. Do

we fear lest we allow something **He** has said slip from our minds?

"As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (Ps. 123:2). Are we waiting intently and expectantly for His next command as the servant who, having finished one task, waits for the next command?

"The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. 25:14). He not only has a secret He wishes to reveal to us and unto all who will let Him, but with His secret He will reveal His covenant—He works in behalf of all who truly let Him be Master and Lord. "I will cry unto God most high: unto God that performeth all things for me" (Ps. 57:2).

Some fall in love with their Saviour when they first meet Him and immediately make Him their Lord and Master. How precious when such is the case. Others may have to say as the psalmist: "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). All our lifetime we have been learning to live according to this world's system. He wants us to learn His ways, which are often the opposite to the way of the world. Through affliction we are laid aside and given time to listen to Him speak. Through His Word and by His Spirit we learn His statutes. Then we give Him His rightful place in our lives.

"When through the deep waters, I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee, thy trials to bless,

And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flames shall not hurt thee, I only design,  
Thy dross to consume, and thy gold to refine."

Through affliction we become willing to say, "Thy way, Lord"; "Not my will, but Thine be done"—not reluctantly, but wholeheartedly with the realization that His way is the best, wisest, and kindest.

In olden times there were many who learned His statutes through affliction. It is a thrill to read of the kings of Judah and Israel whose hearts were right in the sight of God and how He worked on their behalf. Some, although in the midst of great stress and strain, were in perfect peace because they put their faith in the Lord—not in themselves, nor their walled cities, nor their armies, but in the living God. We read how they prepared their hearts to seek the Lord—how they sought Him with their **whole** heart.

"The secret of the Lord is with them that fear him." He that lives daily in that secret place which our Lord has provided also abides under the shadow of the Almighty—in the shadow of the all-powerful Creator and Sustainer of the heavens and the earth. Under His shadow we are very close to the heart of God. We become the recipients of His special care, His love, protection, provision, and His wonderful fellowship. He makes himself completely responsible for our every need. Is it any wonder, then, that **under His wings** there is perfect peace?

\*Pastor's wife, Aleppo, Pa.

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Bozoum via Bangui, Republic of Central Africa	
Martha Irene Hill	November 7, 1953
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Mission a Bekoro, Paoua via Bangui, Republic of Central Africa	
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Bossembele via Bangui, Republic of Central Africa	

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Rev. George E. Cone	November 16
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Rev. Hill Maconaghy	November 25
Box 588, Winona Lake, Ind.	

**UNDER HIS WINGS**

(Continued from page 578)

gleaners will receive rewards, even as do the faithful reapers.

Few are privileged to be reapers. Many there are who are gleaners. The WMC member will be rewarded for her faithfulness in her particular responsibility. A faithful gleaner will be busy. Satan finds mischief for idle hands and hearts to do. Therefore, find something to do. Give out a gospel tract. Sing in the choir. SMM patronesses and helpers, as well as camp counselors, are always needed. Faithfully attend prayer meetings. Teach a Sunday-school class or week-day Bible club. Visit the sick and the sorrowing. Be willing to serve in any part of WMC, for the fields are ripe unto harvest. Dr. Narramore in **This Way to Happiness** says: "We can't all be big ostentatious chandeliers in the main lobby. Some of us must light

the little back hallway. But the lesser lights make just as significant a contribution as the flashy chandelier. In fact, many times they are more needed." God rewards faithfulness, rather than success. "It is required in stewards, that a man be found faithful" (1 Cor. 4:2).

**Rewards**

Those who are "under his wings" trusting Him, and working in the harvest fields for their Redeemer, a promise is given in this theme verse of Ruth 2:12. What is this full reward? The full reward will come when we behold the face of our Kinsman-Redeemer, our blessed Lord and Saviour, when we shall forever be with Him. This will be the full reward for trusting "under his wings."

What greater reward could anyone receive than to know the deep peace and joy that comes when we "save a soul from death"? Our con-

secration service in "Christ, My Life" encouraged us to pray definitely for lost souls, and to do everything possible to win the lost to Christ. From all reports and evidences, there were many ladies who knew this joy, and great was their reward to see the lives changed of those who made decisions to trust "under his wings." It is our desire and purpose that every WMC member be a witness and soul-winner in the way the Lord gives her guidance. Witnessing is living for Christ every moment of every day. It is loving people. It is agonizing in prayer over the sins of others. It is giving a cup of cold water in the name of Jesus. It is telling what Christ has done for us. To be faithful witnesses, we must put first things first. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

There is also the reward that comes with personal growth. Children rejoice when they find they are growing more like their parents, and hope to be soon strong and full-grown. We smile as we remember the times we tried to dress like older girls and ladies. That was childish pride and pleasure. Now we need the pleasure of spiritual growth and strength. Nothing can be of greater value in our personal growth than our regular Bible study and prayer time. When the emphasis in WMC is placed on the importance of regular personal devotions, there will be untold blessings that accompany this spiritual growth. When an evil lust is driven away that once haunted you, there is joy. When you find that you do not lose your temper under provocation, as you did a year ago, you are humbly thankful. When you have sustained a trial which once would have crushed you, the victory is exceedingly sweet. As we mellow in the Christian life, we will be conscious of a greater yieldedness to His will.

There is also the present reward of kinship of one Christian with another. This fellowship "one with another" is the reward of being "one in Christ Jesus." Even though we are strangers, there is the feeling of oneness and genuine warmth. This closely-knit bond of fellowship is manifested at WMC conferences and rallies around the world. What a time of fellowship when talking about the blessings of our Lord. To work together in harmony, with sympathy and consideration for one an-



other, is a real privilege and reward for WMC ladies. The key that unlocks the hearts for this fellowship with one another comes with our "oneness" when "under his wings." This kinship reward grows more precious with every conference we are privileged to attend.

The present rewards from our National work in the various fields of harvest are too numerous to mention. Just to name a few that have brought testimonies of praise this year include the following: These excerpts were taken from the progress reported on the new Youth Building at Taos, made possible with your gifts to home missions: "The title is cleared. . . . The foundation is completed. . . . The walls are ready for the roofing. . . . It is a dream come true. Thanks to you WMC ladies." The beautiful and practical furnishings for our Grace College Lounge have been started with your gifts. The testimonies of our summer VBS workers across the country, as well as those on home-mission fields, were possible because your gifts to the Sunday School Board, and the Youth Board helped in the training and support for them.

"Praise our wonderful Lord. All our financial goals have been made," is the testimony of our financial secretary-treasurer. The results of your gifts will be evidenced in the coming days with joyful anticipation for the construction of the new missionary residence, additional Birthday Missionaries, and answered prayers for our Jewish Missionaries as they untringly ask, "Lord, how long?"

We are sure that Ruth's rewards were many because of her decision: "Thy people shall be my people; and thy God, my God." Our challenge for the coming year is that the faith of each WMC lady will be definitely increased, and as a result of this greater faith, our desire will be to lead others to that place of decision and trust, **under his wings**. Then together let us faithfully work in His fields, as gleaners or reapers, knowing that the Lord will recompense thy work. There will be many present rewards this year for those accepting this challenge; but most of all, with joyful anticipation, our prayer is that we will reap that "full reward" before another conference. "Even so, come, Lord Jesus." We are Women Manifesting Christ because our faith is a "rest" in the Lord, and so we live trustingly "under his wings."

## Financial Report of WMC for 1958-59

Balance July 25, 1958 ..... \$ 7,904.72

### Receipts—

General Conference Offering—1958	512.88
Credential Offering—1958	273.50
Sisterhood Mary and Martha	600.00
General and Publication Offering	2,861.28
Home Mission Offering	3,553.78
Christian Education Offering	3,258.94
Foreign Mission Offering	3,353.41
Thank Offering	6,001.44
Missionary Birthday Offering	4,121.53
Missionary Residence Offering	1,041.90
Home Missions Special	866.66
Foreign Mission Special	1,777.17
Grace Seminary Special	342.68
National Sunday School Special	194.33
National Youth Special	414.71

### Total Receipts

\$29,174.21

### Disbursements

General Expense	4,117.00
Home Missions	3,553.78
Christian Education	3,258.94
Foreign Missions	3,353.41
Thank Offering	6,001.44
Missionary Birthday	3,900.00
Missionary Residence	1,281.02
Home Mission Special	866.66
Foreign Mission Special	1,946.81
Grace Seminary Special	342.68
National Sunday School Special	194.33
National Youth Special	414.71

### Total Disbursements

\$29,230.78

Cash Balance July 25, 1959

\$7,848.15

### RECAPITULATION OF CASH ACCOUNT

Cash Balance July 25, 1959		\$7,848.15
General and Publication Account	1,968.03	
Missionary Birthday Account	4,283.29	
Missionary Residence Account	1,596.83	

\$7,848.15

Balance July 25, 1958 ..... \$1,837.37

### Receipts—

General Offerings Conference—1958	512.88
Credential Offering—1958	273.50
Sisterhood Mary and Martha	600.00
General and Publication Offering	2,861.28

### Total Receipts

\$4,247.66

### Disbursements

Conference Expense and Love Gift National Officers	450.00
Conference Expense District Representatives	130.00
Program Packets (1959-60)	370.00
Tithe of General and Publication Receipts to: Brethren Missionary Herald Co.	552.57
Conference Programs—1958	81.30
Conference Banner—1958	12.00
Space in Annual	55.24
Bond and Insurance	23.55
Brethren Missionary Herald	1,551.12
Cuts, Drawings, Pictures for Herald	218.69
Literature, Stationery, and Pen Pointers	408.05
Mailing Expense and Mimeographing Work	186.00
Midyear Executive Expense	78.48

### Total Disbursements

\$4,117.00

Balance July 25, 1959

\$1,968.03

MRS. CHESTER McCALL, Financial Secretary-Treasurer

# National WMC Objectives and Recommendations

## NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS 1959-1960

### 1. DAILY BIBLE READING AND STUDY:

First Choice: The entire Bible in 1959-1960 (Three chapters a day, five on Sunday.)

Second Choice: Ruth, Judges, Mark, Ephesians, Philippians, Colossians, Job, I and II Timothy, Titus, Philemon, Exodus, Jonah, Acts, Genesis, Hebrews, Psalms 42 to 48, Joshua 20 to 24, Esther, Romans, Song of Solomon, John 13 to 21, Revelation.

Third Choice: Bible reading of your own choosing.

2. We recommend the establishment of daily family devotions in every home. If extra help is needed, seek the advice of your pastor. We also recommend that the local prayer chairman be responsible for the family worship emphasis in the local councils.

### 3. PRAYER WARRIORS:

Each council enlisting prayer warriors from the congregation, using the five-year prayer warrior pledge card, adding a star each year. We urge a special emphasis of the 15th day of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in The Brethren Missionary Herald.

### 4. SOUL-WINNING:

Our goal—every lady a witness and a soul-winner. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used, and the prayer chairman keeping the record of all souls saved through the effort of your council.

### 5. MONTHLY MEETINGS:

A minimum of 12 devotional meetings URGING the use of the Brethren WMC programs.

### 6. DISTRICT PROJECTS AND RALLIES:

Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for the WMC work.

### 7. MAJOR OFFERINGS:

(1) September, October, November—Home Missions, \$3500, send before December 10. Third year of the three-year project. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, \$3500, send before March 10. One-half for Grace Seminary and College to complete furnishing Grace College lounge. One-fourth to Brethren Sunday School Board to be used for the training of Bible-school workers and needed equipment. One-fourth to Brethren Youth Board for support of Summer Youth Missionary program and office equipment.

(3) March, April, May—Foreign Missions, \$3500, send before June 10. The fourth year of the five-year project of building a missionary residence at Winona Lake, Ind.

(4) June, July, August—General and Publication fund, \$3500, send before Sept. 10.

(5) Thank offering for Brethren Jewish Missions, send to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the Penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday Offering to be received during the year for the support of WMC missionaries. Send this offering to the national financial secretary-treasurer by June 10. Birthday missionaries for 1959-60 are Miss Elizabeth Tyson, Africa; Mrs. Lynn Schrock, Argentina; Mrs. J. Keith Altig, Brazil; Mrs. Mary Baer, Navajo Mission.

## DISTRICT WMC OBJECTIVES 1959-60

1. Each district is urged to honor those reading the Bible through by presentation of an award.

2. Every district represented on the national board at National Conference by the president or alternate, suggesting that ex-

penses, wholly or in part, be paid by the district.

3. A four-minute achievement report to be given at national board meeting, the retiring president to be responsible for a written report which will be read by the present presiding officer.

4. That the district project chairman work together with the national project chairman to have one display for the National Conference.

5. Each district to select a prayer chairman who will cooperate with our national prayer chairman.

6. The district president to promote the organization of a WMC in every Brethren church in her district.

7. Each district sponsor at least one project—said project to be CLEARED THROUGH THE NATIONAL 1ST VICE PRESIDENT TO AVOID DUPLICATION. Each district has the privilege of keeping the project within the district.

8. That all district offerings for national Brethren works go through the national WMC financial secretary-treasurer.

9. Each district contribute an annual free-will offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by June 30 and to be used as the committee in charge sees the need.

10. Each district president to receive the local annual statistical reports and to compile the district statistical report and send to the national recording secretary by July 20.

11. Each district president to stress the importance of using the BRETHREN WMC program packets in the local councils to foster unity among us.

12. SMM to be represented on the district WMC conference program. That each district WMC give financial assistance, if possible, to their district SMM patroness or president to attend National Conference.

## NATIONAL WMC RECOMMENDATIONS

1. That a membership consecration service be held annually in each local council.

2. Each local president endeavoring to attend district meetings and National Fellowship, her council aiding in expenses if at all possible.

3. That we send good usable adult and children clothing to Taos, N. Mex., by parcel post to: Sam Horney, Box 1531, Taos, New Mexico, or by express to Sam Horney, Box 1531, Taos, New Mexico, via Santa Fe, New Mexico. That we send only children's clothing (up to 15 years of age) to Navaho Indian Mission, by express to: Brethren Navaho Mission, Cuba, New Mexico, c/o San Juan Basin Lines, Albuquerque, New Mexico. That each council be responsible for the entire expense.

4. That officers in the local councils be elected in June, installed in July, and take office at the August meeting, and have statistical reports compiled by the retiring president in the hands of the district president by July 1.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, and so forth.

6. That the women in each council continue to show an increased interest in the Sisterhood in all possible ways, such as prayer, work projects, financial help (purchasing reading books, and pennants), and a willingness to serve in an advisory capacity.

7. We continue to urge that all local and

district councils use Brethren talent and support Brethren works.

8. That each local prayer chairman sponsor the formation of a prayer chain with a link for each soul saved as a result of the prayers and efforts of the women.

9. That the women of each council be encouraged to use Pen Pointers to every possible advantage.

10. That each WMC lady be urged to be a faithful steward of the money God has entrusted to her. (See Phil. 4:17.)

11. That every WMC offer to assist the pastor in displaying promotional material of all cooperating boards.

12. That each council purchase one of the following books or use a book of its own choosing to be given as a book review, if desired. Books may be purchased from the Brethren Missionary Herald Co., Winona Lake, Ind.

### Books recommended:

TWO THOUSAND TONGUES TO GO (Ethel Emily Wallis and Mary Angela Bennett, \$3.95, Harper & Brothers, Publishers).

HARVEST MOON ON THE AMAZON (Rosemary Cunningham, \$2.50, Zondervan Publishing House).

AND TO THE ESKIMOS (Gleason H. Ledyard, \$3.75, Moody Press).

## WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
First Vice President (Project)—Mrs. Harold Eiting, Box 718, Winona Lake, Ind.  
Second Vice President (Program)—Mrs. Thomas Hammers, 1011 Birdseye Blvd., Fremont, Ohio  
Recording Secretary—Mrs. Scott Weaver R.R. 2, Osceola, Ind.  
Assistant Secretary—Mrs. Willard K. Smith, 2183 Stratsboro Rd., Hudson, Ohio.  
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles 8, Calif.  
Literature Secretary—Mrs. Benjamin Hamilton, P. O. Box 701, Winona Lake, Ind.  
Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.  
Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.

## QUOTABLES

God's love for us is not always a love that keeps us from trials, but it is a love that keeps us through trials.

Character without Christ is worthless.

A loose tongue often gets its owner into a tight place.

No amount of riches can atone for poverty of character.

Life is not salvage to be saved out of the world, but an investment to be used in the world.

Compiled by John E. Southard



# PAUL PRAYS FOR GROWTH

BY JOHN M. AEBY

Study Passage—Ephesians 1:15-23

Memory Verse—Ephesians 1:17

Greetings, girls! Have you followed our suggestions in last month's study? Turn back to our August 8 issue and check the list carefully. That's fine! Now, before we start on the second phase of our walk, let's take a quick glance over the territory covered. Memorize this verse, and you have the truth in a nutshell:

Chosen by the Father! (vv. 1-6). Redeemed by the Son! (vv. 7-13). Sealed by the Spirit! (vv. 13-14). Eternal life is begun!

After explaining to the Ephesian Christians the work of the Father, the Lord Jesus Christ, and the Holy Spirit in our salvation, Paul prays for all "the faithful in Christ Jesus." This shows us that it is not enough to teach the truth to believers. We must also pray it *into* the believer's experience.

## The PROOF of Our Relationship to the Lord (1:15).

There are two proofs that we are real Christians. One is **upward**. "Your faith in the Lord Jesus." We may know all the truth about salvation set forth in the first fourteen verses (or the whole Bible for that matter), but we do not become real Christians till we put our trust in Jesus Christ as our own Saviour and surrender to Him as Lord. It is not knowing the language, but knowing the Lord that brings salvation. The other proof is **outward**! "And love unto all the saints." As a worldly girl, you might pick out a few for your friends and like them very much, and snub the rest. But as a Christian girl in whose heart Jesus lives, you will show not only God's

love for the unsaved and try to win them, but also a special love to all of God's saved ones.

Paul says: "I **heard** of your faith . . . and love. He did not hear this from them directly, but he heard it about them from those who knew them for what they were.

## The PRAYER for Our Growth in the Lord (1:16-19).

Let's notice a number of things about Paul's prayer for believers that we might learn to pray for each other helpfully instead of just praying: "Bless Mary, or Susie, or Jane." If we don't pray for special things, we won't know whether God answers us or not.

Paul begins with **thanksgiving** for the believers. We can do the same. Thank God for every true believer you know.

Paul prayed for the believers **by name**. "Making mention of you in my prayers."

Paul was **faithful** in prayers. He says, "I . . . cease not." This suggests regular habits of prayer, as well as times for prayer. If we think of our Christian friends, we can breathe a prayer for them. If we talk to others about them, we certainly ought to talk with our Father in heaven about them. If we are careful to pray for them, it will be difficult to talk carelessly about them.

Paul is really asking God **that He might give us the Holy Spirit** in His work of making the Lord Jesus known to us (v. 17). Read carefully John 16:14 and 15. If we have Jesus, we really have everything that counts, or ever will count. So what

we need is to have the Holy Spirit pull back the curtain of our understanding so that we might grow in our knowledge of Him till we come to know Him fully!

Particularly, He wants us to know "**the hope of his calling**" (v. 18). Hope is more than a wish. A wish springs up within our minds or hearts. Hope is the trust of our hearts in a promise which has not yet been fulfilled. For example: A young lady who has no boy friend may wish to get married someday. It is a desire she has in her heart. But a young lady who has been given an engagement ring **hopes** to get married someday, even though the wedding date has not been set because her beloved has given her a promise. Even so, every thoughtful person wishes that he might go to heaven someday. But the believer, the one who answers God's call to accept His Son, has the promise of his unseen Beloved that He is coming to receive us unto himself (John 14:1-6; I Thess. 4:13-18; I Pet. 1:1-10; I John 3:1-4 and many others). We can learn the facts by study, but only God can make "the hope of his calling" real in our lives.

He also wants us to know "**the riches . . . of his inheritance in the saints**." We know that we have an inheritance in Him (v. 11). But did you know that He has an inheritance in us? If God had wanted to, He could have made diamonds as plentiful as coal. They are really the same substance: carbon. He could have made gold as sand. In fact, He tells us that the streets of the New

(Continued on page 586)

## *Living for Jesus*

# *In Africa*

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BY MISS ROSELLA COCHRAN

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Shortly before six the day dawns on Bassai hill in Africa. At the same time, the church bell beckons the native Christians to the early morning prayer service and the missionary to a time of quiet meditation and prayer at the beginning of another busy day. What might the day bring? Committed to the Lord, all will be to His glory.

Breakfast on the veranda of the old stone house brings a thrill to the missionary nurse as she beholds the beauty of the new day. The sun sends its soft red rays to scatter the mist that has gathered in the lowlands, along the rivers and streams. The color fades, the mist vanishes; another day is under way on Bassai hill.

Seven o'clock. We hear singing from the direction of the dispensary, so let us go out and see what is taking place. It was a Gospel song we were hearing, and a message from the Word of God follows. Quite a number of people have come to hear, and to receive medical care. Some are Christians, some are not. All receive a portion of God's Word—for reproof, for correction, for instruction in righteousness. A little boy stands and expresses his desire to accept the Lord as his Saviour. Our hearts are thrilled, and we are assured once more that God's Word does not return to Him void. As we carry on the medical work, we must remem-

ber that we are in the Lord's work—we are doing it for Jesus. Some for whom we are concerned will not get well. Are we manifesting to them the love of Jesus? Do they know Him as their personal Saviour? We find that the missionary nurse has a great responsibility, as does any Christian who is endeavoring to live for Jesus.

After the medications have been given, there is still time before lunch for a class or two with the native nurses. Now this is often a time when patience, on the part of the missionary, comes hard. In the spelling test, one of the students misses forty-nine of the seventy-five words. Arithmetic—well, it would seem that they had never heard of such a thing. A switch to Bible study is always refreshing for student and teacher alike.

Where do you suppose you would find the missionary nurse during the afternoon hours? You might find her at the dispensary caring for a new patient that has just arrived by ambulance. The African ambulance is not the kind you would see in the United States. It might consist of a huge basket secured to a long pole, or a "hammock" made of a long pole and a blanket. The "ambulance" is carried by two men, one at each end of the pole, and often the party spends many hours traveling the many miles from their village to the missionary dispensary. The mis-

sionary nurse must be on call at all times, for the "ambulance" might arrive at any hour of the day or night. Occasionally, in case of emergency, the missionary might play the part of an ambulance driver, taking the little Dodge pickup to some far-away village to bring in the ill or wounded.

Frequently the missionary nurse is called upon to minister to a family at the time of the death of a loved one who has been receiving treatment at the dispensary. It is always a joy if we can assure the family that the deceased one has gone on to a greater life with Jesus in heaven. At other times, there is heartbreak when we witness the fear and agony of those who are still walking in heathen darkness. May our loving compassion for them never be lost!

In living for Jesus in Africa, there are times of joy and times of sorrow. There is encouragement and discouragement. There are times when dark clouds hover round about, but, wherever we are, when we are living our lives for Jesus, we know that each cloud has a silver lining. When our life has been spent, may we hear our Lord say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).



## *Living for Jesus*

# *As a Student*

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BY MISS RUTH HENRY

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Christ suffered scorn, mockery, beating, humiliation, desertion of friends, as well as the agony and death of the cross so that you and I might be saved from an eternal existence in hell. To obtain this free gift of salvation, we have only to believe that Christ died to save us personally. After we believe, the least we can do as Christian girls is to live for our Saviour.

Living for Jesus doesn't begin when we grow up and are able to go to the mission field to tell others, when we are raising a family in the nurture and admonition of the Lord, or when we are old enough to teach a Sunday-school class. Living for Jesus begins the moment you receive Jesus into your heart. Christ has given us all some talents, so let's use them now in living for Jesus as students.

Failure to live for Christ in school brings disappointment and defeat to your Christian life. On the other hand, to live for Jesus will give you real happiness.

Each day opportunities are arising that you can use as a means to witness. Take advantage of these opportunities because you may not get many more, and you may be the last one to give them salvation's good news. One way to introduce an opportunity to testify is to bow your head in silent prayer before eating lunch at school. In all your

witnessing be sure to be tactful.

It is a good thing to carry your Bible around with you from class to class everyday because it will not only be handy to use in your witnessing, but also a visual witness of what you believe. However, if you do carry your Bible, you have a great responsibility. Those around you will watch to see what you do and how you are different than they are. If you don't intend to live like a Christian, it would be just as well that you don't carry your Bible at all, for you are just hurting the name Christian and are making it harder for other Christians in your school who try to witness.

Physical cleanliness and a desirable personality are helpful in obtaining more opportunities to witness since others are more likely to be friendly with a person with

such qualities. In the same way, the lack of these qualities is a definite hindrance.

Your activities tell many things about you, so choose the right kind. If you question an activity, ask yourself if you would want Christ to find you there at His second coming; then, also, consider Paul's advice in Romans 14:21, and don't do anything that would cause a brother to stumble, to be offended, or to be made weak. Take part in your school's Bible club and support it wholeheartedly as another means to win souls. If your school doesn't have a Bible club or something equivalent, see what you can do toward getting one started.

Our schools have been called our greatest mission field; therefore, as students our greatest responsibility and privilege is to live for Jesus.

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### SUGGESTED PROGRAM FOR OCTOBER

#### OPENING CHORUSES

#### PRAYER

#### THEME SONG—"Living for Jesus"

#### SCRIPTURE—Ephesians 1:5-23

#### BIBLE STUDY—For all SMM groups, "Paul Prays for Growth," by Pastor John Aebly

#### SPECIAL NUMBER

#### POEM—"Choosing and Keeping"

#### MISSIONARY STUDY—For all SMM groups, "Living for Jesus

in Africa," by Miss Rosella Cochran

#### THEME CHORUS

#### DEVOTIONAL TOPIC—In All Walks of Life, "Living for Jesus as a Student," by Ruth Henry for Middlers and Seniors

#### PRAYER CIRCLE

#### BUSINESS MEETING

#### BENEDICTION—Psalm 145:1 and

2

(Continued from page 583)

Jerusalem are being paved with pure gold (Rev. 21:21). Everything is God's, so He is rich. He made it all, and He can make anything He wants. But His greatest riches are we who are redeemed "not with corruptible things such as silver and gold, but with the precious blood of Christ" (1 Pet. 1:18-19). Your parents, if they are true parents, let alone Christian parents, would give everything they have—even their very lives—to preserve your life if you were in danger. This is part of the glory of being parents. In God's time you, too, may know this. But God's richest glory is going to be shown in His saving us who were lost in sin, and making us like His Son (Rom. 8:39).

Finally, He wants us to know the "exceeding greatness of God's power to usward who believe" (v. 19). It is true to say that when our ancestors came to this country they brought us along because in the power to procreate (bear children), which God has given, we were in them. Even so, in God's marvelous plan of making us new creations (II Cor. 5:17), we were in Christ when He died. Our sins were upon Him when He went down into the grave. When God raised Him up from the dead, He included us. And now that He is seated in heaven at the Father's right hand, we are (in God's sight) there with Him! What power!

### The POSITION of Our Risen Christ (1:20-23).

No matter how great the powers of earth today or in the future, our Lord is greater! No authority of angels, men, demons, or devil can touch Him. He is "far above all!" Every one is "under his feet." He tolerates disobedience on the part of some for a while, only because this is fulfilling His purpose. And our Lord is "head over all things to the church."

These are deep truths, so don't be discouraged if some of them are not clear. But if we know Jesus as Saviour, if we have owned Him as our Lord, and love Him for what He has done for us and what He means to us, let's keep on praying for ourselves and our fellow Christians that He will make these truths real in our experience. And He will (John 5:14-15).

## Choosing and Keeping

We read in God's most precious Word,  
Of one who made her choice,  
To often sit at Jesus' feet,  
And listen to His voice.

The one thing needful, Mary chose;  
Above all else most wise—  
To seek companionship with Christ—  
His fellowship to prize.

It must have pleased the Saviour well,  
For He went on to say,  
The portion she had chosen, nought  
Could ever take away.

And He who makes this promise sure  
Doth slumber not, nor sleep—  
It is our part to make the choice,  
But His, it is, to keep.

If we could only realize,  
When we our choice must make,  
The soul who chooses Jesus Christ  
God never will forsake.

All power is His, in heaven and earth,  
His hand is over all;  
'Tis He who says His child He'll keep,  
And never let him fall.

If we would choose as Mary did,  
What joy our hearts would reap!  
Remembering as we make the choice,  
The Lord will safely keep.

—Author Unknown

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### PRAYER REQUESTS

Pray for SMM girls who have just entered colleges and universities for further training. Pray for the ones in Christian schools that their Christian lives may be fruitful daily, and also for those in non-Christian schools that they might remain true and faithful.

Pray for Senior SMM girls who are facing serious decisions in regard to the years after high school.

Pray for the new home-mission project, and ask the Lord to show

you the part which you may have.

Pray for the leader of your meeting each month, and ask the Lord to prepare your heart for the study of His Word. Pray for your own life and the needs of others as we learn in the Bible study this month.

Pray for the officers of the national, district, and local organizations. Ask the Lord to enable them to be examples of "Living for Jesus."



**BRAZZAVILLE, MIDDLE CONGO.** Thirty-five defiant members of the Matswanist religious sect died by suffocation or trampling, and nearly 100 others were seriously injured as police drove them from a compound in Africa's Middle Congo capital, Brazzaville. Some 2,500 Matswanists had squatted in the compound of a business organization in M'Pila, a suburb of Brazzaville, and had defied orders to evacuate. Trouble for the fanatical sect began last June when its members launched a civil disobedience campaign, refusing to pay taxes and ignoring government decrees. The people believe their dead leader, Andre Matswa, a Senegalese Negro sergeant of the French African Army, will return to drive the white man from Africa.

**CAPETOWN, SOUTH AFRICA.** South Africa's Anglican Archbishop, Dr. Joost de Blank, has struck another blow against apartheid (segregation of the races). He offered to leave the country if Dr. H. F. Verwoerd will withdraw as Prime Minister and return to his native Holland. The Anglican leader's proposal was made public in an article published in the official Anglican journal *Good Hope* after Verwoerd had criticized him for his anti-segregation stand and told Dr. de Blank that he "does not belong to South Africa." The Dutch-born Anglican churchman said: "It breaks my heart to make this offer, but I am willing because I know, if it is accepted, it will hasten the country's return to decency and sanity." He added: "The Christian future of Africa as a whole is of far greater importance than the political or economic future of any country within it, even South Africa. We may be sure of this: if the Christian faith is extinguished in Africa, South Africa will have no future at all, and if there is one thing laughable throughout Africa, it is the concept that South Africa is nobly bearing the banner of Christian civilization in the South."

**BERLIN.** Name-giving ceremonies at Dresden in the Soviet Zone of Germany saw 1,184 babies during the first five months of the year, reports the East German Communist Press. The ceremonies are held every two weeks by city registrars' offices. The name-giving rituals are seen as a Communist substitute for



**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

Christian baptism. Parents of the babies brought in for names must vow to educate the child to become a "socialistic-minded, thinking, and acting citizen of the German Democratic Republic."

**WASHINGTON.** Church construction hit an all-time high in July with a total of \$85,000,000, according to announcement by the Departments of Commerce and Labor. This represented an increase of \$6,000,000 over June, and a margin of \$10,000,000 over July, 1958. Totals for the first seven months of 1959 show church construction at \$525,000,000—a 10 percent increase over the same period last year.

**PACIFIC PALISADES, CALIF.** "Arabs are the most spiritually neglected people on earth," commented Dr. Franklin F. Ellis, after his recent tour of ten countries in Europe and the Near East. "It seems to me," said Dr. Ellis, president of the Child Evangelism Fellowship, "that the Arabs are a very open people. But everywhere we went we saw children born in the shadow of the birthplace of the Gospel who have no knowledge whatever of Christ." Ellis visited Child Evangelism missionaries in countries where he traveled and was encouraged to see that "indigenous policies in missions are really beginning to pay off. As governments are closing the doors," he said, "nationals are taking hold."

**CHICAGO.** The first International Convention on Missionary Medi-

cine is scheduled to be held Dec. 27-30 on the campus of Wheaton College, Wheaton, Ill. Featured speakers will include Dr. L. Nelson Bell, Dr. Ralph Blocksmas, Dr. Robert G. Cochran, Dr. P. Kenneth Gieser, Dr. C. Everett Koop, and Dr. A. W. Tozer.

**DENVER, COLO.** Beware of an orthodoxy which is dead, deceitful, and divisive. So warned Dr. Arnold T. Olson, 48, president of the Evangelical Free Church of America, in the anniversary address at the denomination's 75th annual conference in Denver late last June. "Once a spiritual dynamic departs, the faith no longer is warm and vibrant. We need to be extremely careful about splitting hairs over the person or work of certain evangelists or preachers when we cannot find a single flaw in the Gospel he preaches. There are trends in theology which can be deceitful. In our generation we have witnessed the completion of a cycle moving from a strong evangelical position to that of higher criticism which seeks to discredit the Bible as a divinely inspired book. Yet the tremendous response to the evangelical and evangelistic program of men, such as Billy Graham, has been providential in this return to the faith of our fathers."

The church leader warned, however, "We must not be deceived by this return to orthodoxy. We need to be careful that these people have as their primary interest the conversion of sinners, rather than theology and philosophy."

**PHILADELPHIA.** "Filthy ideas" implanted in the "immature minds" of children have "impelled them to crime" and are largely responsible for the increase in sex crimes committed by young people. This was the charge of Dr. Nicholas G. Frignito, psychiatrist and medical director of the Municipal Court here, at the first Congressional field hearing into the use of the mails to distribute pornographic literature. He said that the judiciary has case histories showing how obscene literature has led to crimes ranging from assault to actual homicide. Dr. Frignito testified that half of the children sent to Municipal Court have purchased or have had access to pornographic literature. Children from ages 9 to 14 are, he said, "most affected by this indecent material."

# SEPARATION

BY W. A. OGDEN, D.D.

GRACE SEMINARY  
Winona Lake, Indiana

*The Bible teaches SEPARATION FROM THE WORLD: that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Rom. 12:2; II Cor. 6:14-18; Eph. 5:11; Phil. 3:20, ASV), abstaining from all worldly amusements and unclean habits which defile mind and body (Luke 8:14; I Cor. 6:19-20; Eph. 5:3-11, 18; Col. 3:17; I Thess. 5:22; I Tim. 5:6; I Pet. 2:11), from the sin of divorce and remarriage as forbidden by our Lord (Matt. 19:9), from the swearing of any oath (James 5:12), from the use of unbelieving courts for the settlement of disputes between Christians (I Cor. 6:1-9), and from taking personal vengeance in carnal strife (Rom. 12:18-21; II Cor. 10:3-4).*

These words carry a well-defined meaning to all the readers of this paper. Not all, however, will accept the same interpretation or make the same application of them. There are many who would call any teaching of separation a negative doctrine, unsuited as instruction to the believer. In such cases a list of "don't's" is recited with the implication that this covers the entire subject.

The Biblical doctrine of separation is a positive doctrine. It leads to a positive way of life, and to a sweetness of fellowship with God in fruitful service that comes from no other source. The simple statement that "friendship of the world is enmity with God," leaves nothing to the imagination as to God's view of separation. The same is true of I John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." A large portion of the first epistle of Peter deals with this subject and may be summarized in one verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

Separation is a way of life founded on the truth of divine revelation and issues from the indwelling Holy Spirit. Wherever there is known truth without a corresponding adjustment in the life of the believer to that truth, the individual himself is impoverished and is paving the road to confusion and hardness of heart in his own life.

Bishop Moule has said: "That in the Bible everywhere, if we only dig deep enough, we will find **do right** at the bottom. We have only to dig one degree deeper to find that the precept is rooted in eternal underlying fact of divine truth and love. The Lord and Author of

Scripture does not give us the terrible gift of a precept isolated and in a vacuum. It supports its commands on a basis of cogent motive; and it fills the man who is to keep them with the power of a living presence in him."

## The Fact Becomes a Factor

When Paul wrote: "For our citizenship is in heaven," he was simply stating that which is fact in every Christian's life. It is **now** that true believers are saints, holy brethren, sanctified ones. Such **have been** delivered out of the power of darkness, and **have been** translated into the kingdom of the Son of God's love (see Col. 1:13). Our Lord declares this truth in unmistakably clear words when He says: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). This is the state of every true believer. He has been separated from the world and all its claims upon him. He has become a citizen of a better country, and of a better Sovereign. This fact known and understood will make separation unto God a joy and a reality in the everyday walk and experience of the believer.

We have cited five areas of life in which separation is specifically enjoined in the Scriptures. These are indicated in the following fivefold abstentions:

## Abstaining From

1. "All worldly amusements and unclean habits which defile mind and body." It is written in Psalm 84: "No good thing will he withhold from them that walk uprightly." Much of the law given to Israel by Moses was designed to protect the health and physical well-being of the people. The God who is in-



terested in our bodies must be infinitely more interested in our spiritual and moral health. "Unclean habits which defile." The term itself is enough to prove its own case. However, it is sad to know that the carelessness exercised by most persons in avoiding physical uncleanness is not used by many to avoid moral and spiritual defilement.

It is not the writer's purpose here to make a list of objectionable things. If the principle of keeping the life clean is fixed in the heart, then the list of defiling things will be clearly known, and forsaken. It must be remembered that the mind can be defiled more easily than can the body. A good bath will cleanse a defiled body, but only the blood of Christ can cleanse a defiled mind and soul. "Filthy communications out of your mouth" (Col. 3:8) betray a disease of the heart. To keep the heart pure, one must set a sentinel at every gate leading into it. This is especially true today when a very high percentage of all that is offered on TV, radio, and printed matter coming into the average home is highly objectionable as a mental and moral diet for children and adults alike.

2. "The sin of divorce and remarriage." A sin because it is a plain violation of the Word of God. Perhaps nothing in our modern society is more "worldly" than this.



Every soap opera has its eternal triangle. A "top tune" usually involves a situation in which lust displaces love, and disregard for the sacredness of marriage is accentuated. Divorce and remarriage is wrong on the ground of worldliness, if for no other reason.

However, on this subject our Lord spoke positively and clearly: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery" (Matt. 19:9). "Marriage must consist of union, by separation from father and mother, and consequently it becomes a union indissoluble. . . . He declares that there can be no separation save in the interest of purity, and then it must be complete and abiding" (G. Campbell Morgan).

Compromise by the church on this point has helped to produce a situation in which from one-third to one-half of all marriages in the United States ends in the divorce courts. This, in turn, throws numberless children into society from broken homes who are often ill-adjusted to meet the temptations and tests of our modern, godless world. This is a by-product of the sin of divorce and remarriage.

3. "The swearing of any oath." "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation" (James 5:12). I am sure that there would be no one who would deny that profanity and cursing is sin and should not be a part of a believer's vocabulary. However the oath condemned here is that of calling heaven, or earth, or the Bible, or some other witness to guarantee the truth and veracity of the one whose every word, because of his relationship to Christ, should be true in every detail—yea, yea, or nay, nay. For the believer to "testify under oath" is to disobey the plain commandment of God. Moreover, all requirements of the civil court can be fully satisfied by the use of a simple affirmation that the testimony to be given will be according to truth.

We understand that the prohibition of the oath extends to binding oneself in any secret lodge or oath-bound society. Today when

membership in such societies is accepted without question in many churches, and even by many members of Brethren churches, it is proper to reaffirm the position of our fraternity as being opposed to this practice from the days of its founding fathers. Lest it be thought that this is a doctrine peculiar to the Brethren, let me say that the strongest word I have ever read against the practice was written by Charles G. Finney, the outstanding revivalist of the nineteenth century. It is our duty, as well as privilege, to take a Biblical position on this matter. We believe that "non-swearing" is such a position.

4. "From the use of unbelieving courts for the settlement of disputes between Christians" (I Cor. 6:1-9). When a man becomes a Christian, he becomes a member of a new order, or family, in which God is his Father, and every other member is his brother or sister. Let it not be said: "Ye do wrong, and defraud, and that your brethren." Lawsuits are concerned with material things, things that have a monetary value. It is easy to attach a value to such things that will make them appear to be more important than is brotherly love, and a wholesome relationship to God and to the church.

It is at this point that we should follow the example of those early Christians who "took joyfully the spoiling of [their] possessions, knowing that [they] have for [themselves] a better possession and an abiding one" (Heb. 10:34 ASV). Acting upon this principle, we hold that it is wrong for a Christian to institute action in the courts for the purpose of gaining possession of property held by another Christian brother or group of believers. The example of the believers cited above in Hebrews, chapter 10, would indicate that these believers refrained even from the protection of their property when the unrighteous "spoilers" laid claim to it, in the courts, or otherwise. When the believer is hailed into court, however, it would appear that he may rightly answer to such charges as are made against him, or make defense and give testimony, as the case may demand. Our Lord himself recognized this as a Christian attitude when He said: "But beware of men: for they will deliver you up to the councils . . . ye shall be brought before governors and kings for my sake . . . but when

they deliver you up, take no thought how or what ye shall speak."

If we are always certain that our difficulties in the council are for Christ's sake, and not for personal pride or possession, we can be certain that He will take care of His own interests, and that those who wholly trust Him and follow His Word will suffer no loss which is not doubly compensated in some way that will honor Christ and safeguard the good name of His church.

5. "From taking personal vengeance in carnal strife" (Rom. 12: 18-21; II Cor. 10:3-4). War is as old as the history of man. The disposition to avenge one's honor and fight for one's rights is as old as the carnal nature of man. The question involved here is not what I would do, or what you would do under such circumstances. It is a question of obedience to the word of our Master. It is a question of knowing exactly what that word is.

Throughout the years we Brethren have defined rather clearly what we believe to be the Scriptural position a Christian can take with regard to war. The following is an abbreviated summary:

1. The bearing of arms for the purpose of engaging in violent combat is contrary to both the letter and the spirit of our Christian faith and is therefore wrong for the Christian.

2. It is not inconsistent with the teaching of the Scripture for a Christian to engage in any service for his country that does not demand the bearing of arms for violent combat.

3. Such service may be rendered in the medical department, in the chaplaincy, or in any form of non-combatant service which has been defined by executive order as non-combatant specifically stating that such service does not call for the destruction of human life.

4. That it is the Christian's duty and privilege to render such assistance as may be within his power to minister to the wounded and the needy who have become the victims in the war, and to maintain good works and a Christian testimony at all times.

5. We recognize that there are many areas, such as purchasing bonds, war stamps, and so forth, which the individual must settle alone with his God. However, in those things where God has plainly spoken, we must obey, whatever may be the cost.

# **Southern California-Arizona District Conference**

Next annual conference:

## **Executive Committee**

Mod.—Charles W. Mayes  
V. Mod.—Charles Ashman, Jr.  
Secy.—Dallas Martin  
Asst. Secy.—Wendell Kent  
Treas.—Robert Pryor  
Stat.—P. A. Yerian

## **Committee on Committees**

Harold Painter, Chmn.  
George Peek  
Gerald Polman

## **NFBC Executive Committee**

Bill Smith  
George Peek  
John Mayes

## **Board of Trustees**

Walter McPheeters (60)  
Robert Culp (61)  
Ed Hastings (62)  
Chester McCall (63)  
Arthur Adams (64)

## **District Mission Board**

### **Pastors—**

Gerald Polman (60)  
Forest Lance (60)  
Lyle Marvin (61)  
Henry Rempel (61)  
Harold Painter (61)  
Adam Rager (62)  
Robert McCormick (62)  
Harry Sturz (62)

### **Laymen—**

E. L. Culp (60)  
Walter McPheeters (60)  
Al Wedin (60)  
Ellsworth Dale (61)  
A. W. Keating (61)  
Chester McCall (62)  
William Garber (62)

## **Ministerial Examining Board**

Bill Smith  
Charles W. Mayes  
Glenn O'Neal  
George Peek  
Elias White  
Forest Lance  
Harry Sturz

## **Youth Committee**

James McClellan ('60)  
Robert Kliwer ('60)  
Barbara Mitchell ('60)  
Wayne Flory ('61)  
Lester Cook ('61)  
Raymond Thompson ('61)  
Robert McCormick ('62)

Barbara Murray ('62)  
Sisterhood Patronesses

## **Nominating Committee**

Forest Lance, Chmn.  
Charley Curtis  
Robert McCormick  
Curtis Mitchell  
W. J. Martin

## **Resolutions Committee**

Archer Baum, Chmn.  
Wayne Flory  
A. Earl Hedrick

## **Moderator's Address**

James McClellan, Chmn.  
Henry Rempel  
Wesley Williams

## **Rules and Order Committee**

Charles Ashman, Jr., Chmn.  
Bill Smith  
Wendell Kent

## **Laymen**

C. E. Trimmer, Chmn.  
George Smith  
Richard Kelly  
Donald Murray  
Robert Rudolph

## **Committee of Government Affairs**

Charles W. Mayes, Chmn.  
Glenn O'Neal  
P. A. Yerian

## **Women's Missionary Council**

Pres.—Mrs. John Mayes  
6290 Lemon Ave., Long Beach, Calif.  
V. Pres.—Mrs. Neva Schlange  
Secy.—Mrs. Wayne Flory  
4257 Nelsonbark, Lakewood, Calif.  
Asst. Secy.—Mrs. Betty Brand  
Treas.—Mrs. Martha Booher  
4145 E. 14th St., Long Beach, Calif.

## **Cooperating Churches**

Anaheim—Grace Brethren Community  
Artesia—Carson Avenue Brethren  
Beaumont—Cherry Valley Brethren  
Bell—Bell Brethren  
Bellflower—First Brethren  
Compton—First Brethren  
Fillmore—First Brethren  
Gardena—Gardena Brethren  
Glendale—First Brethren  
Inglewood—First Brethren  
La Verne—First Brethren  
Long Beach—First Brethren  
Long Beach—Los Altos Brethren  
Long Beach—North Long Beach Brethren  
Los Angeles—Community Brethren  
Montclair—Grace Brethren  
Norwalk—Norwalk Brethren  
Oxnard—Grace Brethren  
Paramount — Paramount Brethren  
Phoenix, Ariz.—First Brethren  
Rialto—Rialto Brethren  
San Bernardino—Grace Brethren



San Diego—Grace Brethren  
Seal Beach—Seal Beach Brethren  
South Gate—First Brethren  
South Pasadena—Fremont Avenue Brethren

Temple City—Temple City Brethren  
West Covina—West Covina Brethren  
Whittier—Community Brethren  
Whittier—First Brethren

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### Michigan District Conference of Brethren Churches

Next annual conference: New Troy Brethren Church, New Troy, Mich., June, 23-26.

#### Executive Committee

Mod.—Ward Tressler  
V. Mod.—William Ernest  
Secy.—Larry Gegner  
Asst. Secy.—Gilbert Hawkins  
Treas.—Loren Gray  
Stat.—Violet Shipley  
Members at Large—Robert Dell, Earl Funderburg

NFBC Executive Committee  
Earl Funderburg

#### Ministerial Examining Board

Chmn.—Earl Funderburg  
Secy.—Gilbert Hawkins  
Robert Dell  
Ward Tressler

#### Youth

Chmn.—Earl Funderburg  
Secy.—Gilbert Hawkins  
Robert Dell

William Ernest  
Larry Gegner  
Ward Tressler

#### Mission Board

Chmn.—Frank Kauffman  
Secy.—Mrs. Mervin Munk  
Treas.—Gilbert Hawkins

#### Sisterhood of Mary and Martha

Pres.—Judy Funderburg  
New Troy, Mich.  
V. Pres.—Nancy Personette  
Secy.—Treas.—Margene Blain

#### Women's Missionary Council

Pres.—Mrs. Gilbert Hawkins  
1st. V. Pres.—Mrs. Theodore Titus  
2d V. Pres.—Mrs. Violet Shipley  
Secy.—Treas.—Mrs. Freeman Hoffman  
Prayer Chmn.—Mrs. Myrtle Reed  
Patroness—Miss Norma Hulliberger  
Asst. Patroness—Mrs. Earl Funderburg

#### Cooperating Churches

Alto—Calvary Brethren  
Berrien Springs—Grace Brethren  
Lake Odessa—Grace Brethren  
Lansing—Grace Brethren  
New Troy—New Troy Brethren  
Ozark—Grace Brethren

## In Memoriam

**Jean Marie Fitz**, 19 years old, was called home July 3, 1959, as a result of bulbar polio. Jean was a member of the First Brethren Church of Dallas Center, Iowa, but at the time of her death was in nurses' training in Des Moines, Iowa.

Jean had been active in the local young peoples' work and was known by many Brethren youth after attending Bethany Camp several different summers. Over 600 attended the funeral service.

—Forrest Jackson, pastor

**William Harvey Fillion**, born December 1892, was loosed away upward July 20 in Toledo, Ohio, where he was visiting relatives at the time. Brother Fillion confessed Christ in 1922 and united with the Second Brethren Church of Los

Angeles, Calif. He served his Lord faithfully in this congregation till his very last. Brother Fillion started tithing during the depression, and kept faithful throughout all the rest of his life.

—Henry Rempel, pastor

**David F. Hoover**, 87, passed from this life July 13, 1959, after a short illness. He had been a member of the First Brethren Church of Dallas Center, Iowa, since 1901 and for many years was active in church activities.

—Forrest Jackson, pastor

**Joseph L. Tressler** departed very suddenly from this life to be with his Lord August 7, 1959 apparently of a heart attack. Mrs. Tressler had passed away just three weeks before following a serious auto accident in

which both were involved. He seemed to be improving at home from the accident satisfactorily but was stricken very suddenly and died before a doctor could arrive. He was a member of the Meyersdale Brethren Church for 52 years. He served many years as a trustee and at the time of his death was both a trustee and church treasurer. He was very faithful to the services of the church. He is the father of Rev. J. Ward Tressler, pastor of the Grace Brethren Church of Lansing, Mich., and of Mrs. Roland Maust of the Grace Brethren Church of Elyria, Ohio.

—Ralph C. Hall, pastor

**Edgar Hindman** was called to be with the Lord early Wednesday morning at the age of 46 years. Mr. Hindman was a faithful member of the First Brethren Church for the past twenty-two years and will be missed.

—Charles Sumey, pastor

# Pastors Are PEOPLE

By Helen Frazee Bower

Editor's note: Several years ago Mrs. Bower was struck by an automobile and has since been confined to her wheelchair. Articles of Christian inspiration and poems of challenge have continued to pour forth from her consecrated pen.

Any man called of God to preach the Gospel has been chosen for the most exalted position this world has to offer. It is certainly with no thought of detracting from the honor of their position that I make the statement, "pastors are people." The words are not meant to convey the thought that they are **merely people**, but rather that they **too** are people.

## They Have Feelings

Pastors are people! They have feelings. Few of us would think of criticizing a fellow member of the congregation for the way his wife dresses or his children behave, but we seem to think it is our business to keep an eye on the pastor's family. Did you ever hear: "Why are preacher's children always the worst?" The answer, of course, is that they are not. It is only that more people observe them. Ministers are public servants; but their families are **not** public property. It is true that "a city that is set upon a hill cannot be hid," but that is no reason for throwing stones at it. What would be considered rudeness, if spoken of anyone else, is sometimes said of the pastor's family with an actual sense of having fulfilled a righteous obligation!

## They Get Tired

Pastors are people! They get tired. They have physical limitations. It is no easier for them to work constantly than for any other human being. Even Jesus became weary; else why was He asleep on a pillow during the storm at sea? How prone we are to ask of the pastor, "Where were you when I was sick?" as though we were the only people he had to look after!

Our individual troubles are not unique to the pastor, they are part of a long succession of similar experiences covering the entire con-

gregation. No matter how much one may long to do for others, human strength cannot be stretched beyond a certain limit; there is a breaking point for all men. One of the finest sermons I ever listened to was preached by a pastor who had been up all night with a dying man. His message was undoubtedly enriched by this experience. Nevertheless, his life was shortened because he spent his strength too freely for his people. Because few pastors will spare themselves when they feel they are needed, it becomes the obligation of the congregation not to make thoughtless demands upon them.

## They Make Mistakes

Pastors are people! They make mistakes. Just because a man is called of God to preach the Gospel, he is not necessarily placed beyond the possibility of making human errors. The Scriptures say that we shall be like Jesus "when we see him as he is." But until that time, we are in the flesh and are heirs to the weaknesses of the flesh. All of us are capable of making wrong choices, unwise decisions, unfortunate remarks. We all exhibit flaws and make errors. To lead the victorious life should be the goal of every Christian—not just the pastor—and to expect perfection in him, which we do not achieve in ourselves, is unfair. Pastors will sometimes make mistakes. These are God's concern, not ours. The Scriptures say: "To his own master he standeth or falleth." Indeed they say more: "Yea, he shall be holden up: for God is able to make him stand."

## They Need Privacy

Pastors are people! They need privacy. Because men of God, like men of medicine, are on twenty-four-hour call, their private life is constantly invaded. The pastor has less

with his family than the average man—but needs more. He, who gives constantly to others, has need of the comfort, understanding and warmth that are the basic portion of life within the family circle. Unnecessary phone calls to his home rob him of his all-too-brief opportunity to be alone with his own. The surprise "I just dropped in" visit you were planning to make may be more than a surprise. It may be an intrusion. It is God himself who "setteth the solitary in families," so there must be something there that a man can find nowhere else. The pastor's privacy needs to be guarded by his congregation. Over against this fact there stands another opposed to it, but equally true.

## They Become Lonely

Because pastors are people, they are often a little lonely. The very nature of their task makes them that way. They have been set apart by God for a holy work, and they must spend much time apart with God, in preparation for that work. For this reason they may often seem aloof. The man in the pulpit has been dwelling "in the secret place of the most high," and it is as unfair to expect him to come suddenly down to earth at the sanctuary door as it would be to expect Moses of the shining face to come down from the mountain to inquire, "And how are all the children?"

The pastor's aloofness may trouble him more than anyone else. He must not play favorites with the members of his flock; he dare not discuss his problems with anyone in the congregation. He is a man who "must show himself friendly"; yet he can have few intimate friends of his own. If he seems a little aloof, don't forget that he is a little lonely too.

Pastors are people; very special people to be sure—chosen vessels of the Lord, to be used of Him that others might come to know the Saviour—but human, nevertheless. As people, they have feelings, physical limitations, human desires, weaknesses, as well as strengths, even as you and I. Perhaps they would like us to remember this sometimes.

Perhaps the greatest service we can render our pastors is to grant them the same understanding we would extend to any fellow Christian; and not expect more of them than we would have them expect of us.

—The King's Business



THE MISSION ISSUE

SEPTEMBER 19, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By L. L. Grubb

## 116 Churches Assisted by the Home Missions Council

The broad scope and outreach of the Brethren home-mission organization in its twenty year existence is seen in this figure. These churches have been widely scattered all over America. Each Brethren district has had a fair share of this expansion. Many of these churches started by the Council already have multiplied and started other churches which have become self-supporting.

This expansion, through the giving and praying of God's people during the years of our existence, has been largely responsible for expansion in each other department of our Fellowship. From the local church as the source, funds are given; missionaries and other Christian workers go to their fields of service; educational institutions are established and maintained and each other facet of our work finds in that local church the reason and sustenance for its existence.

This is an excellent record, but not good enough. All of this and much more that could not be mentioned has been accomplished by a little more than one-third of the members of the National Fellowship of Brethren Churches. Many of our members have never taken any interest in Brethren home missions, either through prayer or giving. What could have been done if the other two-thirds of our members had shown even some of the same interest?

How wonderful and glorifying to our Lord it would be if this year many of our people who have not done so before begin to pray for us and give even a small gift! The great increase we need in our offering this year would be given and many more churches would be started.

Every Brethren church **start a branch church** is no idle dream. It can be accomplished if ALL Brethren people get interested in extending the borders of The Brethren Church.

Neither is a 10 percent increase in our national home mission offering and the raising of a total of \$235,000 for home missions and church extension an idle dream if all of God's people in The Brethren Church are faithful and generous in their support.

## New Fiscal Policy

Brethren people should remember that the Brethren Home Missions Council has changed its fiscal year from July 1-June 30 to the calendar year. This means that all total gifts by individuals and churches will be computed on the basis of the total year 1959, January to December, and thus year after year. What you or your church have given to home missions in 1959 will appear in the report in 1960.

Therefore, instead of completely seasonalizing our

giving we can give week after week to church extension and home missions, and then also during the home mission season, August, September, October, November, give additional emphasis to this great cause.

## Will We Be "Taken In" Again by Russia?

The lessons of history in dealing with Soviet Russia and its leaders should teach us that we are usually "taken in" by these masters of international strategy. From the very first "summit" meeting between leaders of our two countries, which meeting many well remember, Russia has walked away from each meeting with the prize. Seeming victories in our international diplomacy have turned out to be defeats. In our efforts to appease them and keep the world at peace we have sacrificed our own liberties and brought upon ourselves the problems of fighting "cold" and "hot" wars all over the globe. Inflation in America at this time has been caused to a great extent by our weak and blundering handling of international affairs. We have been financially underwriting the bills of nations that are overrun and controlled by Communists. Often, "foreign aid" is just another term for this. Our national debt has attained astronomical figures as a result and the American taxpayer has an obligation upon him now which many could never pay. We are insolvent as a nation.

Kruschev may be in the United States by the time this paper comes to your homes.

This man, whose hands are dripping with the blood of thousands of Hungarians and other peoples of the world, will be feted, dined, entertained, applauded, and will certainly share enough information on national defense to better equip him to plan the best way to bring America under the domination of Russia. All of us who know anything about communism know that it is **the purpose of Kruschev and the Communist system to destroy America.** Certainly the Russian leader's coming to America is not parallel with such a visit to Russia by one of our own leaders. Indeed, we have a strange way of entertaining murderers. The worst gangster in the world today will receive some of the best treatment.

What will be the result of the talks between our President and Mr. Kruschev?

Russia makes no concessions! She has actually made none in the Berlin situation. Mr. Kruschev's dialogue with Mr. Nixon in Russia indicates that he is not in a conciliatory mood. On the other hand because of his flare for handling the crowd he could leave America with much favorable public opinion. There is one thing of which we may be sure, that what he is doing is a part of a master plan of world conquest and in the

(Continued on page 601)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# BRETHREN CHURCH PIONEERS

By L. L. Grubb

Be a Brethren Church Pioneer! What do we mean? Let us tell you.

This year at National Conference the Brethren Home Missions Council at its home mission rally launched a new organization called **Brethren Church Pioneers**. Its motto is **Every Brethren Church Start a Branch Church!** Its keywords are Study! Pray! Give! It is dedicated exclusively to church extension.

As Christians our basic task on earth is to faithfully witness for Christ in order that souls may be saved. "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). These words of our Lord are clearly spoken to His followers. They are directed to us today. This is our present responsibility. The commission is clear. We are to tell about Christ.

God does this work through individuals mainly working in conjunction with the local church. The program of any local church is not Biblical unless this purpose is at the heart of its activities. Everything it does should be designed to get the Gospel out to more people in the shortest time. The Book of Acts is precise in connecting the activities of God's people and all the organizations of the church directly with the **local church**.

Therefore, every true local church of our Lord Jesus Christ should be always seeking opportunities to extend its testimony. This is done by training its members to be personal soul-winners. It is also done by reaching into new communities in its general area and starting new churches. Often local churches will give some of their members to help others who have been won to Christ in a new community start a **branch church**. This is operation—**divide to multiply**. We follow this plan by dividing the classes in our Sunday schools. The same principle works with telling

effect in establishing new churches.

There are more than 10,000 closed churches in America today and more closing constantly. Yet whole new cities are coming into existence within our large urban areas. Hundreds of thousands of people in these new housing subdivisions are without a church of any kind, fundamental or modernistic, Roman Catholic or Protestant. The apostasy of the Protestant church is increasing. We are not reaching one total American generation with the Gospel even on a single coverage. Many thousands of people in America never hear the Gospel once in their lifetime. They never enter a church or Sunday school of any kind during their existence.

**Every Brethren Church Can Start a Branch Church**, except in very rare instances, and even the latter may be freely questioned. America is so thoroughly saturated with its

population that no matter where the church is located there is usually a community close by without a Gospel testimony. Perhaps it has a church, but what kind? If there are people there, they need a Brethren church!

The Brethren Home Missions Council stands ready to help any one of our local churches in starting a branch church anywhere in the United States. If you have read, "Let's Build a Brethren Church," you know how this can be done. You also know that the facilities of the Council are adequate to take a group of people from the very beginning and develop that group through witnessing and spiritual development activities, through financing, organization, and administration into a strong, self-supporting church.

There are Brethren "mother churches" today who are helping us financially, and we are helping them with our facilities to start branch churches. The "mother church" always receives a special blessing from God because of its vision and service. It works! We believe it is God's program in missions. He can and will bless His program.

A program has been planned to get your whole church enlisted in Brethren Church Pioneers. All of this will be available in the local churches beginning in October.

An attractive **brochure** will be placed in your hands explaining more fully the purpose of the Brethren Church Pioneers. Keep it and refer to it for information.

A **sticker** of which you have seen an enlarged picture on the front of this magazine will be available for each member of your church and Sunday school. Just pull off the backing-paper and stick it on your dress, shirt, or blouse and it will stay as long as you desire. Pull it off and put it on another garment and there will be no mark or stain. Through Brethren Church Pioneers

## DEDICATION DAY DETERMINED

The new Grace Brethren Church, Berrien Springs, Mich., will be dedicated on Sunday, October 11, 1959, at 3:00 p.m. Dr. Paul R. Bauman, The Brethren Home Missions Council president, will be the speaker. Dr. Bauman will also conduct a special series of meetings through October 15. The pastor, Gilbert Hawkins, invites you to share in the special dedication services.

you can wear your badge for Christ.

**Membership cards** will be given to every Brethren Church Pioneer which should be filled out, signed by the member, and kept as a reminder that you are a member of an organization which is fulfilling the Great Commission by starting new Brethren churches.

Eight issues of a home-mission study paper called **THE TRAIL-BLAZER** will be sent to your church during eight different months of the year beginning with September of this year. These studies will explain the need of America for the Gospel. They will explain how Brethren Church Pioneers operate through the Brethren Home Missions Council. Remember, our first keyword is **STUDY!** These studies may be used in any department of the church's work, Brethren Youth Fellowship, Sisterhood, WMC, Sunday school classes, and so forth. They will be available in any quantity you may desire.

**NEWS OF THE PIONEERS**, a sheet bulletin size, will tell you how the Brethren Church Pioneer movement is operating practically out in the field. It will be news by and about the pioneers quarterly and will be available for wide distribution.

**PRAY** is our second keyword. Beautiful, plastic prayer-boxes will be sent at once to each Brethren church so that there can be at least one in each family. These prayer-

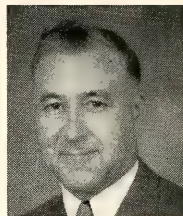
boxes will have pictures, prayer requests, and favorite Scripture verses of Brethren Pioneers in the field. Prayer is indeed a keyword. Without this the whole project will fail. Above all Brethren Church Pioneers must be prayer warriors.

Our third keyword is **GIVE!** Special offering envelopes will be provided for all Brethren Church Pioneers of every age or place in the church or Sunday school. These envelopes are available in any quantity desired and for any number of weeks of the year. It is essential to have more money to build these Brethren churches. In actual dollars and cents it costs between two and three times as much to build a church today as it did twenty years ago. This is the result of inflation, or the devaluation of the American dollar. This problem has severely injured the work of home missions and church extension because offerings have not increased sufficiently to offset inflation and also to provide for additional growth.

**Every Member of The Brethren Church can be a Brethren Church Pioneer!** No matter who you are, what your age, we need **YOU** to study and pray for the extension of the Gospel in America. Then we need every gift from one penny up to help us grasp the many opportunities God is giving us now to start Brethren churches.

**Be a Brethren Church Pioneer!**

## Director Retires After Eighteen Years



Roy H. Kinsey

Mr. Roy H. Kinsey, a retired Dayton, Ohio, postal employee, retired as a member of the board of directors for The Brethren Home Missions Council on August 19, 1959. Mr. Kinsey was elected to the board on August 30, 1941, and faithfully served for six full terms, a period of eighteen years.

Mr. Kinsey was elected as a board member just two years after the formation of the Council. Three years later he was elected by the board as treasurer and held that position for three terms. As treasurer, Mr. Kinsey became a member of the executive committee which carried a great deal of the responsibility in the earlier years of the Council's work.

In addition to his service on the board, Mr. Kinsey was a leader in the development of two home-mission churches in his home city of Dayton, Ohio. The first was the North Riverdale Brethren Church, and the latter the Patterson Park Brethren Church. Both of these are now self-supporting Brethren churches.

Mr. Kinsey and Mrs. Kinsey are life members of The Brethren Home Missions Council, and they have devoted much of their life to Brethren home missions.

The board of directors of The Brethren Home Missions Council desires to publicly express their deep appreciation for the services of Mr. Kinsey to the board, and by board action has placed in the board minutes a permanent record of this appreciation.

## Fairlawn Brethren Begin Construction



Left to right. Bert Jordan, Ray Sturgill, Lester Keyser, and Don Sellers, foreman.

The Fairlawn Brethren Church, Akron, Ohio, broke ground on Sunday, September 6, 1959. Prior to this Mr. Don Sellers, Brethren construction crew foreman, and Ray Sturgill moved on the location from Virginia Beach, Va. This half of the

crew will get the preliminary work out of the way while the other half of the crew, Lester Keyser and Bert Jordan, will finish up the Virginia Beach church building. Dr. R. E. Gingrich is pastor of the Fairlawn Brethren Church.



## *Elect Two New Directors*

At the annual corporation meeting on Wednesday, August 19, 1959, two new members were elected to the board of directors of The Brethren Home Missions Council. The new directors are Mr. Vernon Schrock and Mr. Earl Cassel.

Mr. Vernon Schrock is a member of the Grace Brethren Church of Waterloo, Iowa, and will be filling the position vacated by Mr. Roy H. Kinsey. He is a businessman and active in the local church, as well as a number of other outside Christian organizations. He is the brother of Lynn Schrock, our missionary to Argentina, South America, and also of Edwin Schrock, a member of the National Sunday School Board.

Mr. Earl Cassel is the other new board member, and he is an active layman from the Grace Brethren Church of Palmyra, Pa. Mr. Cassel is a high-school teacher in the Hershey schools and lives near Hummelstown, Pa. He has been associated with his father in a number of farm enterprises and is living at the present time on part of his father's farm. The Palmyra church will be remembered for its going self-supporting within fifteen months, a record unequalled in home-mission history. Mr. Cassel has been a key figure in the development of this new church.

## *Phoenix Assistance Ends Sept. 30*

The Grace Brethren Church, Phoenix, Ariz., in a regular business meeting on July 14 voted to become a self-supporting church on October 1, 1959.

The pastor, Charles H. Ashman, Jr., in his letter informing The Brethren Home Missions Council of the action said: "This is the letter I've been wanting to write, been praying about, been dreaming of for a long, long time." We praise the Lord for His blessings on the work, for we have been praying and looking for just such a letter. It came earlier than we expected.

A detailed report on the progress of the Phoenix church will be featured in the October 17 Missionary Herald.

## California's Newest Brethren Church



Top, Robert Thompson, pastor, and the present meeting place.



The latest Brethren church to come into existence within the Southern California-Arizona District is the Grace Brethren Church of Garden Grove, Calif. The pastor of this new church is Rev. Robert Thompson, and we are quoting his letter as follows:

Long Beach, California  
August 22, 1959

Dear Brother Grubb:

Greetings from the Grace Brethren Church of Garden Grove. What has been but a prayer on the lips of many folk here in Southern California is now a reality.

Sunday, August 9, marked the beginning of a Brethren testimony in this rapidly growing community. Exceeding our greatest expectations, sixty-six people gathered together on this historic occasion to worship the Lord with forty-nine attending Sunday school.

We are humbled anew at the goodness of the Lord and His faith-

(Continued on page 601)



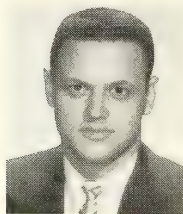
Below, The initial Garden Grove group.





# HOME MISSIONARIES ON NEW FIELDS

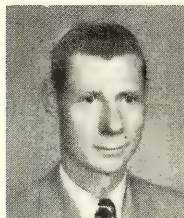
## "Launching" a Famous Florida Word



Mr. Roy Dice, a 1959 Grace Seminary graduate, will be taking over the work in Winona, Minn., about September 15, 1959. This will be Mr. Dice's first full-time pastorate, and we welcome him into the home-mission family.

Mr. Dice comes from the Grace Brethren Church of Palmyra, Pa., but has spent seven years in Winona Lake, Ind. He is also a graduate of Grace College in addition to Grace Seminary. During these preparation years Brother and Sister Dice have been active in the Leesburg Brethren and Winona Lake Brethren Churches. Brother Dice supplied the pulpit for Rev. Irvin Miller of Berne, Ind., while Mr. Miller was on a tour of the Holy Land this last spring.

The Roy Dice family, which includes Mrs. Dice (Faye) and daughter Lynn, will be arriving on the field about the time you are reading this in your Missionary Herald. They will appreciate your prayers.



Rev. Glen Welborn of Winona, Minn., has accepted a call to the Leon Brethren Church, Leon, Iowa, and will begin his ministry there about September 15. Brother Welborn has been a "Brethren Church Pioneer" from the beginning of his ministry. He first pioneered the Albany, Oreg., work and then Winona, Minn.



Rev. Ralph Askins, formerly of Tucson, Ariz., has taken up the work in West Covina, Calif. The West Covina Brethren Church has been without a full-time pastor since early in 1959. Rev. Gene Farrell of Gospel Tapes has been supplying the pulpit during the interim period. The transition was made about August 1.

Mr. Askins came into the Brethren fellowship through the Grace Brethren Church of Mansfield, Ohio.



Phillip J. Simmons became the new pastor of the View Ridge Brethren Church, Seattle, Wash., the first week of September. He had served the Grace Brethren Church of Chico, Calif., for five years and had the privilege of seeing it become a self-supporting church under his ministry. Brother Simmons is a veteran home missionary having served in the home mission churches of Fremont, Ohio, and Altoona (Jun-iata), Pa., both of which are now self-supporting.

The Simmons family will be occupying the same home that the former pastor, Thomas Hammers, lived in prior to moving to Fremont, Ohio.

Almost daily the newspapers carry a story of the launching of something from Florida relative to our U.S. missile program. We welcome these news releases because they indicate progress in this field.

Last month the Home Mission issue of the Missionary Herald carried the news of a new branch church launched by the Grace Brethren Church of Fort Lauderdale, Fla. This new branch church is known as the Graceview Brethren. We are glad to report that it had a successful launching.

This month we bring you a further report on the progress of this new branch church. Rev. Dean Risser has accepted the call to assist in the further development of this second church in the State of Florida. Brother Risser was formerly at Johnson City, Tenn. He assumed his new duties the first week of September. Presently he will be working under the direction of Rev. Ralph Colburn.

The rapid progress being made at this home-mission point necessitates the announcement of another "Launching" 10, 9, 8, 7, 6, 5, 4, 3, 2, 1, 0 **Minute-men look for your letter!**

The letter will originate in Florida and will be in your hands soon. It is an opportunity The Brethren Home Missions Council Board feels should be redeemed, and we think you will agree when you get the letter. Of course a development this new was not cared for in the 1959 budget prepared in 1958. Where can we turn for help but to you—Minute-men?

Not only is this an opportunity for a new testimony for Christ and another opportunity for the Minute-men, but it is opportunity for "Brethren Church Pioneers." Here is a church carrying out the pioneer slogan of "Every Church Start a Branch Church." Pray for this new movement in The Brethren Church that through it we may be able to announce similar "Launchings" in many other places.



# UP ONE-THIRD

*Beginning October 1*

## **INTEREST ON SAVINGS ACCOUNTS**

*In the Brethren Investment Foundation*

# *Will Be Increased From 3% to 4%*

Why not take advantage of this big increase in interest rate and open a savings account NOW? Then add to the account regularly and watch it grow.

*Here are some important facts about savings accounts in the Foundation—*

- You can save by mail—the easy way.
- An account can be opened by simply addressing a letter to the Foundation enclosing a check or money order and stating the name or names in which the account is to be carried.
- Additional deposits of \$1 or more can be made any time.
- Interest is computed and added to the account semi-annually thereby increasing the account every six months.
- Most important of all, your money will pay you "double dividends." It will earn a good return for you and also work for the Lord.

Many more new testimonies for Christ could be established all over this needy mission field in which we live if the funds were available. America needs the Gospel as never before.

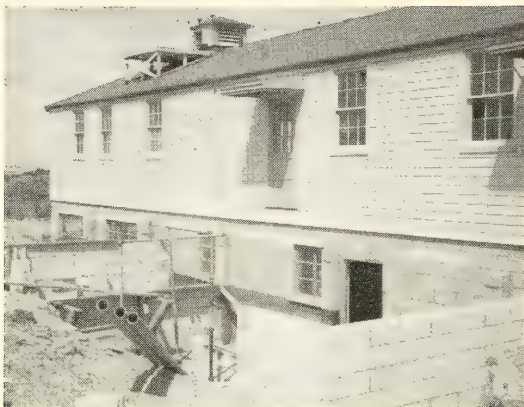
Will YOU help in this great missionary effort by loaning your money to the Foundation for this purpose? It can be deposited in a savings account paying 4% interest or invested in a loan account paying 5% interest.

*For additional information write to:*

**Brethren Investment Foundation, Inc.**

P.O. Box 587 Winona Lake, Indiana





## Safety First in Navajo Building

Safety and efficiency belong to the Lord's work too. After the disastrous fire in Chicago this past winter that claimed the lives of so many children, it was time to re-evaluate the mission-school program. The plans called for the heating boiler to be in a room in the lower floor under the lounge. "Let's move it now and never be sorry in the future years," was the plan. The state health inspector had told us to move the laundry facilities from the pumphouse to reduce the possibilities of contamination of the

well. A visiting builder suggested that we excavate under the front porch of the new building, build a fireproof room of block and cement, incorporate the laundry facilities into the same area with the hot-water boilers and solve two problems at the same time. So here you see the work being done on the Student Housing Center where the school laundry will be in a much more advantageous location and the heating system will be in a fireproof room. The Lord's work also demands the best.

## Blind and Blighted Navajos



Blind Lady Pinto sits on the Navajo Mission porch with Amos Nez, her grandson. Amos' mother abandoned him more than four years ago. He has lived with his blind grandmother and acted as her "see-

ing eye" the past two years. Most of the clothing he has to wear came from the Mission. We wonder, will Amos ever have the opportunity to go to school? Will he ever have the opportunity to rest at home with a sense of hope for eternity, and without fear of the dark and death? He is just one of the many boys who need our help. Even his birth was accompanied with discomfort and misfortune. A message for urgent help came from a horseback rider. Upon the arrival of the Mission jeep the mother was found to have already delivered little Amos. The mother was weak from loss of blood and the umbilical hadn't been severed. The tailgate of the Jeep was lowered for her to lie on since she couldn't sit up. As the drive

## Reaching Children All Year

By Evan M. Adams

Opportunities for reaching children do not end with the close of school in May. Navajo country is full of boys and girls eager to hear the stories of God's love. Many never have the opportunity to go to school, and some will never hear the message of the Gospel unless we take it to them. A new ministry with children was begun this summer with the starting of children's Bible camps. The first of these recently held in an unreached area was conducted in a large tent with the staff members living in smaller tents nearby. Larry Wedertz, with experience in child evangelism work, planned the camp and created the teaching and handcraft materials. Twenty-four children were reached in this special week. Other staff members who had the joy of this new experience were Angie Garber, Bessie Trujillo, student in the winter program, Joyce Baker, and Roger Deal, who acted as assistant teacher and interpreter. This first camp was used to learn how to reach the children better in future camps.

Recently the Navajo Mission was asked to provide a home for five boys who are post tuberculars under special medication for one year. The added responsibility and work for the summer months was felt justified for the opportunity of having five boys under the hearing of the gospel message. One of these comes from a home where we have been unable to open the doors with the gospel message through the past years. Perhaps this is the opening the Lord is giving us.

Camps on top of the green mountains to the east will provide more opportunities for summer months. There, for the first time, children will see flowing streams, abundance of green grass, tall pines, and perhaps their first realization of God's love for them.

started back to the Mission a wheel came off the Jeep. There was another hour delay before another vehicle picked up mother and baby. Amos hasn't seen his mother for so long that he doesn't remember her.



# ISRAEL CALLS!

A PROBLEM

By Isobel Fraser

Last spring I faced a problem. How could I solve it and yet not hurt Mrs. S., the dear elderly Jewess whom we so desired to see believe in Messiah Jesus? The situation was a delicate one, but one upon which a stand had to be taken because of Scriptural conviction. Could the situation be made understandable to her? The need was placed in the Lord's hands, and He wonderfully worked it out.

Last year I had attended the Seder (meal and service) on the second night of Passover in the home of Mrs. S.'s daughter. It was a most enlightening experience and gave me the opportunity to understand a little more of Jewish tradition and attitudes. It also brought heartache, not only because they had only the forms when He who is the reality waits to receive them, but also because I was reminded (shamefully) as the father conducted the Seder service of the great persecution Jewish people have endured, especially at this time of year, by those who named the name of Christ.

Now it was Passover time again, and this dear Jewess said that once a guest at Passover Seder always a guest. She was insistent that I attend again. This I felt I could not do. I have a Passover—"Christ our passover is sacrificed for us" (1 Cor. 5:7). To observe the Old Testament Passover annually would in a sense be saying that my Passover is not sufficient. This I had attempted to point out, but it did not satisfy her. She has attended our Wednesday evening meetings quite regularly for several years, and last year went quite frequently to our evening services at the First Brethren Church of Inglewood, Calif. Why could I not then attend this service?

After much prayer the Lord gave me Scripture and brought to mind thoughts that I could present to her. This I explained. I had in the past, and would be willing in the future, to attend synagogue services and Hadassah (similar to WMC) meetings with her, but the Passover Seder was not just a service, it was a rite. Though I would ask her to attend our services, until she were a believer I would not ask her to observe our communion or be bap-

tized. These are New Testament rites just as Passover is an Old Testament rite. Then I sought to explain my position from Romans 7, verses 1 to 4, using the illustration of a widower who had married again but celebrated annually his wedding anniversary of his first marriage. This, of course, should not be. Though he may have had a wonderful married life, after his first wife's death and his remarriage, his devotion and faithfulness belonged to the second wife. Even so, my devotion belonged to Christ alone.

The crowning point of the explanation, however, was a truth that Rev. Bruce Button had pointed out to me. I had explained my problem to him, and in preparing messages on the Passover for our meetings, this truth had been brought to his attention—I had had no right to participate in the Passover Seder in the first place. God says in Exodus 12 regarding the Passover: "There shall no stranger eat thereof" (v. 43); "a foreigner and an hired servant shall not eat thereof" (v. 45); and "when a stranger . . . will keep the passover to the Lord, let all his males be circumcised" (v. 48). I had actually disobeyed the Word of God in observing the Passover, for I am a foreigner and stranger as far as the Jewish nation is concerned, and I certainly am not under the Old Testament law where being circumcised (v. 48) would place one. She recognized the reasonableness of this explanation and the problem

was solved without any hurt or impairing of our relationship.

She and I have had several wonderful talks on the Bible, and she is quite open but not convinced. Some years ago she was involved in a cult and as she herself said, it makes it more difficult to accept what we teach. I know she would appreciate our prayers, not only for herself but also for her family. Several of them are going through physical and emotional trials. I have had an opportunity to talk about spiritual matters with one of her daughters. Pray that these needs might become doors of opportunity to tell them of their Messiah Jesus and His love for them.

Also remember in prayer those who do accept Jesus as God, Saviour and Messiah that these observances which belong to the law might be buried with it when they "become dead to the law by the body of Christ" (Rom. 7:4). We gentile Christians do not fully understand what it costs a Jewish person to accept and then confess Him in baptism. Neither do we understand that often many of these forms and rites are almost a part of their very makeup and not easy to lay aside. Nor are we aware of the fear they often have that in accepting Jesus Christ they are violating the Oneness of God which is drilled into them in the golden text of the Jewish faith—"Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). And Satan is quick to thrust in his dart of doubt. Hold them up before the throne of grace.

## EDITORIALS

(Continued from page 594)

long run we will be the losers.

This is not pessimism. It is objectivism! The Bible tells us not to keep company with such men. It tells us to preach, write and stand against their sins. When we know what this man has done and what he plans to do, how can we expect to entertain him and not lose out in God's blessing upon us as a nation.

We should earnestly pray that God will give our national leaders wisdom in this situation.

## CALIFORNIA'S NEWEST BRETHREN CHURCH

(Continued from page 597)

fulness to us in meeting every need. Especially grateful are we to Dr. Mayes and all the dear people at the First Brethren Church whose interest and help made this new work possible.

Enclosed are some pictures taken on our inaugural meeting. We know that you will rejoice with us as we look to the Lord for a harvest of souls in the days to come.

Yours in Him,  
Bob Thompson

# NEWS

**DAYTON, OHIO.** The Calvary Brethren Church has purchased five fully developed lots at 2800 E. Dorothy Lane, which is located in a rapidly developing housing area, where they plan to erect their new building. On Sept. 6 with 113 present \$1,095 was received in the offering to be applied on the lots. Since 1957 the services of the church have been conducted in the Christian Activities Building in downtown Dayton, but soon the services will be conducted in the vicinity of the new church. A building committee has been elected. Henry Barnhart is pastor.

**MARTINSBURG, PA.** A cornerstone laying service for the new edifice of the First Brethren Church will be held Sept. 20, with Rev. Arnold R. Kriegbaum bringing the message. Richard Grant is pastor.

**NOTICE.** The recommended book on the SMM list "World Tour With Jesus" is being rebound by the publishers and may not be secured for about a month. The Missionary Herald will publish notice when the book is ready.

**ELKHART, IND.** Rev. Gordon Bracker was formally installed as the pastor of the Grace Brethren Church on Sept. 13. Rev. Scott Weaver, pastor of the Bethel Brethren Church of Osceola, Ind., brought the message. Other pastors of the area assisted.

**CEDAR RAPIDS, IOWA.** The Grace Brethren Church will observe its 10th anniversary on Nov. 1, with Rev. Arnold R. Kriegbaum, the first pastor of the church, as the guest speaker. Robert Clouse is pastor.

**WINONA LAKE, IND.** Max Hoyt and Joyce Mollenhour were united in holy wedlock on Sept. 5. Max is the son of Dr. and Mrs. Herman A. Hoyt.

**HARRISBURG, PA.** The finest VBS ever held in the Melrose Gardens Brethren Church closed on Aug. 9 with 182 present. During the school there were 22 first-time decisions. There was an average attendance of 87. Alva L. Conner is pastor.

**WINONA LAKE, IND.** Prof. Herbert Bess left Winona Lake on Sept. 7 for his trip to the Holy Land where he will spend one year in study. His family will remain in Winona Lake.

**GENEVA, SWITZERLAND.** Terry Lee was born to Rev. and Mrs. Thomas Julien on Aug. 27. Terry weighed 4 kilos, or 8 lbs., 12 oz. The doctor said: "C'est un Garçon!" Mr. and Mrs. Julien are in Switzerland studying French.

**WARSAW, IND.** A dedication service of the Christian Day School of the Community Grace Brethren Church was conducted on Aug. 30. Robert Cover is pastor.

**SPECIAL.** Following the showing of the film, "Airmail from God," over 80 men professed faith in Christ at the prison near Hyde Park Rio Piedras, Puerto Rico, according to Emmitt Adams, a Brethren layman. Following the showing of the film a short message was given and then the invitation.

**\*WOOSTER, OHIO.** Some good old-fashioned Christian brotherly kindness was manifested by the laymen of the First Brethren Church recently, when they all turned out to paint the home of Mr. and Mrs. Harry Palmer, long and faithful members of the congregation. The paint job was actually a 25th wedding anniversary gift to the surprised family. Mr. Palmer, who served the church a number of years as treasurer, is an invalid. Mrs. Palmer is church pianist and Bible-school teacher. Their daughter, Hyla, was recently united in marriage to Prof. Wayne Snider of Grace College.

**RIALTO, CALIF.** During the last six months the Sunday-school average has been 110, and 18 have been added to the membership of Rialto Brethren Church. The recent VBS averaged 151. All mail for the Rialto church should be sent to Box 185. Other activities around the Rialto area include the arrival of Jill Maureen in the home of Pastor and Mrs. Arthur Carey on July 16. Jill weighed 8 lbs. and 6 oz.

**ROANOKE, VA.** Mrs. Myrtle Conner, 52, wife of B. H. Conner, went to be with the Lord on Aug. 19. Mrs. Conner was the mother of three young people known in The

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Kenneth B. Ashman  
205 Third Ave.  
Wooster, Ohio

Brethren Church, Rev. Alva Conner, pastor of the Harrisburg, Pa. church; Mrs. Charles (Fayth) Lawson of Winona Lake, Ind.; and Mrs. Charles (Myra) Martin, of Johnson City, Tenn. Mr. Conner is the Sunday-school superintendent of the Washington Heights Brethren Church here.

**DAYTON, OHIO.** The First Brethren Church observed its third anniversary in their new building on Sept. 11. William Steffler is pastor.

**ROANOKE, VA.** The laymen of the Washington Heights Brethren Church redecorated and painted the church auditorium, to the surprise of their pastor, Vernon Harris, who was attending conference at Winona Lake.

**NEW YORK, N. Y.** Miss Lois Miller sailed for France on the Queen Elizabeth on Aug. 26, for her first term of missionary service in Africa under the Foreign Missionary Society of the Brethren Church. Those who went with her to wish her bon voyage were her parents, Mr. and Mrs. I. E. Miller of the Grace Brethren Church of Altoona, Pa., her pastor, Roy Glass, Mrs. Hillard and two daughters, and Rev. and Mrs. William Schaffer and son, Bill, of Kittanning, Pa. There is a possibility of Miss Miller studying the French language with the Tom Juliens in Switzerland.

## NOTICE WMC MEMBERS

Due to an error the officiant listed on page 579 of the Sept. 12 issue of the Missionary Herald is incorrect. Please refer to page 582 of the same issue for the correct listing of officers and their addresses.





## FAMILY FELLOWSHIP

The family is the oldest institution in the world. It was established by God himself in the garden of Eden. God gave instruction to Adam and Eve to "be fruitful and multiply." It was God's plan that there be children in the home. The family is complete when there are children. The question may be asked, why did God bring into existence human families? The answer is simple. It was God's desire that the earth be replenished with people in order that He might fellowship with men. The fellowship between Adam, Eve, and the Lord was perfect, glorious, and unbroken until our first parents sinned. Today God desires fellowship with each member of the family, but this fellowship is only possible through the Lord Jesus Christ. God not only wants our fellowship with Him, but He also wants the entire family to enjoy fellowship with each other.

There is need for family fellowship especially in this age of hustle and bustle. There would be fewer homes broken if proper fellowship existed between the members of the family. There are several ways in which the family can have a bond of fellowship together.

### Spiritual Fellowship

Spiritual fellowship is possible

in the home when the members of the family have come to know the Lord Jesus Christ as their Saviour. Every Christian family should establish and maintain a family altar. Here is a place of precious fellowship with one another in the Lord. What a blessed privilege for the entire family to gather around the Word of God in the home, and then voice their petitions to Him in prayer. This is a beautiful sight and one which the children will always remember. In II Timothy 1:5, Paul mentions the "unfeigned faith" of Timothy. This young man had been brought up in a home where his mother taught him the Word of God. It may well be that this fellowship around the Word in Timothy's home produced a living faith in the Lord Jesus Christ. There is no doubt that these early experiences in his home greatly influenced his life and may have led him to the dedication of his life to the Lord Jesus Christ for service.

It is the writer's opinion that family fellowship cannot be complete without family worship. There is need for fellowship together in the Lord in every Christian home. The family is a unit, and as a family they can come together calling on the name of the Lord. It is here that each

member of the family can thank God for His many blessings upon them. Each one can bring his particular need to the Lord in prayer. It is here in this blessed fellowship as one that the children learn to depend upon the Lord and look to Him for help and guidance. The influence of the family altar will remain with the child through life. Happy is the family that experiences this kind of fellowship together.

### Family Fellowship

The church is made up of Christian families. One purpose of the church is for fellowship. It is a wonderful privilege for all the family to fellowship together in the Lord's house. In too many homes today the parents send the children instead of taking them. The writer has early memories of going to church regularly with father, mother, brother, and sisters. We enjoyed the worship services together. We also enjoyed times of social functions with other families in the church when there was a potluck supper or some special program for the evening. It was a real joy to have this family fellowship together. In these busy days in which we find ourselves, there is need for more family fellowship in the church and participation as a family in all her activities.

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BY EDWARD BOWMAN

Pastor  
First Brethren Church  
Clay City, Indiana

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# BREAKING

*The Faith - Rest*

## BARRIER

BY REV. ARTHUR L. PEKAREK

SOUTH GATE, CALIF.

Many barriers have been broken by modern scientific advancement. The *static* barrier has been broken by FM radio, the *sound* barrier by supersonic aircraft, the *gravity* barrier by the ICBM rockets and missiles, and many other barriers too numerous to mention in the medical field and other fields of life. As time progresses there will be many more barriers broken; but there is one barrier the Christian needs to break, and that is, the *faith-rest* barrier.

The Air Force has encountered tremendous problems between Mach 2 and 3 (approx. 1400-2100 mph). Among them is the problem of keeping the pilot cool from a cockpit temperature of about 500 F., which is caused from surface friction on the supersonic plane. I read recently about a problem that a jet pilot has to avoid, and that is, to watch that he does not "shoot himself down." A Navy pilot was firing through his gun in a shallow dive and then steepened his dive to increase his speed and went past the sound barrier; then he pulled-up out of his dive and was hit by his own bullets which he had passed while in the dive. Yes! There are real problems in cracking the sound barrier, but they are nothing compared to those in cracking the *faith-rest* barrier.

### The Faith-rest Barrier

The apostle Paul writes in Hebrews 3:18 and 19 that Israel did

not enter this rest. In Hebrews 4:1, 4 to 10 we note that he speaks about us entering this rest. In verse 5 he says that this is God's rest, which He entered himself at the time of the creation (Gen. 2:2). The word "rest" is the Hebrew word "Sabbath" which means "cessation from activity." When the apostle tries to illustrate, he refers to David (v. 7) who mentions a rest that was yet future in his time. Then in verse 8 he refers to Joshua (Jesus) who led the children of Israel into the promised land, but he says their rest is yet future. In verse 9 there is yet a rest for the children of God. Is this rest something unattainable? Is this supposed to be in this life? Or is this a rest which is reserved for heaven only? Many of the commentators disagree, but none give a satisfactory answer. The command is for us to enter into this rest. When the believer reaches a definite stage of attainment and has satisfactorily accomplished a purpose, then he enters God's unique personal rest.

### Cracking the Faith-rest Barrier

In verse 10 it says: "He that is entered into his rest, he also hath ceased from his own works, as God did from his [work]." The requisite to enter His rest then is to cease from our *own* works, and this is accomplished by faith. Did not Jesus say: "Come unto me all ye that labour and are heavy laden, and I will give you rest"?

He said that His "yoke is easy and his burden is light." How many of you have taken this step of faith? Yes! We need to take this step initially to become a Christian and to find eternal rest for our souls, but Christ said that His "yoke is easy!" Now we all know a yoke ties us together with Him, and what we do, He does, and where we go, He goes, regardless of how difficult it may be. But the point is that we can fight and champ at the bit and miss the real blessing of restful labor for Him.

When God finished His work of creation, He rested. Not because He was tired, but because there was no more work to be done. When Christ died on the cross, He completed the perfect plan of redemption, and He cried, "It is finished!" Do you realize that there is no more work to be done for your salvation? He has done it all. We either accept it and rest in it, or we can go on living a life of misery and be robbed of peace and blessing. Now this does not mean that we will not be doing works of faith because God's plan is that we are to show our faith by our works (James 2:14-26; Ephesians 2:10), and always "abounding in the work of the Lord." But our problem lies in the difficulty that God wants us to wait upon Him and trust Him to carry out His plan in our lives.

Instead of doing as Proverbs 3:5 and 6 says and to really "trust in the Lord with *all* thine heart,"

we choose to hit the panic button and go "flying out into space." Instead of learning Isaiah's exhortation in chapter 40:31 to "wait on the Lord," we become cumbered with many things and with much serving as Martha, and we miss the chosen place that Mary had at Jesus' feet.

God allows certain things to happen to us to get us to reach out with the hand of faith and to enter into His rest. Just as you would try to herd some cattle into a special place of feeding, so God tries to herd us into this special place. He permits suffering, trials, and tribulations. He allows us to bump our heads against the wall until they become well knotted. He allows us to run around in circles, He permits us to be driven with the wind and tossed, and He even will answer our prayers so we will have to face the circumstances that we have requested of Him. In the center of the hurricane there is the spot where there is no storm. Until we can learn how to get into this central spot where it is peaceful, we will be blown this way and that, upside down and topsy turvey, head over heels, and we will go on helter skelter, hurry-scurry, hustle-bustle, and miss the Center of the Eye! How do we crash this barrier? Mix the promises of God with faith!

### Need To Crack This Barrier

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 10:11). What is this unbelief? It is merely the act of disobedience. The Israelites heard the Gospel at Sinai just as they received the law. Law was given in the decalogue and the Levitical order, but grace and truth came in the plan of the Tabernacle. Every part of this "tent" was a perfect picture of the Lord Jesus Christ, but how many of those of the Old Testament availed themselves of it? It makes no difference how many sacrifices we bring to God because "it is better to obey than to sacrifice." King Saul learned this lesson the hard way. Yes; if we crash this barrier by simply standing still and seeing the work of the Lord, then we will not only be obedient to His will and way in our lives, but we will be glorifying Him by accepting His promises. This is

the very command that the wisest man on the face of the earth said, after he tried every avenue of life, and we read Solomon's conclusion of wisdom (Eccl. 12:13): "Fear God, and keep his commandments: for this is the whole duty of man."

We need to crash this barrier so that He might be glorified in it all and that He might have the pre-eminence in all things. When the engineer built the great bridge across Niagara Falls, he took a little cord to do the job. Who would ever dream that a little cord would do such a great job? This cord had a kite on the end of it, and he flew it across the falls. When he got his line across, then he tied a heavier line to it, and another line until eventually the span was complete. Now all of us start with a cord of faith, but let us go on to build a great bridge by trusting Him in all things! Can you lean on Him and trust Him completely to answer your every need?

### READ A LITTLE OF THIS

Some members of the church sleep a LITTLE late. They come struggling into the services a LITTLE tardy. Some of them chew gum a LITTLE, figure a LITTLE, laugh a LITTLE, listen a LITTLE, commune a LITTLE, joke a LITTLE, talk a LITTLE, and then give a LITTLE.

After dismissal they gossip a LITTLE; then go home and forget what LITTLE they have heard. They act a LITTLE like they care LITTLE for the grandest, greatest, holiest, and most precious institution on the face of the earth—the church of our Lord Jesus Christ.

I may have exaggerated a LITTLE, but brethren, will you think on this a LITTLE?

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A man really believes only as much as he is willing to apply to his daily living.

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### SIX MINDS

1. Mind your TONGUE. Don't let it speak hasty, cruel, unkind, or wicked words.
2. Mind your EYES! Don't permit them to look on wicked books, pictures, or objects.
3. Mind your EARS! Don't suffer them to listen to wicked speeches, songs, or words.
4. Mind your LIPS! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them.
5. Mind your FEET! Don't let them walk in the steps of the wicked.
6. Mind your HEART! Don't let the love of sin dwell in it. Don't give it to Satan—but ask Jesus to make it His throne.

Are Churches Making Pastors

# 'Ecclesiastical Bellboys?'

By Gary DeWitt

*Editor, Missionary Monthly*

One of the older members in our congregation told us some time ago that he feared that congregations were asking their pastors to be "ecclesiastical bellboys." He felt that pastors were called upon to be too many things by their churches and that the true nature of their work was too often forgotten.

There is a great deal of truth in his observations.

Ministers are called upon to do most everything that needs to be done in the parish. He is called upon to be a genius in administration and an ambassador of peace and good will among the members of his flock. He is to be an expert at smoothing out ruffled feathers and, like a mill-wright, he must keep the machinery going smoothly. It is demanded that he be youthful with the young people of the church and a seasoned veteran with the older members of his flock.

He must be socially acceptable and is expected to be present at all the social functions of his people. He must be able to interest

young in the on-going program of the church and a teacher that will hold their spell-bound attention. He must be a psychiatrist to understand and give guidance in all difficulties and a marriage counselor of the first order.

He must be efficient and willing to call upon his people and an evangelist in his community. He must be an inspiring leader who is able to raise funds for missions and other church projects.

Often he is called upon to be the chief counsel in the church building program and to lead in liquidating the church debt.

Oh, yes, we almost forgot, he must be a fairly interesting preacher. This is not quite so important, for people usually go to church in the morning out of habit and good citizenship, and very few bother about the evening or midweek services!

The fundamental difficulty lies in the common misunderstanding of the ministry among our lay people. Paul said: "Let a man so account of us, as of the ministers of Christ, and stewards of the

mysteries of God." Often people speak of "our minister," and the possessive is not one of endearment but of ownership.

Paul corrects this when he says that we are "ministers of Christ." The delegation of our task and the responsibility of our work lies in Him and not in the church. This is not said to relieve the preacher of responsibility but to stress the greatness of his calling and stewardship. We sincerely believe that a vital change would be effected in the church if this was known and realized both by our pastors and our congregations.

The minister is a servant, an "under-rower," but let it be stressed—under Christ.

The minister is a steward of the mysteries of God. His first responsibility is to God and is in the preaching and teaching of the oracles of God. A minister of Christ is to proclaim the mysteries of God. Paul says: "Moreover it is required in stewards, that a man be found faithful."

Churches must learn to understand this primary task of their pastor and they must honor him for it and in it. They must remember that their pastor is a minister of Christ: *sent to them, but responsible to his Lord.*

Ministers must remember this, too. This does not mean freedom from many tasks. It means a high sense of calling and responsibility. It means a ministry of love and service. Early in our ministry, we stood for a few moments in a pulpit where we read these words on the back of the pulpit, "Sir, we would see Jesus." We pray that it may never be forgotten by our preachers.

So much time is consumed in committee work that we often fear the flock is neglected. Our ecclesiasticism has promoted boards and committees that take men out of their congregations days upon end. Many times this work, if it can be called such, is an expensive item in the denominational budget, and little more. The tragedy is that we see more and more of it, and the study and the flock are neglected.

Our sense of stewardship under God must lead us to reconsider calling upon our pastors to be too many things lest the name "ecclesiastical bellboys" speak more truth than fiction.

—Permission of Missionary Monthly



## A THIEF



By Rev. Lowell Hoyt

The Gospel is "good news" for every sinner. There are four entire books in the Bible which we have named "Gospels"—those written by Matthew, Mark, Luke, and John. However, the statement of the Gospel is not confined to these four books. Neither can everything that is contained in them be called "the Gospel." Probably the briefest statement of what we must believe to be saved is by the Apostle Paul in I Corinthians 15:3 and 4. Noting from verses 1 and 2 that it is the Gospel by which men are saved, Paul says: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

One of the most striking instances of the saving of a soul is that which occurred at the scene of Christ's own death (Luke 23: 32-43). One of the two malefactors crucified with him was saved that day. Of this we can be sure. We cannot see the hearts of men, and must wait to see the fruit of the saved life to know one is saved. But "the Lord looketh upon the heart" and we have the word of Christ to this man: "To-day shalt thou be with me in paradise."

It is certain, then, that this wicked man believed and did all that was essential to salvation. In his confession is final testimony to the content of the Gospel. What is here must be believed to be saved. What is not here must be rejected as part of the saving message. It finds its place as part of the good works of the Christian resulting from salvation, or has no place at all in the life of the Christian.

Paul's statement of the Gospel contains three important facts—the deity of Christ, his atoning death, and his bodily resurrection. Did the dying thief believe these things? Listen to his confession: "Lord, remember me when thou comest into thy kingdom."

**The Deity of Christ**

The first word of this confession acknowledges Jesus as Lord. Those who stood around denied it. That is why they crucified him. Yet Paul places as an essential to salvation the confession of Jesus as Lord. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (ASV).

Is it such a small thing that men deny the deity of Christ today? God has said that one day "at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Don't wait until that day, friend. For then it will be too late to be saved.

But the thief did not stop there. And we must not stop there. James records that even the demons believe that much, and tremble. Belief that saves must include also

**The Atoning Death of Christ**

"Christ died for our sins," the apostle Paul says. That is substitution—the just for the unjust. Did the dying thief believe that Jesus was dying for his sins? How could he believe otherwise? Knowing that Jesus was the Son of God, knowing that He was not a sinner, he must conclude that He died for the sins of others. The other malefactor taunted Jesus: "If thou be Christ, save thyself and us." The dying thief rebuked him saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Dost not thou fear God! Somehow their just punishment he recognized to be from God. Yet this One, smitten of God, deserved no punishment. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin,

he shall see his seed" said Isaiah the prophet. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

**The Resurrection of Christ**

His belief in the resurrection of Christ is clear and unmistakable in the confession of the thief. "Lord, remember me when thou comest into thy kingdom." Dead men do not obtain kingdoms.

The death of Christ may have looked like defeat, but the resurrection declared it to be victory. The testimony of the resurrection is that:

Jesus paid it all  
All to him I owe,  
Sin had left a crimson stain;  
He washed it white as snow.

Is it necessary to believe that Christ rose from the dead? "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Therefore, the thief's confession fulfills every requirement of the Gospel.

The case of the thief on the cross has always been a "fly in the ointment" for those who would add to the Gospel of God's grace because

**Human Works Are Absent**

If good works were necessary to prove oneself before God, they would surely be required of a notoriously wicked man such as this one. But Jesus said: "Today shalt thou be with me in paradise." This word of Jesus entirely rules out any good work here, or penance hereafter. Whether it is baptism, church membership, morality, church work, or anything else that men do to gain merit with God, they are absent from this picture. This man did nothing to be saved, but take Christ as his Saviour.

# Fear Not

By Bruce Baker



ISAIAH 50:7

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Three hundred sixty-five times God in His Word, the Bible says, "Fear Not." He has given us one "Fear not" for every day of the year. One of these is found in Isaiah 41:10 where we read, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

In this verse we have five reasons given by the Almighty God for our not being fearful. The first is, "Fear thou not for I am with thee." Someone once stated that the secret of the peace of God is the consciousness of the presence of the God of peace. Our Lord promises us here and in other passages His abiding presence. No man knows what the future holds, but the Christian knows Him who holds the future. We need not fear because Christ is near.

For a Christian to fear, to worry, to fret is a denial of God's promises and a transgression of His commandments. He has commanded us not to fear because He guarantees us His presence and His power. "Fear thou not . . . for I am thy God." When God commands, He enables us to keep the command. When Jesus commanded a sick man to arise, take up his bed and walk, He gave him the health and strength to obey. Likewise our Almighty God will give us the power to triumph over every obstacle in our path on our journey through life.

"Fear thou not . . . I will strengthen thee." Our needs will be provided. When we are weak, He promised to make us strong. Paul was told: "My grace is sufficient for thee: for my strength is made perfect in weakness." In Isaiah 40:29-31 we are reminded that "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary: and they shall walk, and not faint." Every day a Christian lives, His Lord has a job for him to do. But do not fear, for He will provide the strength to run the race and finish the course.

"Fear thou not . . . I will help thee." God promises us protection. In Hebrews 13:6 we read: "The Lord is my helper, I will not fear what man shall do unto me." Someone once correctly commented: "Our independence of men is governed by our dependence upon God." Do not consider it a tragedy when because of circumstances you are driven to the Lord to find help and protection. The three Hebrew children could sing in the fiery furnace because the Lord was there protecting them. Daniel had no fear in the lions' den because the One who gave life to the lions was with him. You need not fear when the eternal God is your refuge.

"Fear thou not . . . I will uphold thee with the right hand of my righteousness." We need not fear when the outlook is dark, for that is the time to try the uplook. As a pastor, I am often asked: "Why did God permit this to happen?" Seldom am I ever able to give a definite answer. But to the Christian I can say that I do know God has permitted it. The Bible says in Ephesians 1:11 that "He worketh all things after the council of His own will." Dr. A. J. McClain has often affirmed that "God controls every thing from the fall of a raindrop to the rise of an empire." Why then does He permit the Christian to have times of disappointment, depression, disease, and defeat? One person wisely reasoned that if God is to make manifest that He giveth songs in the night, He must first send the night. The Lord has a purpose behind everything that He permits to come to pass in our lives. These times of testing never hinder God's cause, they only help accomplish His objectives. We can always learn that no matter how low we sink in depression that underneath are the Everlasting Arms.

At the birth of Jesus the angel said: "Fear not . . . for unto you is born this day in the city of David a Saviour, which is Christ the Lord." We would all have reason to fear if this Saviour had not been born. We would have to face the penalty and power of sin alone. But because Christ died for our sins, the penalty has been paid. And because the angel at the empty tomb said: "Fear not ye . . . for he is risen," we know He lives to give us victory over the power of sin. Receive Jesus as your Saviour now so that you may claim the promises in Isaiah 41:10 as your own and fear not.

Fear not, Christian friend, because our Lord promises His abiding presence, almighty power, abundant provisions, adequate protection, and authoritative purpose.

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God's direction for your life comes one step at a time, and sometimes one stop at a time.

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A friend is like ivy which clings the more tenaciously to the tree in its decay.

EDUCATIONAL ISSUE

SEPTEMBER 26, 1959

BRETHREN

# Missionary Herald



Grace Seminary and College

## Faculty Workshop



# EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



## *A New Year Begins at Grace*

As the copy for this number of the *Missionary Herald* is being prepared, registration in the college is under way, but registration in the seminary will not take place until next week. Already, however, the halls are bustling with the excitement of nearly one hundred new college students who have come to Grace for the first time. Their applications reveal that they have come to us from a large number of states ranging from the Pacific to the Atlantic. Many of our Brethren churches will be represented in the student body this year. This is a source of encouragement to us, for it reveals an ever-increasing interest in our school on the part of Brethren young people in every area of our denomination. The faculty and administration of the school are also grateful for this evidence of confidence on the part of the parents who are anxious to send their sons and daughters to us for their training. By God's grace we want you to know that we desire to be worthy of that trust and send these young men and women back to their churches not only with their minds sharpened by study and classroom lectures, but also with added spiritual stature, and a greater zeal for the work of Christ than they have ever known before. We realize that we have a great responsibility. Will you pray for us and for them daily?

## *"I Can't Attend That School"*

A few days ago, after the other offices had closed, I remained at the school to complete some work. The telephone rang and an anxious mother, calling from a city some fifty miles away, wanted to know if it would still be possible for her daughter to enroll in Grace College. No; she was not applying at such a late date because she had been turned down by another school. She had completed her high-school work with a good record and had been accepted as a student by one of the largest teachers colleges in the State of Indiana. The difficulty arose when the girl—a Christian—went to the campus for registration day. She was then shown about the campus by a student who was directed to make her feel at home. As she entered the reception room of the dormitory, she found it clouded by the cigarette smoke of students and their friends. Cigarette butts were in the rooms, and she saw beer cans here and there. She listened in on the conversations after she had been introduced to several small groups of prospective fellow-students. By this time she had enough. In a long-distance call to her home she said: "Mother, if that's what I have to go through in order to get a college education, I'd rather not go to college." This mother, though a member of another denomination, had heard of Grace College and had been told something about

the spiritual atmosphere of the Grace campus. When I assured her that it would be possible for her daughter to enter school this fall, providing her credentials were in order, she was greatly relieved. That relief turned to joy when another mother saw her daughter become a part of a school where her companionships were wholesome and in keeping with her own standards. Once more we have been reminded of the contribution to a young person's development that only a thoroughly Christian college can make.

## *You Can Be One in a Thousand!*

You have probably heard someone give his estimate of a man in these words: "He's one in a thousand!" Well, brother, if it's never been said of you, here is your golden opportunity! Read the article on the next page, written by Kenneth Kohler, president of the National Fellowship of Brethren Laymen. The project to provide a fund to perpetuate five \$100 scholarships each year for Brethren young people is one on which our laymen's organization is to be congratulated. Such a provision for our young people will do much to show them that our men are really interested in them—sufficiently interested to do something about their future.

When we realize that there are more than 10,000 men in the membership of The Brethren Church, the task of meeting the goal of \$10,000 for such a fund should not be difficult. If one man in ten would contribute \$10 to the laymen's scholarship fund, the amount could be raised quickly. This project arose spontaneously when a number of Brethren laymen were on the Grace campus at the time of our national conference. The Lord has given them a burden for our young people, and they are determined to begin doing something for them. Their plan is unique in that the very money which will be invested to perpetuate the fund, will assist the work of the Lord in our home-mission program.

Praise God for our laymen! And, brother, are you willing to be "one in a thousand"?

## *Seminary and College Welcome New Faculty Members*

Both the seminary and the college have added new full- and part-time members to their teaching staff this year. The entire faculty now numbers thirty-five—a tremendous contrast to the number with which the school began a little more than two decades ago. Shortly before school opened the group met for a day's retreat. After a time of devotions the remainder of the day was spent in consideration of the program in an effort to make this year the best Grace schools have ever experienced. All enjoyed the fellowship meal at noon in the Eskimo Inn.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS:—Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# WANTED! 1000 Men Like These!

By Kenneth R. Kohler

President, National Fellowship of Brethren Laymen

**Men with a vision** of the great potentiality in the lives of Brethren young people who have been trained in Grace College. Training which will equip them, not only for the earning of their daily bread, but also for effective Christian service in their local Brethren church.

**Men with determination** to do something to encourage our Brethren young people completing their high school training to look to Grace College for further education. This is our school and these are our young people. We do well to bring them together.

**Men with zeal** to act as well as talk. Men to sponsor a project to help our young people attend Grace College, and then promote the project wholeheartedly. Men to personally give of their substance, and then to encourage others also to give.

The men pictured above comprise about one half of the 128 men who assembled for the 101st to 105th sessions of the National Fellowship of Brethren Laymen at Winona Lake, Ind., August 18 through 22. In our devotional session, as Rev. Richard P. DeArmey spoke of the great job which was being done by Grace Seminary and College in this day of apostasy, the Lord began His work in many hearts. When we entered into our business session on Thursday morning after the message by Mr. DeArmey, the question on every heart seemed to be: "How can we as Brethren laymen encourage our young people to attend Grace College?" One by one the men expressed an interest in a

scholarship program. This seemed to be God's leading, but lest we run ahead of Him the motion was tabled, and the Executive Committee was ordered to consider all the proposals and bring back a report the following morning.

At the 104th session the Executive Committee made its report. After time for discussion of the report, a season of prayer was held. Then a vote was taken and the proposal passed.

**The project**—To provide a \$10,000 Scholarship Fund to provide five \$100 scholarships each year for Brethren young people attending Grace College. The administration of this fund to be in the hands of the school. The money thus provided is to be invested by the College in the Brethren Investment Foundation and the interest used to pay the scholarships.

**The plan**—1000 Brethren laymen to give \$10 each in the next three months or sooner if possible so that the Endowment Fund will begin to produce the projected scholarships. To put wings to their words the men assembled for this session gave their portion. A total of \$642 in cash was received, and there was an additional amount of \$115 in pledges for a grand total of \$757.

**The results** can only fully be known to God who seeth the end from the beginning. He alone can know the many Brethren young people whose lives will be blessed by the gift of a scholarship from this fund in the years ahead. Yet, we who

were privileged to be present and to inaugurate this Scholarship Fund at the 1959 National Fellowship of Brethren Laymen were conscious of three avenues of blessing:

1. Brethren young people will be helped through receiving one of these scholarships. Though not a full scholarship, just \$100, yet this gift will be the means of helping many young people who need just a bit of assistance to get to Grace College. Your son and daughter may not be ready yet for college, but this fund may someday be of immense assistance to them.

2. A great crowd of young people will soon be ready for college. Many will come from Brethren homes, and Grace College is preparing for their coming. This fund will help encourage them to choose Grace.

3. The Scholarship Fund by special request of the men will be invested in the Brethren Investment Foundation. Thus, while the interest will be providing scholarships, the principal will be assisting in the building of Brethren churches. Possibly the church which receives such assistance will provide the Brethren young person for the scholarship.

Your gift to the Scholarship Fund, therefore, works in three ways. Where else can you get such great returns?

## Your Part

As a Brethren Layman, whether

(Continued on page 615)



# Grace Faculty Strengthened

*Through New Members and Added Training*

Thirty-five members constituting the faculty and staff of Grace Theological Seminary and Grace College gathered early this month for the opening retreat and workshop of the 1959-1960 year. Of this number four are beginning full-time teaching ministries, two part-time instruction, and three as teaching fellows.



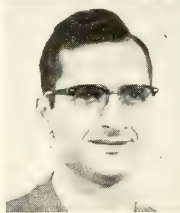
**Rev. E. William Male**, a graduate of Grace Theological Seminary in the class of 1955, returns to become instructor in Christian Education and Practical Theology after serving as pastor of the First Brethren Church of Philadelphia for four years. Besides possessing the B.D. degree from Grace Theological Seminary, he holds the A.B. degree from Western Michigan College of Education and the Ed.M. degree from Temple University.



**Mrs. Elener Norris** completed the work for her M.A. from Indiana University in August and was commended highly by the faculty for her high academic achievement in her major and minor fields of journalism and education. A year ago the Indiana University Department of Journalism selected her to serve as

editor of the Chalkboard, a quarterly news publication of the School of Education. During the past summer she served as a graduate assistant for the High School Journalism Institutes, sponsored by the Department of Journalism. The institute director has requested that she return next summer as a full time instructor for the six weeks of the institutes. Miss Norris is an alumnus of Grace College, having graduated with the A.B. degree, summa cum laude, in 1958. She now returns to her Alma Mater as instructor in English and Journalism.

A part-time instructor joins the faculty of Grace College this



fall on a full-time basis. **Mr. Warren Driver**, of Dayton, Ohio, holds the B.S. degree from the University of Dayton; the M.A. degree from Los Angeles State College; and the B.D. degree from Grace Theological Seminary, graduating from the Seminary in May of this year. Besides serving for two years as part-time instructor in Grace College he served for several years on the faculty of Highland College in California. His field is education and science.

**Mrs. Laura Humberd**, student at Bryan University, Wittenberg College, and holding the A.B. degree from Grace College, after several summers of advanced work in education at Ohio State University, joins the faculty as part-time instructor in Education. She brings to this position an extended period of public and private school experience.

After attending The King's Col-

lege, Manchester College, and The Pennsylvania Academy of the Fine



**Arts, Alva W. Steffler** graduated from Grace College with the B. D. degree. Taking advanced work at the Pennsylvania Academy last summer (this is the oldest art school in the United States), he received instruction in portraiture under some of the nation's most outstanding artists. With his background of part-time teaching in the college in the field of art and organ, Mr. Steffler now joins the faculty as a full-time instructor. This makes possible an expansion of the Art Department so that a student may now make it his minor field of study. New equipment has been added and more will be added as the Lord supplies this need.

From the State of Washington, **Mr. Lloyd Woolman** comes to join the faculty as part-time instructor in Physical Education. He earned the A.B. degree from Eastern Washington College of Education. The M.A. degree from this school is now in preparation and the B.D. degree is in preparation from Grace Theological Seminary. Public school experience in Washington State provides background for his teaching field.

Three teaching fellows are being added to the staff of Grace College for the 1959-60 year. **Mr. Gordon Austin** now pursuing work in Grace Theological Seminary will be teaching radio and speech. He earned the A.B. degree from San Jose State College. **Mr. Robert Lackens**, a graduate of Miami University in the



# Professor Bess Granted Holy Land Scholarship

On September 8 Prof. S. Herbert Bess, head of the Department of Hebrew in Grace Seminary, left New York by plane for ten months of travel and study in Europe and Bible lands. Prof. Bess has been honored by an appointment from the American Schools of Oriental Research as a Fellow of the school for the academic year of October 1, 1959 to June 1, 1960, with travel, tuition, and living expenses paid. Ordinarily, not more than two are so honored at a time, and he is the only one to have been chosen for this school year.

The studies emphasized at the school are archeological, geographical, and linguistic. Under the director of the school a considerable number of field trips are arranged. These field trips, of interest particularly to students of antiquity, range over the various sites in Jordan, and also into adjacent countries, such as Lebanon, Syria, Iraq, Turkey, and Egypt. The trips are designed to acquaint the student firsthand with the sites of historic interest, to visit the important places where archeological excavations have taken place, and to aid the student in interpreting the available information.

In the periods between field trips, studies are carried on at the school's own building in Jerusalem. The students read extensively the excavation reports on the sites to be visited on the next field trip, and there are lectures on these matters and on the geography of the land to be covered. The language study is also carried on during the times between field trips. The director of the school for the coming year, Professor Marvin Pope of Yale University, has offered to guide Prof. Bess in the reading of Ugaritic texts, Northwest-Semitic inscriptions, or in the Dead Sea Scrolls. The Ugaritic texts will



probably be chosen since Prof. Pope is internationally known for his work in Ugaritic, but of course all three fields are of great interest to a teacher of Hebrew and Old Testament.

On his way to the Holy Land, Prof. Bess visited such places of interest as Madrid, Paris, Geneva, Rome, Naples, Athens, and Cairo. From there he made a side trip up the Nile to Thebes to see the ruins of the mighty eighteenth dynasty and the Valley of the Tombs of the Kings. He arrived at Jerusalem on September 26.

When school is finished in June 1960, Prof. Bess expects to visit other places of Biblical and historical interest in the Holy Land not accessible during the school year.

On the trip home he will touch down at Cypress, then Ankara, Turkey (from where he will visit the Hittite ruins at Boghazkoy), Izmir (which is ancient Smyrna, from which he will also see Ephesus and Pergamum); then Istanbul with its museum rich in Near Eastern an-

tiquities, Vienna, Stuttgart, Frankfurt, Berlin, Copenhagen, Hamburg, Amsterdam, London, Glasgow, and finally, New York again.

On the way over our own missionaries stationed in Europe will be visited, and on the return trip the "Denmark Brethren" led by Pastor Hansen, as well as their own missionary, Ulf Oldenburg, in Hamburg.

Obviously, Prof. Bess' stay in the Near East is more than a pleasure trip. It requires hard work and financial sacrifice in addition to the long absence from home, which is not an easy experience for him or his family. On the credit side, however, is the added wealth of knowledge and experience which only work of this kind can contribute to make a teacher in his field more valuable to the school he represents. During his absence Mrs. Bess is working at the school and will have general oversight of the main office. Place this family on your prayer list and keep them there throughout the coming months.

field of commerce will be teaching Economics. He is now a Middler in Grace Theological Seminary. **Kurt Finsterbusch**, graduate of Princeton University and a Senior in the Seminary, will be teaching Sociology.

After an absence of a year and a half, **Prof. Jesse D. Humbert**, returns to take up his professorship in Grace College. Pursuing advanced

study toward the Ph.D. degree in mathematics education at Ohio State University, he has now finished all the residence requirements. While on leave of absence, Professor Humbert served as an instructor in the Ohio State University High School.

**Mrs. Mabel C. Hamilton**, librarian at Grace Theological Seminary and Grace College, and **Mr. Benjamin A. Hamilton**, research librar-

ian, both received the degree of M.A. in library science from Indiana University in August. Both were commended for their high scholastic achievement. At least three other teachers also pursuing work toward advanced degrees in English and History are **Prof. Ralph Gilbert**, **Prof. Wayne Snider**, and **Mr. Ronald Henry** who have returned to take up their duties this fall.



# The Purloined College

By W. A. Ogden, D.D.

The history of higher education in the United States revolves largely around the church related college. The manner in which the founding church, or Christian group, has lost control of such colleges forms one of the most tragic stories in the history of America.

A college seems to be a direct object of Satan's attack and is in many respects more vulnerable than a denominational group or a local church. For one thing, the non-Christian community is more ready to get into the administration of a college than of a church. Unsaved professors get into the various departments to teach. Financial support often comes from sources that are unfavorable to the Christian faith. These things usually add up to trouble.

"But it can't happen to our school. We have made every safeguard to assure ourselves that the position of our college can never change." Such safeguards are commendable, but the fact is that they have not always worked. This is true in seminaries, as well as in colleges.

I have been reading again Dr. Ernest Gorden's book, **The Leaven of the Sadducees**, in which he gives an entire chapter to "The Looting of Andover." He records the names of the godly men who founded this seminary, and gives sections from the "Associates' Creed," which was adopted to assure the perpetuity of the seminary on the basic principles of the Gospel on which it was founded. To this "Creed" every professor was required to subscribe

publicly every five years to this declaration of his faith and purpose as a teacher.

However, in the course of the years, and under the great upsurge of Unitarianism in New England in the eighteenth century, certain men entrenched themselves as professors in the school, as members of the controlling board, and completely turned the school from the purpose of its founders, and from the "Creed" which they themselves had signed. The argument was that since men no longer believed the evangelical doctrines, they should not be compelled to teach them. Perhaps the most enlightening paragraph in the chapter is the one which relates that the capture of Andover by the Unitarian liberal element was affected without any change whatever being made in the constitution. "The whole destructive procedure was made by way of interpretation. Professors were henceforth to be held to 'substance of doctrine' merely." There seems to be a strange notion which takes possession of men when they begin to move toward the left in religious matters. They assume that they know better what was meant by those who wrote the creeds and who had carefully put down their position in writing than did those men themselves. They acknowledge what is written, and then proceed to interpret it to make it say what they want it to say. It reminds me of the preacher who was expounding the Apostles Creed. When he came to the line that declares that Christ rose from the dead, he said: "We interpret this to mean that He did not rise from the dead."

In a recent article in **Christianity Today**, Dr. S. A. Witmer, in pointing out the loss of so many colleges to the founding church, says that one factor involved is "their drift from evangelicalism to rationalism, and in some cases to secularism and to independence of religious influence." Of twenty-five colleges founded by the Congregational church, Dr. Witmer says that twenty-two of them have severed their church connection. This is written here to point out the dan-

gers that confront a Christian college today. In the 1958-1959 College Facts Chart, prepared by the national Beta Club, in which all colleges in the United States are listed, giving, among other things, their affiliation, a college in Ohio nurtured by its parent church for seventy-five years is now listed as being Independent. I cite this as a reminder of the fact that colleges, even today, are, and are being, lost to the control of the church that gave them birth.

The only guarantee that any college—our own college—will not go in the same disgraceful manner is eternal vigilance and commitment to the Gospel of Christ. The moment the tenets of the Gospel are questioned, on campus or by our alumni, that moment the danger becomes acute. An editorial of the May 11, "Christianity Today," opens with this statement: "Of all danger areas facing religion and education today, the Western world's college and university campuses are situated most vulnerable of all. Their neglect of Christianity has established them as vast temples of spiritual ignorance."

A statement of faith signed annually by the board of trustees and by every member of the faculty and staff is not the final guarantee that a school will remain true to that statement of faith. The bane of the church has always been that Christians are not as good as their creeds. When experience begins to drift below the high line of Christian profession, disintegration has set in, and the whole structure is in imminent danger of collapse. The revival we need is not one that enables us to write better creeds, but one that enables us to live up to the creed we have—the New Testament, and those great truths we have professed so long to believe. "If a man say, I love God, and hate his brother, he is a liar." A proper profession is a good thing, but a proper life to support it is proof of the soundness of the profession.

Seiss, in his great work on the Apocalypse, gives an entire chapter in summary of the messages to the



seven churches. He calls attention to the presence of evil in the churches. He traces evil back through the history of the Old Testament "people of God." He finds it in the Garden of Eden, and traces it to the very courts of heaven where Lucifer lifts up his head in sin and rebellion against God. He concludes that we ought not to be too surprised today to find the tares growing in the wheatfields. However true this may be, it gives no privilege to any one who claims to be a Christian to live less than a Christ-like life.

Grace Seminary is twenty-two years old. Grace College is only half as old. We have an excellent "statement of faith." So far as I know, it is both believed and practiced in the entire governing and teaching areas of both schools. But twenty-two years is not one hundred years, and only those who have read history with some degree of discernment can anticipate what could happen in the years that lie ahead. To forsake the truths for which we have committed ourselves, whether first in practice or in life, or vice versa, is not only to eventually lose this great school to the church that gave it birth, but to lose the church itself.

This is written for one purpose only—to alert the entire church to a renewed commitment to the "faith once for all delivered to the saints," and to watchful prayer "that [we] may be accounted worthy to escape all these things . . . and to stand before the Son of man."

## WANTED! 1000 MEN LIKE THESE!

(Continued from page 610)

a member of an organized local laymen's fellowship or not, your part is to—

1. Give your gift of \$10, or if you can't possibly give that much, your gift in any amount will help.

2. Encourage your children and other young people to prayerfully consider the advantages Grace College has to offer.

3. Pray that the men of The Brethren Church may face squarely their responsibilities to our young people.

According to our Statistical Report for 1958 as reported at National Conference, we have 10,631 male members on our church rolls. Definitely at least 1000 of these

## GIFTS TO GRACE THEOLOGICAL SEMINARY

August 1959

		General Building		General Building	
		Fund	Fund	Fund	Fund
Allegheny					
Aleppo, Pa.	\$30.83	\$1.00			
Grafton, W. Va.	27.84				
Washington, Pa.	7.21				
East					
Altoona, Pa. (Grace)	8.00				
Johnstown, Pa.					
(Riverside)	26.00				
Kittanning, Pa. (First)	126.58	12.85			
Indiana					
Clay City	8.00				
Flora	50.00	50.00			
Kokomo	33.85				
Osceola	26.50	1.50			
Winona Lake	10.00	25.00			
Iowa					
Dallas Center	2.00				
Waterloo	107.00	55.00			
Michigan					
New Troy	19.00	2.00			
Mid-Atlantic					
Alexandria, Va.	20.12				
Martinsburg, W. Va.	76.31	45.00			
Seven Fountains, Va.	6.00	2.00			
Washington, D. C.		500.00			
Waynesboro, Pa.	97.95	18.50			
Winchester, Va.	51.00	11.50			
Camp Grace	50.00				
Northern Atlantic					
Palmyra, Pa.	46.00				
Philadelphia, Pa. (First)	90.75	34.50			
Philadelphia, Pa. (Third)	78.85	21.50			
York, Pa.	71.20	1.00			
Northern Atlantic District	30.00				
Northern Ohio					
Fremont (Grace)	40.75	99.00			
Homerville	6.00				
Mansfield (Grace)	648.95				
Middlebranch	42.00				
Wooster	124.05	60.00			
Southern California-Arizona					
Beaumont, Calif.	40.00				
Fillmore, Calif.	4.00				
Inglewood, Calif.	28.00	17.00			
Long Beach, Calif. (First)	198.50	134.00			
Long Beach, Calif. (North)	835.61				
Los Angeles, Calif.	23.50				
Southern Ohio					
Camden	10.00	3.00			
Clayton	22.25	6.00			
Dayton (First)	6.07				
Englewood	50.00				
Miscellaneous					
Isolated Brethren	2.50	2.50			
Non-Brethren	240.00				
National Conference		484.06			
Maintenance	50.00				
Totals	3,465.17	1,594.91			
Designated Funds					
Dayton, Ohio (First)	44.00				
Fort Lauderdale, Fla.	35.00				
Winona Lake, Ind.	36.95				
Non-Brethren	19.40				
Totals		135.35			

## IF WE KNEW ALL THE FACTS . . .

If we knew all the facts, none of us would be so critical of others. We often set ourselves up as self-appointed judges and severely condemn those about us, when our knowledge of all facts involved is totally inadequate.

A man went to the barber shop

must be adults capable of giving at least \$10 toward this project. If only this number would allow God to have His way in their lives, not only would our project goal be met, but our churches also would be revitalized.

In this new conference year, 1959-1960, will you who read this challenge says yes to its message? If your answer is yes (and what else can it be if we really love Him who first loved us?), then make your gift to the Scholarship Fund. Gifts for this project can be given through your local men's fellowship. Or, if you prefer, you may send your gift to our treasurer, Ben C. Zimmerman, R.R. 1, Warsaw, Ind. Be sure to mark it for the Scholarship Fund because we have several other projects for the year. If you have any questions, we would be happy to try and answer them. Just write to us: Kenneth R. Kohler, president, 1209 Pratt Street, Philadelphia 24, Pa.

Can we count on you to join the men pictured in this project?

to get a shoeshine. The shine boy was slow with his work. Exasperated, the man spoke to him harshly and with cruel words, whereupon the boy looked up at him with tear-filled eyes. "Excuse me," said the man now contrite, "I did not intend to hurt you."

"It is not that sir which causes these tears. They were there already. You see my mother died last night, and I am here this morning only because I am trying to earn enough to buy a small bouquet of flowers to go on her grave. My eyes were so filled with tears I could hardly see your shoes. That's the reason I am so slow." The man was condemned in his own heart. If he had only known all the facts! If we only knew all the facts, we would be less envious and more sympathetic.

Civic Bulletin

## HISTORY OF WINONA LAKE

The brief history of Winona Lake and the development of our Brethren work at this strategic Christian center, does not appear this month due to lack of space. It will appear in the October educational issue of the Missionary Herald.





# Fall Reg

## *NEW RECO*



Grace College and Grace Seminary have entered a banner year from the standpoint of attendance. There are approximately one hundred new students for the college. Most of these have entered college for the first time, but there are a few who transferred from other colleges and Bible Institutes. In addition to the one hundred new students there are seven

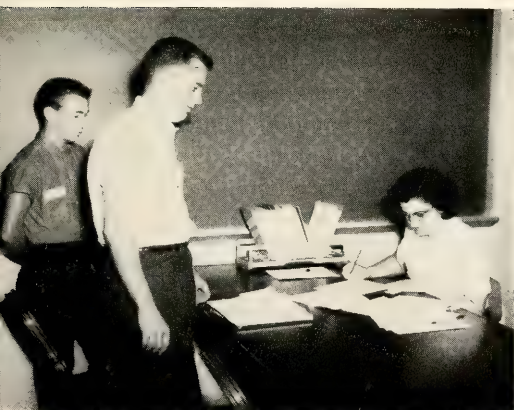


# tration at Grace

## D HIGH

ents who have returned to Grace after a  
e of a year or more. A record number of  
and returning students raised the total  
bove 250.

ere are nearly fifty new students in the  
inary. The total picture therefore indi-  
that there are close to 150 new students  
oth of the Grace schools.





# Newspage

**NOTICE:** All **Sunday School sample material** is to be returned to the *Missionary Herald* by **Oct. 15**, or each church not returning the material will be billed at the rate of \$12. The cooperation of the churches is sincerely appreciated.



**BERNE, IND.** W. Carl Miller, pastor of the Grace Brethren Church of Fort Wayne, Ind., was ordained to the Christian ministry on Aug. 16 at the Bethel Brethren Church here. Shown above left to right are: Elders Arnold R. Kriegbaum, William Schaffer, Irvin Miller, Dr. R. Paul Miller, R. Paul Miller, Jr., and Robert E. A. Miller. Brother Carl Miller is a graduate of Bob Jones University, and graduated from Grace Theological Seminary in 1958. Upon his completion of his university training he became

the pastor of the Washington Heights Brethren Church, Roanoke, Va., but resigned this work in 1956 to enter the seminary. Upon graduation from seminary he was called to his present pastorate in Fort Wayne, having served as the assistant pastor at the First Brethren Church of Fort Wayne during his seminary training.

**CLIFTON FORGE, VA.** The pastors of the Southeast District held a prayer retreat here Sept. 7-8. Nine pastors attended the retreat, the purpose of which was inspiration, devotion, prayer, and fellowship.

**BERNE, IND.** The Bethel Brethren Church recently purchased another parsonage located at 417 W. Water St. The new parsonage is larger and modern in every respect. Pastor Irvin Miller and his family moved in on Sept. 8.

**CAINESVILLE, MO.** Rev. Paul Davis, a Brethren minister, and pastor of the Pleasant Valley Community Church near here, reports great victories in a recent evangelistic meeting held Aug. 30-Sept. 4. The attendance reached as high as 350, with the average of over 200. Rev. Richard Green of Johannesburg, South Africa, was the evangelist. There were 12 first-time decisions for Christ.

**STERLING, OHIO.** Ground has been broken for the new parsonage being erected by the First Brethren Church, James Young, pastor. The new parsonage is located on the property next to the church.

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Winona Lake, Ind.	Sept. 27-Oct. 4	R. P. DeArmy	Archie Lynn
Albany, Oreg.	Sept. 27-Oct. 4	Nelson Hall	C. H. Ashman
Covington, Va.	Sept. 30-Oct. 11	Mason Cooper	Henry Radford
Portland, Oreg.	Oct. 4-11	T. Malaimare	C. H. Ashman
Fort Wayne, Ind. (First)	Oct. 11-18	Mark Malles	Archie Lynn
Dayton, Ohio (First)	Oct. 11-25	Wm. Steffler	Dean Fetterhoff
Allentown, Pa.	Oct. 14-18	John Neely	R. I. Humbert
New Troy, Mich.	Oct. 18-25	Earl Funderburg	A. R. Kriegbaum
Sunnyside, Wash.	Oct. 18-25	Leslie Moore	C. H. Ashman
Limestone, Tenn.	Oct. 20-Nov. 1	Clarence Lackey	Gordon Bracker
Roanoke, Va. (Clearbrook)	Oct. 25-27	Carlton Fuller	R. I. Humbert
Grandview, Wash.	Oct. 28-Nov. 1	Robert Griffith	C. H. Ashman
Troy, Ohio	Nov. 15-29	Herman Hein	A. R. Kriegbaum
Warsaw, Ind.	Nov. 29-Dec. 6	Robert Cover	Harry Trover

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the *Missionary Herald* grants a weekly award to any individual who is the first to send to the *Herald* offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the *Missionary Herald* bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Ralph Colburn  
1118 N. W. 18th Ct.  
Fort Lauderdale, Fla.

**FREMONT, OHIO.** Mr. and Doyt Price, members of the Grace Brethren Church here, have been accepted by the Wycliff Translators for missionary work in New Guinea, where Mr. Price will be engaged in construction work for the organization.

**\*FORT LAUDERDALE, FLA.** The Grace Brethren Church surprised their pastor on his return from national conference. A generous gift was given Pastor Ralph Colburn by the church "with the order" that he and his family "fly" to California for a vacation. Brother Colburn will visit his mother there. Other news from Fort Lauderdale includes: (1) The calling of Dean Risser to serve as the assistant pastor; (2) A \$3,000 cash goal reached in the new building fund, and the construction started on a 3600 square foot Sunday School addition; and (3) Three new attendance records set at the new branch work in Broadview.

**ANKENYTOWN, OHIO.** Homecoming will be observed at the First Brethren Church on Oct. 4. Dr. Paul R. Bauman will be the guest speaker. Homer Miller is pastor.

**WASHINGTON, D. C.** The Greater Washington Prophetic Conference will be held Nov. 29-Dec. 4, according to Pastor James Dixon.

**WOOSTER, OHIO.** The 20th anniversary of the First Brethren Church will be observed on Oct. 4. Kenneth Ashman is pastor.

**EVERETT, PA.** Evangelist Dean Fetterhoff conducted evangelistic meetings at the Everett Grace Brethren Church Sept. 6-20. Homer Lingenfelter is pastor.



# 1960 CONFERENCE AT WINONA

## Items of Interest

The 1960 conference was scheduled to be held at Denver, Colo., but several problems arose relative to taking the conference there as planned, and after considerable discussion in the National Fellowship of Brethren Ministers, the following resolution was passed: "In view of the problem we face in regard to programming our conference at Estes Park, Colorado for the 1960 conference, we express our appreciation to the men of the Midwest District for the preparatory work done. We recommend, therefore, that we remain at Winona Lake for our 1960 conference, and that we plan to go to the Denver area at a later date when the problems can be resolved." This action was passed on Friday morning August 21.

As one of the final actions of the conference on Saturday the conference voted that a committee of six persons be elected by conference, two of whom would be from the Midwest District, the director of the National Youth Board, the national president of WMC, one member of the publicity committee, and the chairman of the committee should be the moderator of the 1959-60 conference. This committee is to be given full power to carry out the details for holding the 1961 conference in Colorado, and that this committee bring back to the 1960 conference a complete report. The committee appointed by the committee on committees and elected by the conference is: Harold Etling, chairman; Mrs. Paul Dick, Thomas Inman, Russell Williams, Ernest Bearinger, and Arnold Kriegbaum.

### NEW OFFICERS

The newly elected officers for the 1959-60 conference are: Harold Etling, moderator; Ralph Colburn, vice moderator; Clyde Landrum, secretary; Clair Brickel, assistant secretary; Roy Kinsey, treasurer; Russell Williams, statistician; and the committee on committees; Kenneth Ashman, John Aebly, and Herman Koontz.

### Conference Dates

The dates for the 1960 convening of the National Fellowship of Brethren Churches will be August 14-21 at Winona Lake, Ind.

### Historic Position Reaffirmed

The following recommendation was passed by the National Fellowship of Brethren Ministers and presented to the national conference. "The National Ministerium of the National Fellowship of Brethren Churches recommends to our conference that we reaffirm our adherence to the historic practice of The Brethren Church; namely, that Trine Immersion is a requirement for entrance into its membership." This recommendation was passed by the conference.

The Brethren Home Missions Council reaffirmed its position by passing the following resolution:

"That we reaffirm our historic position relative to Trine Immersion; namely,

1. That Trine Immersion is the only form that fully satisfies the Biblical teaching on baptism,
2. That only those who have been baptized by Trine Immersion are eligible for membership in any Brethren church, and in the corporation of The Brethren Home Missions Council.
3. That no individual shall be admitted to the membership of any Brethren Home Mission church without first being baptized by Trine Immersion."

The board of trustees of Grace Theological Seminary and Grace College passed the following action:

"Since the question has arisen regarding water baptism in relation to church membership, therefore, we hereby declare that the meaning of paragraph eleven in our Covenant of Faith is in harmony with the historic practice of The Brethren Church, being so understood by the founders of the school; namely, that Trine Immersion is a require-

ment for entrance into church membership."

The Brethren Missionary Herald also took action, and the board of trustees voted the following:

Since a question has arisen regarding the place of water baptism in relation to church membership, therefore, we hereby declare that the meaning of the statement on baptism in the Message of the Brethren Ministry is in harmony with the historic practice of The Brethren Church, being so understood by the founders of the Brethren Missionary Herald Company; namely, that Trine Immersion is a requirement for entrance into church membership.

The above resolution was passed unanimously by the members of the board of directors of the Brethren Missionary Herald Company.

Previously, at the spring meeting of the board of trustees of the Foreign Missionary Society, action was taken which is herein stated:

Because of certain problems relating to this subject here in the homeland, our board by unanimous vote took the following action: "... that we reaffirm our historic position on the matter of water baptism; namely, that only those who have submitted to Trine Immersion baptism are eligible for membership in The Brethren Church and membership in our Society; and that this baptismal requirement stands with regard to missionaries serving under this Society, and that this requirement stands with regard to membership in any congregation established in any land by our Society."

### Committee on Stewardship

The conference elected a committee of three pastors and two laymen to this committee: (pastors) John Aebly, Kenneth Ashman, and James Boyer; (laymen) Robert Irvin and Bryson Fetters.

### Boys Work

Christian Service Brigade was approved as the official boys work of the NFBC.

# BOYS . . . *I'm Sold on Them!*

"Boys!" I'm sold on them because boys become men!

Take Community Brethren Church's monthly men's dinner: chicken, fried steak, potatoes, gravy made with real butter and cream, a man's salad, hot rolls, gallons of coffee, dessert—cooked by two men and ten boys. Yes; boys peel fifty pounds of spuds, cut up half a barrel of green salad, fry steak, serve plates; yes, and drink Coke and play ball in between. But **boys become men**, and there will be no lack of cooks to feed a hundred men, many who will be unsaved. These boys will become the leaders of the men's soul-winning work a few years hence.

## Christian Service Brigade

For instance, Christian Service Brigade boy's battalion is training leaders. Boys become non-commissioned officers, lead squads, counsel other boys, direct summer camp programs, in time reach the rank of "Herald," which spiritual achievement is equal to one year's Bible school training. These same boys become men who will be teachers, leaders, pastors, and missionaries.

## Fishing!

We take them fishing! The day's catch amounts to twice as many twelve-inch rainbow trout as hungry boys can eat. Blue skies, a moun-

tain lake, beautiful trees all around, a boat to row are a real tonic for any boy . . . or Dad. But why take them fishing? Fishing for fish, you see, is a perfect parallel to fishing for boys, or fishing for men. The lessons learned have spiritual application.

Wake up Dads! Many of you are too busy to raise your boys—but the world isn't. When you buy that new fishing pole, did you buy one just like it for son? Don's dad did. Don caught three sporting "yellows," twenty pounds each, on the first trip to the Coronado Islands with that new pole, too. Think of the father and son relationship there. But that isn't all—there is a partner relationship around the dinner table as God's Word is read, and the family prays. Tomorrow there will be a partner relationship between a Dad and his boy, now a man, in winning men around the world to Christ.

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BY GLENN E. MILLER

Whittier, California

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## Dads!

Listen men! God is asking you to give your best to boys—boys whose dads are not Christians, and some whose dads are. Play with them! Pray with them! Teach them the Word! Tell them the true facts of life! Boys will keep you young. Their future can magnify a dozen or a hundredfold your service to Christ because boys become men, you see.

## Leaders!

Pastors, here is your opportunity! Get to know the boys by name, go on their outings, sleep on the ground with them, keep up their pace on the trail. You will enjoy it. These boys will fill your pews. They will bring their sweethearts to your altars in marriage. You will dedicate their babies. They will be your church leaders **today and tomorrow**.

"Boys," I'm sold on them because boys become men.





# Singer Hill "Raises the Roof"

The beautiful new building that is ours in which we are worshipping has brought forth much praise and thanks to the Lord from us all (Ps. 126:3). In June 1950 the dedication of the first part of the building took place. At this time only the basement part was finished, where services continued until July of 1957 when work was started to complete the main part of the building. The roof of the basement was cut loose and raised seventeen feet to form the new auditorium. At the rear of the spacious platform, which accommodates a choir of thirty voices, is the baptistry over which is an oil painting of Christ with one hand raised in blessing. Against a background of scenic beauty a stream is seen which winds its way through the field and finally cascades into the baptistry. The Lord laid it upon the hearts of a fine couple, members of the church, to employ an artist to paint this picture as a gift to the church.

The exterior of the building is red brick with Gothic style windows. This new part of the building has three Sunday-school rooms, clothes closet, nursery, and balcony. The Baldwin organ speakers are on either side of the platform in two tone chambers giving the true tones of the organ and making a perfect balance of tone quality and volume. The floors are of natural finished oak in the main auditorium, and the other rooms are of vinyl tile. All the other woodwork is natural oak finish. The pews and platform

furniture are oak finished in natural color. The seating capacity of the new auditorium is 250, including the balcony.

The work at Singer Hill began in 1940 at which time Rev. Ord Gehman was the pastor. Having felt the call of the Lord to another field of service, he accepted another pastorate. Rev. Walter Nowag was then called to be the pastor, and his service continued until October of 1952 when he resigned to retire from active pastoral work. Kenneth E. Wilt, a self-employed businessman of Altoona, Pa., then served as interim lay pastor for two years. In June of 1953, the church requested the licensing of Brother Wilt, which was granted by the examining board of the East Fellowship of Brethren Churches. One year later, Mr. Wilt was ordained an elder in the same district. The church then extended a unanimous call to him and on October 1, 1954 he became their full-time pastor.

In April 1958 the new auditorium, although not fully completed, was dedicated to the Lord. Rev. Dean Fetterhoff was the dedication-day speaker. One year later, April 1959, the first anniversary service was held. The work of the Lord is progressing well with many spiritual blessings.

All the praise belongs to the Lord, for it was He who inspired the people to build. The only purpose and vision of the Singer Hill congregation is that many will be attracted

to our wonderful Lord and many souls will be saved.

Pastor and people ask for your prayers that this truly will be a "Lighthouse on the Hillside" where Christ will shine forth continually 'til He comes.

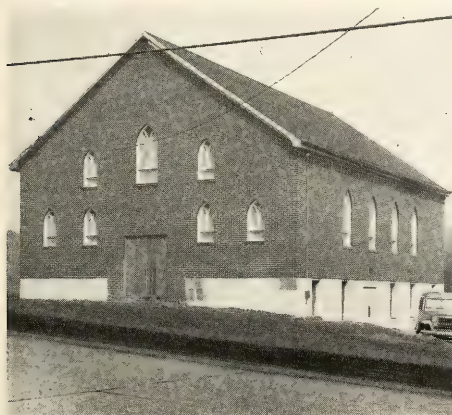


Rev. Kenneth Wilt, pastor (left) with Evangelist Dean Fetterhoff, dedication speaker.



Literally "raising the roof" of the Singer Hill (Pa.) church. All prayed that there would be no wind storm.

Below (left) is the structure nearing completion, and now in use for regular services. At the right is the audience present on dedication day, together with pastors of the district who were present to participate in the service.





# "REPENT OR PERISH"

By the Late Louis S. Bauman, D.D.

Written in 1948

The old Roman poet, Ausonius, declared that "Earth produces nothing worse than an ungrateful man." And another (Young) said: "He that is ungrateful has no guilt but one; all other crimes may pass for virtues in him." The ancient Lycurgus, reputed as the founder of the Spartan Constitution, which is regarded as the most perfect code of law ever penned by man, was once asked why in his code, while he set forth a proper punishment for every other known crime, he set forth no punishment for the sin of ingratitude. Lycurgus replied: "I have left that for the gods to punish!"

Probably no sin of man so broke the heart of Jesus Christ as the sin of ingratitude. His every step, His every touch brought blessing to men. But, for all His loving kindness, the world returned to Him only thorns and nails and spittle. Once upon a time our Lord healed ten lepers of their rotting disease. And when these lepers saw their flesh suddenly become as sweet and as clean as the flesh of a little babe, only one returned to say, "Thank you, Lord!" Jesus cried out: "Were there not ten cleansed? Where are the nine?" And His great heart broke! **Ingratitude!**

Weigh then, the heinousness of this sin as it is viewed by God and man! And then ponder this fact: No people—no race of any color or clime or creed—has given to the world of men greater blessing and greater gifts than the Jews. Consider what stream of blessing to mankind you will, and you will find that much of its flow first burst forth from the hills and valleys of Judea. The arts, music, poetry, culture, science, law, liberty—none have given the world more of these than did the Jew. If you doubt, go inquire of your historian.

And, when it comes to "the one thing needful"—the one supreme blessing—a knowledge of God and His salvation—a knowledge of Him, whom to know is life eternal—all of such knowledge our sinful race

possesses, flows to us through the sons of Jacob. Every book of my precious Bible, inspired of God, was written down by the sons of Jacob, preserved by them through storm, flood, and fire, and heralded by them to us gentiles. And above all, a little Jewish maiden brought forth from her womb the tabernacled God, our Saviour! Our peace! Humanity's hope!

But, how has a gentile world shown its gratitude to the Jew for all this? Would that we could blot out the awful record! The gentile world joined itself to death and hell in an attempt to destroy its greatest human benefactor. All the gratitude (?) the Jew has received has been given to him in lies, curses, robberies, scourges, stones, bullets, swords, gibbets, flames, frozen wastes, concentration camps, poison, starvation, and death! Our own generation, in the past score of years, has succeeded in outdoing all past generations in killing Jews by the most terrible tortures hell can invent—six million Jews—two-fifths of all Jews on the face of the earth! Why Almighty God has postponed His day of judgment thus far, only He himself can know. If ingratitude is the monstrous sin that both man and God have declared it to be, then God be merciful to our generation in the day when judgment arrives!

It may be said that the Jew is undeserving because he has been a stiffnecked and impudent race. But Almighty God knew that before we did. To the Prophet Ezekiel God

said: 'Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them . . . And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions . . . And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious . . . son of man . . . Be not thou rebellious like that rebellious house' (Ezek. 2:3-8).

Again and again, God upbraided Israel for her sinfulness and apostasy. A multitude of Scriptures from the prophets old and new could be quoted. And yet, in the midst of it all, God said to Israel: "He that toucheth you toucheth the apple of his [my] eye" (Zech. 2:8).

And how our Lord was hated of the Jews! They, as the hounds of hell, constantly dogged His steps, seeking His destruction. He knew that shortly they would take Him, bind Him, scourge Him, spit upon Him, crown Him with thorns, nail Him to a tree, and mock Him, while dying in unspeakable agonies. Yet, knowing all this, He said to the woman at the well: "Salvation is of the Jews" (John 4:22).

Yes; "He that toucheth you toucheth the apple of his eye!"

"Hands off, O gentile! or be grief your dower—

They still are girdled by Jehovah's power;

Who else could keep them for a gracious hour?

Tho' curse be on them yet—and they must go

To ghastly depths of suffering and woe—

Yet woe to hand that shall that woe bestow!

Hands off, I say, for lo, Jehovah still



DR. L. S. BAUMAN

Hath a high place, now wretched  
Jews shall fill—  
And none can hinder that—**what  
is His will!**

We may wonder why the eternal  
God should cover so undeserving a  
people with His mighty hand. Let  
Him who covers, give answer:  
“Hear, O Israel . . . Not for thy  
righteousness, or for the uprightness  
of thine heart . . . but . . . that he  
may perform the word which the  
Lord swore unto thy fathers, Abra-  
ham, Isaac, and Jacob” (Deut. 9:1,  
5).

The God of the Jew, and, by His  
grace, our God, is a covenant-keep-  
ing God! He promised Abraham,  
Isaac, and Jacob that He would  
fulfill His eternal purpose in Christ  
through their seed, and therefore,  
notwithstanding all the stiffnecked-  
ness and impudence of their chil-  
dren, the children “are beloved for  
the fathers’ sakes. For the gifts and  
calling of God are without repentance”  
(Rom. 11:28-29); that is,  
“without change of mind.”

But, not only are the Jews “be-  
loved for the fathers’ sakes” and  
because God must be faithful to His  
covenants, but God peers ahead into  
the future, and sees the Jew as he  
will some day be—converted and  
redeemed—sees him going forth into  
a gentile world that has become  
apostate—sees him leading that  
world back to God.

Verily, if man could peer into  
the future and see the Jew as God  
sees him there, unless ingratitude has  
paralyzed his very soul, man would  
love the Jew also. Looking into the  
future God sees a world totally lost  
in the darkness of sin and unbelief.  
Even, as it is written: “Behold, the  
darkness shall cover the earth, and  
gross darkness the people” (Isa. 60:  
2). It is then—in that “great dark-  
ness”—that Israel will obey the  
voice of her God: “Arise, shine; for  
thy light is come, and the glory of the  
Lord is risen upon thee” (Isa. 60:1).  
And, in that day, the Jew, your  
hated Jew, will bow the knee before  
Him whom he has pierced, and arise  
from the knee to become the world’s  
flaming evangel of the grace of God!  
And then, O Israel, “the gentiles  
shall come to thy light, and kings to  
the brightness of thy rising.” Verily,  
in that day “the abundance of the  
sea shall be converted unto thee,  
the forces of the Gentiles shall come  
unto thee. Whereas thou has been  
forsaken and hated . . . I will make

thee an eternal excellency, a joy  
of many generations. Violence shall  
no more be heard in thy land, wast-  
ing nor destruction within thy bound-  
ers; but thou shalt call thy walls  
Salvation, and thy gates Praise”  
(Isa. 60:3, 5, 15, 18).

I have no prejudice in favor of  
the Jew. “God is no respecter of  
persons” (Acts 10:34). Therefore,  
God must love the gentile even as  
He loves the Jew. It is written that  
“God so loved the world, that he  
gave his only begotten Son, that  
whosoever believeth in him should  
not perish, but have everlasting  
life” (John 3:16). The Jew is the  
instrument that God in His sov-  
ereign will has chosen, by which He  
will make good His promise to  
Abraham: “In thee shall all families  
of the earth be blessed” (Gen. 12:  
3). And when the gentile hates and  
persecutes the Jew, knows he not  
that he hates and persecutes the  
one instrument that God is using,  
and will use, for the gentile’s peace,  
his blessing, yea, his eternal salva-  
tion?

Darkness covers the earth today.  
Men, in that darkness stagger about,  
fearful of the specters that they dim-  
ly see moving about in that darkness.  
And, into our churches—supposedly  
lighthouses—the darkness has also  
crept. All hearts are filled with fear.  
But, why the darkness? Again we  
say, let the gentile world ponder its  
treatment of the Jew! Let it be re-  
minded of its great sin of ingratitude  
to Israel!

And, as for the church, let it  
meditate upon its dismal failure to  
carry out the last command of its  
Lord before He ascended into the  
heaven: “Go . . . preach the gospel  
to every creature” (Mark 16:15).  
And, in doing that, to remember the  
order that it has so sadly forgotten:  
“To the Jew first, and also to the  
Greek” (Rom. 1:16).

Yes; let it be remembered by  
both the state and the church that  
the eternal God said to Abraham  
and his seed: “I will bless them that  
bless thee, and curse him that cur-  
seth thee” (Gen. 12:3). God hath  
also said: “I say the word, and will  
perform it” (Ezek. 12:25)! A little  
meditation upon those words might  
reveal the source of the ills that be-  
set the world today—both in the  
church and in the state.

Once again, a mighty voice is  
crying in the wilderness—crying  
unto both Jew and gentile: “Re-  
pent or Perish!”

## In Memoriam

**Mrs. Mary Josephine Brady**, 52,  
a charter member of the Calvary  
Brethren Church, Dayton, Ohio,  
went to be with the Lord on August  
11, 1959. Mrs. Brady faithfully  
served her Lord in church work,  
witnessing of His saving grace, and  
ministering to the sick and needy.  
Funeral services were in charge of  
the pastor, assisted by Rev. Lon  
Karns of Englewood, Ohio, and  
Brother Wesley Harvey of the Cal-  
vary Brethren Church.

—Henry T. Barnhart, pastor

**Jacob L. Wisecup**, 91, came to  
the end of his earthly pilgrimage on  
August 17, 1959. He worshiped  
regularly at the Calvary Brethren  
Church, Dayton, Ohio, and was  
present at services just two weeks  
before his death. His willingness to  
witness for our Lord and Master,  
and his faithful Christian testimony  
will be remembered by all who came  
within the circle of his friendship.

—Henry T. Barnhart, pastor

**Mrs. Lizzie Bouch** passed away  
on Aug. 18. She was a member of  
the First Brethren Church of Kit-  
tanning, Pa., but because of illness  
had not been able to attend the  
services of the church for some  
time.

—William Schaffer, pastor

**Miss Lizzie Bowser** departed  
from this life on Aug. 21. Though  
a member of the First Brethren  
Church of Kittanning, Pa., because  
of illness she had been unable to  
attend the services of her church.

—William Schaffer, pastor

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## QUOTABLES

Compiled by John E. Southard

Better the night with songs in it  
than no night and no song.

DON'T THINK YOU ARE NECESSARILY  
ON THE RIGHT ROAD BECAUSE IT IS A  
WELL-BEATEN PATH.

**There is nothing that the sinner  
dreads so much and the Christian  
desires so much as to be alone with  
God.**

The less a man knows the easier it  
is to convince him he knows it all.

WHY WAIT UNTIL YOU ARE DEAD  
TO COME TO CHURCH?



All announcements for this column must be mailed to the *Missionary Herald*.

Hazel Engel and Samuel Dirienzo, July 25, at the Meyersdale Brethren Church, Meyersdale, Pa.

Marilyn Bailey and Philip Ogilvie, Aug. 8, in Lawrence, Kans. The couple will reside in Phoenix, Ariz. Mr. Ogilvie is a member of the First Brethren Church of Bellflower, Calif.

Maureen Illes, of England, and Jerry Olin, July 4, at Cheltenham, England. Mr. Olin is a member of the First Brethren Church of Bellflower, Calif.

Betty Hartong and Richard Lucas, June 28, at the First Brethren Church of Middlebranch, Ohio.

Susan Leibfreid and Eugene Hershberger, Aug. 1, at the First Brethren Church of Johnstown, Pa.

Marilyn Jean Juday and Rev. R. Donald Weltmer, Aug. 21, at the Bethel Brethren Church, Osceola, Ind.

Karen Lillian Holgate and Carroll W. Handly, Aug. 29, at the La Loma Grace Brethren Church, Modesto, Calif.

Janet Marie Smith and James J. Sowers, Aug. 22, at the Calvary Brethren Church, Dayton, Ohio.

Beatrice Ann Koogler and Russell Dean Gunder, Aug. 29, at the Calvary Brethren Church, Dayton, Ohio.

Dorothy Anderson and David Snider, Aug. 29, at the First Brethren Church, Waynesboro, Pa.

## QUOTABLES

Compiled by John E. Southard

**Lying covers a multitude of sins—temporarily.**

Spin carefully, spin prayerfully but leave the thread with God.

SOME PILGRIMS ON THE LORD'S HIGHWAY ARE MERELY TOURISTS.

**Christ's limitless resources meet our endless needs.**

EVERY MAN HAS HIS PRICE, BUT SOME HOLD BARGAIN SALES.

We often see the mistakes we have made, but seldom the ones we are making.

## NEWS FROM OUR LAYMEN

**Northern Ohio District Fellowship of Brethren men** met at Cuyahoga Falls, September 14, 1959. Brother Samuel String, Jr., vice president of Akron Bible Institute board of trustees and comptroller of Firestone Industrial Products Co., showed an authentic missile film from Washington, D. C., entitled "The Common Defense," and challenged us from the Word. It was a dinner meeting which started at 6:45. Brother Vernon Cone is district president, and Brother Earl Cole reporter for the year.

**The Iowa District Laymen** held an overnight rally September 17-18 at beautiful Pine Lake campground, Eldora, Iowa. Brother Lew Clarkson, Des Moines Realtor, was the featured speaker. An added feature was Peter Wong, a Chinese man who escaped from Communist China last year. He informed the men about the evils of communism.

**The Northern Atlantic District Laymen** held their fifth annual retreat at Camp Mount Lou-San on September 18-19, 1959. This camp is near Harrisburg, Pa. The featured speaker was Howard Burtner, former camp director.

**NOTE:** Men you have been missing a great blessing if you have been neglecting your daily Bible reading. Won't you begin at once, for this is our first and most important goal.

**MEN:** If you were not at Conference, you sure missed many wonderful blessings. We had the best attended conference sessions ever; there were 128 men delegates registered with a total of 428 in attendance.

Your new officers covet your prayers and wholehearted support in our goals and projects. Please send your offerings to Ben Zimmerman, treasurer, Route 1, Warsaw, Ind., and send your news items to Roy Lowery, 118 W. Potomac St., Williamsport, Md.

**Winona Lake, Ind.** (Winona Lake Brethren Church). Our laymen's group enjoyed an evening of fellowship and inspiration with a number of the men from the laymen's group of the First Brethren Church, Fort Wayne, Ind., on July 14. Dr. Paul Bauman spoke and showed slides. On Tuesday evening, August 11, Rev. Bruce Button, of the Brethren Messianic Testimony, Los Angeles, Calif., spoke to us of the Lord's blessing upon their work. Sunday evening, August 2, Joe Dombek, a member of our local group, drew a chalk picture and spoke at the Alfran Nursing Home in Warsaw, Ind.

**Indiana District.** On Saturday, July 11, over 100 laymen, their wives and children, gathered for the annual Indiana District laymen's picnic at North Manchester, Ind. A wonderful time of fellowship was enjoyed by all. Dr. Austin Robbins, missionary dentist under appointment to Africa, and Don Spangler, layman printer just returned from the Africa mission field, spoke to the adults, and Uncle Clyde and Mrs. Spangler spoke to the kiddies. Games and recreation were enjoyed by all present.

An overnight laymen's retreat was held September 11 and 12 at Tippecanoe State Park, near Winamac, Ind. It was a time of spiritual refreshing for the men who attended. Special emphasis was given to the Christian Service Brigade work, and the men were challenged to start this type boy's work in their own local churches. District and national goals and projects were pointed out by the district president, Bob Foltz, and he also explained the national goal of a \$10,000 Scholarship Fund, which will provide scholarships for Grace College students. On Saturday afternoon, Sept. 12, a special devotional session was held with Rev. Dale Mead, pastor of the Grace Baptist Church, South Bend, Ind., bringing a stirring message. Our district newsletter, "Today," is currently being mailed to over 450 Indiana District laymen and pastors.



BRETHREN

# Missionary Herald



Photos by Stanley Zook

## Missionary Helpers Rally at Wooster, Ohio

(See page 631)

# Further Actions in Foreign Missions

By Russell D. Barnard

## Five Candidate Families Appointed

There have been inspiring sights in annual meetings in years past, but probably none more inspiring and challenging than in the meeting just past when the five couples were presented to the Society and appointed for missionary service in various fields. These appointments have been made **by faith**, in the belief that it is God's will that they go, and that God's people who are interested in their foreign-missionary program will care for sending them.

**Mr. and Mrs. Edmund Leech**, candidates for Hawaii. They hope to leave for the field by the end of October. Their son, Jonathan, aged 13, will accompany them. The Leeches once served as missionaries in China. Be sure to read the article about them elsewhere in this issue.

**Mr. and Mrs. James Dickson** are for Puerto Rico. Brother Dickson graduated from Grace Seminary in the spring of 1958. They are particularly interested in a gospel ministry in the large prison at San Juan, but will serve primarily as regular missionaries. Their service will be on a self-support basis, which is the basis on which our Puerto Rico mission was established. It is hoped that they may go to the field yet this year. They have two children, John and Jacqueline.

**Mr. and Mrs. George Johnson** are for Brazil. Brother Johnson graduated from Grace Seminary in 1957, and was asked by the Foreign Board to serve for two years in a Brethren pastorate. He has served as pastor of the Peru Brethren Church, Peru, Ind. Mrs. Johnson is a graduate nurse. They have three children, James, Marilyn, and Nathan. The plan is that they go to the field very early in the new year.

**Mr. and Mrs. Randall Maycumber** are also for Brazil. Brother Maycumber is a 1956 graduate of Grace Seminary, and serves as pastor of the Grace Brethren Church of Dayton, Ohio. The Maycumbers will probably leave for Brazil in the late summer of 1960.

**Mr. and Mrs. Robert Cover** are for Argentina. Brother Cover will complete his seminary training at the end of the school year in 1960, and it is planned that they will leave for language study in Costa Rica in September 1960. Brother Cover serves as the pastor of the Community Grace Brethren Church of Warsaw, Ind., and assists also in the work in the Foreign Mission Office. The Covers have two daughters, Viki and Lynette.

In the dedication service for the newly-appointed missionaries during the Sunday morning worship service at the National Conference, Dr. and Mrs. Austin Robbins shared. They and their three children—Bruce,

Susan, and Patty—are scheduled to leave for Central Africa on October 8. Dr. Robbins, who is a dentist, will, upon his arrival in Africa, begin a new area of service in that great land.

## New Missionary Residences

Plans have been completed for the Foreign Missionary Society to purchase from the Grace Theological Seminary corporation a small section of land for the building of new residence units. The property is 120 by 130 feet, located to the east of the Music Annex building, between that building and the original Seminary tract of land. The building committee consisting of Brethren Barnard, McClain, Kent, Ogden, and Landrum, and Mrs. R. D. Barnard, will arrange for the erection of the first units as soon as this can be conveniently done. The plan is to build first four small residence units suitable for retired missionaries, and then to build additional larger units at a later time. The present Missionary Residence at Fourth and Chestnut Streets will still be used to house the larger family units.

## Elections and Nominations

In the Foreign Missionary Society elections, nominations are made by the Society in its annual meeting, the election then being conducted by ballot by mail before the next annual meeting of the Society. Each member is entitled to one vote. It was announced at this past annual meeting that Kenneth Ashman, Herman Koontz, and Ralph Colburn had been elected for a three-year term as trustees. Because of his membership on other boards Brother Colburn decided he should not accept the foreign board position; thus, a vacancy has occurred. Consequently, in the next election there will be one position to be filled for a two-year period. Nominations made at this year's annual meeting for the election by mail in 1960 are as follows:

**Regular three-year term** (three to be elected): Homer A. Kent, Sr., W. A. Ogden, Bernard N. Schneider, John R. Dilling, Dean Fetterhoff, Jack K. Peters.

**Two-year term** (one to be elected): W. Russell Ogden, George O. Peck.

**Layman—three-year term** (one to be elected): Ivan F. Moomaw, Richard T. Saunders.

## Brazil Rest Home Plan Approved

For some time our missionaries in Brazil have ad-

(Continued on page 629)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 40

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).





(Photo by Allen Zook)

## MISSIONARIES AND APPOINTEES PRESENT AT '59 NATIONAL CONFERENCE

Front, left to right: James Dickson\*, Mrs. James Dickson\*, Mrs. George Johnson\*, George Johnson\*, Mrs. Martin Garber, Martin Garber.

Center: Mrs. Don Bishop, Mrs. Randall Maycumber\*, Mrs. Robert Cover\*, Mrs. Austin Robbins\*, Miss Grace Byron, Miss Florence Bickel, Mrs. Wayne Beaver, Miss Lois Miller\*, Miss Mary Cripe, Mrs. Edmund Leech\*, Edmund Leech\*.

Back: Don Bishop, Randall Maycumber\*, Mrs. Keith Altig, Keith Altig, Robert Cover\*, Walter Haag, Austin Robbins\*, Miss Mary Emmert, Wayne Beaver, Don Spangler, Miss Rosella Cochran, Mrs. Roy Snyder.

(\* Under appointment)

Missionaries present at conference but not pictured: Mrs. Walter Haag, Mrs. Don Spangler, Mrs. Rose Foster, Roy Snyder, Mr. and Mrs. Charles Sumey.





By Miss Barbara Hulse

## Meditations of a New Missionary

Looking at the colored slides being shown by a missionary, I thought the sea of brown faces appeared eager and friendly, and I felt a thrill at the thought of being among them some day teaching the Word of Life. Then one day the picture became animated. People smiled, spoke, and walked. I sat on the narrow bench in the little frame church—watching, but I could not get rid of the feeling that it was all unreal.

Weeks passed and this feeling subsided. The awesome group changed into interesting individual personalities as I gradually connected faces and names and learned a few facts about each one. Putting families together was a longer process. The Brazilians have a habit of separating before they reach the church door. Small children scurry to the front, teen-agers to another spot; then the women gather together, leaving the benches in the back for the men.

It was a blessing to hear these people sing hymns of praise to the Saviour, and it was not necessary to understand all the words in order to rejoice with them as they testified concerning the goodness of our God.

Thrilling—yes—but the little group of believers is so few in comparison to the number in the town, and teaching those who do believe is a very slow process when many do not read and write, and others do so only with great effort. One becomes desperate in the desire to learn the language and help in this task of winning the lost to Christ. But, alas, it does not happen overnight. Days slip into weeks and weeks into months, and progress is

slow. Sounds do not come out the way you “think” them, and the blank expression on another’s face is a good sign that you had better stop and try again.

The results of the incorrect pronunciation of a word can be rather startling at times. Such was the case when I went to the store to buy cornmeal. I wanted one-fourth kilogram (approximately one-half pound). Mrs. Burk told me the word and I pronounced it over several times along the way—**quarto, quarto, quarto, quatro, quatro**. Arriving at the store I asked for the cornmeal and thought all was well—until suddenly I noticed the amount the clerk was weighing out. “No, no.” “But you said . . .” I wasn’t sure what I had said, but I knew that we didn’t want four kilograms (over eight pounds) of cornmeal. My attempted explanation didn’t clarify the error, so I settled for a less confusing word—**meio-kilo** and one pound of cornmeal.

That was just a few weeks after my arrival in Brazil when errors were more amusing than discouraging. Months later, when I finally arrived at the point of teaching a children’s class, I told a story based on the fact that the people loved God. Later, as I asked the question: “**Eles amavam Deus?**” (Did they love God?) four or five of the twenty answered, “**Chamavam Deus, sim.**” (Yes, they called God.) These had obviously missed the point of the story and I obviously need to improve my Portuguese.

On several occasions I have been present when part or all of the missionaries here in Brazil were to-

gether for an evening of fellowship. The conversation invariably turns from the work at hand to future possibilities. The need for schools to educate our young people, towns without a single gospel witness, hundreds of inhabited islands where the Word has never been preached, and the sad conclusion—not enough laborers.

These things were going through my mind once as I sat in front of the mission home in Icoaraci. But soon I ceased to think, and merely sat beholding all that was before me. What is more beautiful than palms at the river’s edge silhouetted against the evening sky? A lone sailboat fading from sight as dusk turns to darkness. The breeze and the chattering of a bird were the only sounds to be heard. This scene always brings quiet and peace to my heart. Then I saw a Brazilian girl hurrying along the path by the river and my peace was disturbed. Has she been contacted? Has she had an opportunity to hear, even once, that Christ died for her? Does the scene bring peace and hope to her because she knows the One who made it, or does she ignore the beauty because she fears the darkness? Will she be one of the multitudes who will have only the witness of nature to point them to the Saviour? “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”

# FROM CHINA TO HAWAII-- THE LONG WAY AROUND

It took God's call to China to bring two lives together, one from New Zealand and one from Wisconsin in the United States. Edmund Leech was a young man when he was saved, and he dedicated his life to the Lord's service. Soon he was in the New Zealand Bible Training School, and after his graduation the Lord led him to China where he served for nearly nine years with the China Inland Mission, until the Communists moved into the area.

As a young woman living in Milwaukee, Wisconsin, Mrs. Leech also came to know the Lord. Shortly after being saved she had the experience of listening to a message by a missionary, the first one she had ever heard. As a result of that, she surrendered her life to the Lord Jesus Christ. Some months later she enrolled in Moody Bible Institute, and there the Lord spoke to her concerning China. She, too, went out under the China Inland Mission. She met her future husband on the

mission field, and they were married in that land.

Red occupation of China formed the basis of many sorrows for the missionary couple. Their health was greatly impaired. In 1943 they left China for furlough, and spent some

time in the U.S.; then they went to New Zealand, where Brother Leech took up pastoral work. After their return to the U.S. several years later, Brother Leech felt the need

(Continued on page 631)



Jonathan, Edmund, and Virginia Leech

## FURTHER ACTIONS IN FOREIGN MISSIONS

(Continued from page 626)

vised that a rest home be purchased or built along the Atlantic Ocean at the little town of Salinas. While the humidity is very high where the missionaries must live and work, it is very low at Salinas. The Foreign Board has approved the project, and the General Secretary is to consult with the missionaries as to plans and possibilities. On page 8 of the January 3, 1959, issue of the **Brethren Missionary Herald** you will find a further discussion of this need. Primary missionary funds are not to be used for this building. If the Lord desires that our missionaries have this home as a special blessing, it is believed that He will supply the needed funds without anything being taken away from primary missionary endeavors. The cost of the project will be up to \$5,000.

### Trustees Granted Authority to Appoint

Since other candidates will be ready for appointment during the year, the Society granted the board of trustees authority to make such appointments when the board believes it wise and opportune to do so.

### Some Large Projects Approved

The following items are very necessary for our work;

yet the board of trustees believes we can only proceed with them as the required funds are guaranteed by projects:

1. New auto motor—replacement for Dodge truck in Africa—cost about \$500.
2. Diesel power plant—4.5 k.w.—for Bible Institute, Africa—cost about \$2,500.
3. Two Kombi Volkswagens for Africa, one an ambulance—each about \$2,800.
4. New auto for France—amount needed in addition to old car—about \$2,000.
5. Jeep station wagon for Argentina—purchase made in anticipation of being taken as a project—cost \$3,700.
6. Sound projector—16mm, needed in the homeland—cost about \$400.

### Prayer Goals Emphasized

Foreign Missions can go forward only as the Lord accomplishes. This is true not only in the witnessing to the lost and the building of national churches, but in the supply of needed funds as well. **Our Prayer Goal** is for \$1,000 per day for 1959 to care for our current needs. To provide for the expansion about which you have been reading, and for some of the deficits of past years, the board of trustees have covenanted together to ask for \$100,000 as a special blessing, from special sources, in addition to our regular current offerings. Will you join with us in **this additional prayer goal?**



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Missionary Helpers pictured are, left to right: James Miller, Melrose Gardens Brethren Church, Harrisburg, Pa.; Grace and Ann Combs (twins), Grace Brethren Church, Dayton, Ohio; Helen Welborn, Leon Brethren Church, Leon, Iowa.

*Cheyenne MH group*



*Martinsburg, W. Va. club*

These are fine groups of MH's, don't you think? Those in the top picture are from the Cheyenne (Wyo.) church, of which Rev. Russell Williams is pastor. This picture was taken on a Sunday when Mrs. Roy Snyder, the missionary, spoke to the children, so she got in the picture. A MH rally was held in the Cheyenne church last winter. The kids were enthusiastic then, and are now busy praying and working to get the Gospel out to the ends of the earth.

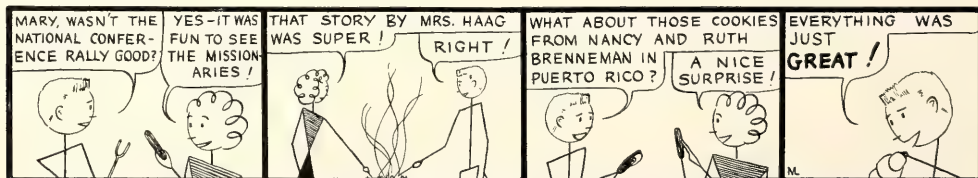
Doubtless Pastor Earle Peer is pleased with the fine group of MH's at Martinsburg, W. Va. (lower picture)! There are lots of members of the MH Club as can be seen by this picture. These kids are full of life, and also full of zeal for the Lord. They work faithfully with their MH leader, Mr. Miller.

## KNOWING YOUR MISSIONARIES



Miss Rosella Cochran, missionary nurse to Africa, has spent the past year in the United States on her first furlough. She went to the field in 1955 and served as both nurse and teacher. She soon hopes to return to Africa for her second term of service.

## MARY MISSIONARY—





# Bangui Church Plans Kindergarten

By Mrs. Orville D. Jobson

These are busy days here in Bangui. We are preparing to receive a group of the little tots of the church into our first kindergarten. The schoolhouse which is being built for the regular school will have an additional classroom which can be used for the kindergarten.

The Steudlers, our teacher family from Switzerland, are spending their vacation with us in Bangui. But they are working all the time. While Jean-Louis is busy with the distribution of the Scriptures every morning, Colette is instructing one of the young ladies of the church to conduct and teach the kindergarten. Louise Ola is the daughter of Pastor Noel. Her husband died last year and she is deeply interested in this opportunity to serve the Lord.

The station garage is a beehive of activity. Colette and Louise are busy every morning preparing lessons and games. One of the local sawmill proprietors, whose wife is a Protestant, donated over a thousand blocks of all shapes and sizes. Every morning a group of boy scouts of the church come for sandpapering and painting these blocks.

Everybody seems interested in this new project. The Women's Missionary Council has purchased the scissors that will be needed, and are now considering supporting the teacher. A local paint store donated half of the paint for the blocks, and others have made various donations. Right now the cabinetmaker is completing the tables and the benches for the children.

So, the Lord willing, everything will be in readiness to begin early in October. The group will be small, for we have only one teacher. Pray with us for this new project, and we'll keep you informed of the progress.

## FROM CHINA TO HAWAII

(Continued from page 629)

for further schooling and graduated from Bluffton College in Ohio. They were then led to Grace Theological Seminary, although this was of a different denomination from that with which they were affiliated. Some months later they became members of the Winona Lake Brethren Church. This past spring Brother Leech completed his seminary course with honors and was awarded the B.D. degree.

While at Grace Seminary the Leeches heard of the Brethren work in Hawaii, and of the large number of Oriental people living in those

*Identification for picture, top: Louise Ola and her baby. Middle: Louise and baby, with a group of boys who are painting the blocks. The word 'joy' means 'joy.' Bottom: The boys take time out for a little recreation.*

islands. Their great love for the Oriental people has continued through the years. The Leeches were led to make application to the Society for service in Hawaii, and at the recent annual meeting they were approved. While they will serve as opportunity presents itself with the Oriental people in Hawaii, their ministry will not in any way be limited to these people.

No doubt **Missionary Herald** readers will desire to help in this expansion of the work in Hawaii, our fiftieth state. This can be done in at least three ways:

## ABOUT OUR COVER—

On April 12, 1959, a fine group of Missionary Helpers and interested adults enjoyed a rally at the First Brethren Church of Wooster, Ohio. Pastor Kenneth Ashman and his workers had planned well, thus assuring a successful service. Shown on the cover are pictures of the various activities of the afternoon. Top left—children are ready to see a slide program on children of Africa. Top right—refreshment time. Lower left—Boys and girls getting autographs of missionaries. Lower right—Uncle Clyde, and missionaries Jack Churchill and Ruth and Roy Snyder beside the world missionary map.



1. Pray for these new missionaries, and for the entire work in Hawaii.

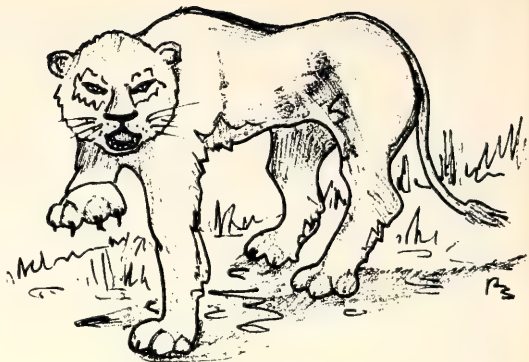
2. Assist as the Lord directs in the Leech Outfit Club appeal which is being made through the chairmen in local Brethren churches. We need 3,700 people to give \$1 each.

3. Increase your total giving sufficiently to care for the added current operating expenses entailed in the sending of this new family. The average added annual expenditure will be about \$6,000.

The entire work in the Hawaiian Islands could be a "Gateway to the Orient." We do not know when or how, but we believe our Lord could easily use the work there as a training school, where some of those Orientals won for Christ could be prepared and sent back to their homeland with the message.

# NO MEAT BUT LIONS

By Rev. William Samarin



Drawing by Mrs. Samarin

Fog obscured the early-rising African sun as I left the station to go on the hunt one day in June. It was a cob antelope that I went for; something to replenish our diminishing supply of meat. They are rather plentiful here in the western part of the Republic of Central Africa. Besides, I knew that there was at least one herd that grazed in the marshy places across the Wam River. I was certainly not out after lions, and if I had known that I was going to run into them, I would not have gone so ill-prepared.

There were only four of us. No others were interested in going on this hunt. They were busy in their vegetable and cotton gardens. One of these men was the owner of a hollowed-out log with which I wanted to cross the river. (He, it turned out, was a fisherman, not a hunter.) Another was one of our employees who later admitted to being sick from dysentery. The third was a quiet young fellow of a different tribe.

Although we had a little difficulty in getting across the swelling river and arrived on the other side already soaked from the grass we had to walk through, we were rewarded by the fact that on the other side the grass was not too high. Animal tracks were easy to detect; there had been enough rain to keep the ground wet. There were tracks of the roan antelope and plenty of elephant tracks. The first was too much for a morning's walk, and the latter we wanted to avoid! Neither buffalo nor cob tracks were seen

that morning. But we kept on walking.

Thus we walked: Ramgba, the fisherman, was first, and Sendemo, whom I had told to go first, was last, having trouble with his dysentery. I was second in this single file. Fortunately, following my usual practice, I was carrying my own rifle, a 30.06 Remington 721, loaded with 180-grain, soft-point Remington cartridges.

We were approaching a stony, level place which the Gbaya call a *go* when we heard the loud rumbling of feet going to our right. Then directly in front of us a smallish animal ran away down the hill. By this time my gun was ready for action, and as soon as Ramgba said "Buffalo," for that is what he thought they were, I said: "Let's go after them." With that I dashed forward and crossed the *go* twenty yards ahead. Roaring—very near—stopped me in my tracks. Immediately a huge lioness entered from the grass, her tail straight out, eyes fixed on the place where we had come from and where, I later learned, the others had fled. She was going after them, and much too close for my own safety, so I aimed at her shoulder and brought her down. Even before her growls had entirely subsided another lion entered the *go*, going in the same direction, forty-one yards from me. Not as rapidly but just as deliberately he walked, then stopped, then walked on. His roars were terrifying. I was faced with the same problem of my safety. Knowing that he

too was disturbed about the absence of his cub, which was what I had seen run ahead of us, and that he was much too close for comfort, I could not hope to run away or climb a tree.

I was not trembling when I fired the first shot at him, but I missed. Then, as he looked at me, only five of his bounds away, and growled his displeasure at having been shot at, I trembled as I lifted my rifle and fired. To my great relief, he turned and fled. Whether my shot finally killed him or not I do not know, for my companions would not consent to find out. At any rate, he roared as he ran for about a hundred yards and then stopped.

When I thought that he was not coming back, I climbed the only tree that was near at hand. Ten minutes later I began to whistle for the others. When at first no one answered, I was worried, but eventually they weakly whistled back. But they stayed where they were. It was obvious that they were not coming, so I had to go to them, or sit on that tree all day. And then I made a discovery. The tree, having been burnt in the brush fires, broke at the base and I came crashing down on my head and shoulder from fifteen feet up. As soon as I got back my senses, for I was stunned, I walked backward.

My companions were in a state of extreme fright. Africans cannot turn white, but their fear was revealed in their wide-open eyes. They were gesticulating wildly as they urged me to get out of there. They



# Boomerang

By Mrs. George E. Cone

were not even interested in picking up their spears and other belongings where they had dropped them in flight. Only when I turned to go after them, did they point out where they lay.

No amount of persuasion could get them to see the lion. They would look at it only from the vantage point of a tall tree, some sixty or seventy yards away.

My elation at having killed a lion did not find any response in my companions. To my question if he wasn't happy that I had killed a lion, Ramgba could only stutter: "Let's get it to the village first." They refused to have anything to do with the lion until more men should come, so I had to capitulate. Two of them went on while Sendeamo and I sat under a tree about 200 yards away to wait.

And now that the excitement had worn off, I began to feel the results of the experience. As thirsty as I was, I could hardly drink the water I had brought with me. But I forced myself to drink, and to eat the bread, sardines, and baked beans I had taken with me. The silence was oppressive. Sendeamo was too sick to talk, or else he was thinking. We could very clearly see the **go** from where we sat, and I wondered if the lion would be back for its mate.

Finally, oppressed by the heat, the sweat-flies, and the inactivity, I decided to walk back and see the lion again. I went alone; Sendeamo preferred to stay put. But when I arrived at the **go**, he spoke to me from behind. He said, as he sat up in a tree, that he could not let me die without seeing the place! So after throwing rocks in various directions, I ventured to measure off the distance from where I had shot and then examined the body. Later, we covered it with leaves because of the ever-present vultures.

After waiting for four hours, I bribed Sendeamo into going back and skinning the lion. (He had insisted that we hurry home because of an ill omen; I had caught a grasshopper chewing on my knapsack, and even though it lost a leg in escaping, I found it on the sack an hour later. It was the death that

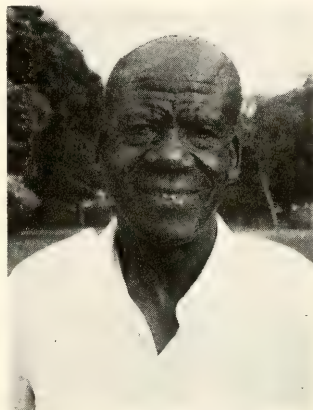
You would love our pastor Marc. One always knows when he is around by his hearty Santa Claus laugh. In fact, I often hear him laughing from his house an average American block away. Old Marc of the raggedy, slouchy, soiled clothing; of socks twisting around his ankles with no feet-part left in them; of the distinguishing multicolored cane—old Marc with the wit and wisdom of over sixty colorful years. Is the new missionary with his fancy education and the feet in his socks (holes well-covered by shoes, of course) a match for the old boy? Let's see.

Here are a pair of my well-worn saddle shoes. Mr. Cone tucks them under his arm and strolls off to Marc's house to try to sell them for a token price to one of the catechists who is staying there. A clap of his hands calls pastor Marc forth from his studies for tomorrow's sermon. Mr. Cone produces the shoes and then—oh, fatal mistake—decides to tease his elderly co-laborer a bit.

"Of course," he says, "these shoes are too small for you!" Pastor Marc takes the shoes and fondles them

slightly. "Yes," he replies, "these shoes are too small for me, but they would fit my wife." Then looking straight into the younger man's eyes he adds, "Things that God gives to me, I can refuse what day?"

Back home comes the young missionary without shoes, without francs, but with a sheepish grin, and a big love for God's man at Bossembele.



Marc Volongou, veteran pastor

it then found in Sendeamo's hands that struck him as foreboding ill.) He did not do a good job, so frightened was he. He insisted, moreover, that we whisper as we worked at the animal; even I, affected by his attitude, glanced up every now and then to be sure that all was well. A rumbling made me jump for my gun, but it was only the lion's belly.

Sendeamo then loaded the skin on his head, grabbed his spear, and off he went. An hour later we met a group of five men, all of them employees, the only men whom my wife could beg or ridicule into going after me. I say "ridicule," for they were terrified at the possibility of meeting the other lions. So we turned and started homeward.

I am a hero now. People are coming in to see me from miles away. For three days after the ex-

perience, I could do hardly anything else but tell and retell the story. The hide and paws are put away only to be brought out again after a short while.

And if I were an African, there would be a dance to chase away the **wi**, the spirit of the lion that makes people sick with something that resembles tuberculosis. The lion is the totem of a vast number of Gbaya people. They cannot eat it, and some are even afraid to touch it for fear of becoming stricken by **wi**. This explains why the men wanted nothing to do with the lion.

Some say that "heroes are born, not made," but we know that the fact is that we are in God's hands. Here in Africa, to which place God has called us, He spares us from scorpions, serpents, storms—and lions—to do His work.

# Newspage

**OPEN LETTER.** Chairman Khrushchev, by the time your big jet streaks homeward, you will have seen many things in America. You'll have seen our teeming cities, their chimneys belching forth the smoke of progress—not because there are government quotas to be met, but just because there are jobs to be done, things to be made. You'll have seen our plains, this one dotted with cattle . . . that one full of corn . . . another covered with waving grain—just because free people planned it that way. Yes; you will have seen many things. Big buildings, little buildings . . . big business, little business . . . “big” people, “little” people.

But there's one thing I hope you won't have missed. It's a special kind of building to be found all across the United States of America. To tell the truth, it's a “munitions center,” sort of. A power plant. It houses a secret weapon. Maybe our biggest, most powerful. But you may think it's a funny kind of building to be such a center of might and power. There's no fence to keep out visitors. No armed guards around. No signs about its being a “restricted area.” You may be surprised to note that the door is open. You may be surprised to see a number of children around. (But perhaps this will take your mind back through the years to when little Nikita himself could be found in such a place as this. You told about it in a speech a while back.) And you may be surprised at the “technical manuals” to be found inside. Most of them are black leather, with gold edges. (They may not look too familiar. You haven't printed books like these in Russia since 1927.)

But I hope you'll take a look—a long look, a special look—at the “missiles” that surge out of this little building. They aren't aimed across the seas at another continent. They're directed upward. No; not at the moon. A lot higher than

that. They've been aimed up there for years, and they've been landing right on target. Yes, it's a funny kind of building to house our biggest secret weapon. No towers . . . no turrets . . . no rockets poised for defense. Just a little old building. But it's easy to recognize. **It has a steeple . . . and a cross on top.**

—By Larry Ward

**SIDNEY, IND.** Donald Ogden, professor of music at Grace Seminary and College, will conduct a youth conference at the Sidney Brethren Church, Rollin Sandy pastor, Oct. 8 through 11. Music will be furnished by Grace College students.

**LA VERNE, CALIF.** Percy Thomas, treasurer of the First Brethren Church, retired from service from the La Verne Post Office the first week of September after 28 years of service. He was presented with an Elgin wrist watch by the staff at a picnic held in his honor.

**CHICAGO, ILL.** The National Sunday School Association dedicated its newly purchased headquarter's building at 175 N. Franklin here Sept. 13. Rev. Harold Etling, director of the Brethren Sunday School Board of the National Fellowship of Brethren Churches is a denominational secretary of the organization.

**BEAUMONT, CALIF.** Wendell E. Kent, pastor of the Cherry Valley Brethren Church, held a series of radio messages on KPAS during the week of Sept. 14.

**\*LONG BEACH, CALIF.** Dr. and Mrs. George O. Peek of the North Long Beach Brethren Church have made reservations to go to the Holy Land with the Wheaton College Bible Lands group. They expect to sail about Feb. 27. The North Long Beach softball team won the southern California championship Sept. 10 at Huntington Park, Calif.

**WINONA LAKE, IND.** Harold Etling, director of the Sunday School Board of The Brethren Church, held meetings from Sept. 20 to Oct. 13 in Spokane, Seattle, Sunnyside, Harrah, and Toppenish, Wash. and in Albany and Portland, Oreg.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the “news item of the week.” The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. George O. Peek  
6057 Cerritos Ave.  
Long Beach 5, Calif.

**HOPEWELL, PA.** The Grace Brethren Church, Sheldon Snyder pastor, dedicated their new church Sept. 27.

**JOHNSON CITY, TENN.** Charles Martin assumed full-time pastoral duties at the Grace Brethren Church Aug. 7. The congregation surprised Mr. and Mrs. Martin with a real southern food “pounding” after the prayer meeting service, Aug. 12. The men of the church have been working hard on the new Sunday School building—the walls are now up and it is hoped it will not be too long before the Sunday School rooms will be in use.

**ENGLEWOOD, OHIO.** The Southern Ohio District SMM girls met Sept. 18 at the Grace Brethren Church for their annual candle lighting service.

**LA VERNE, CALIF.** Dr. Elias D. White used a novel idea in giving his conference report to his congregation on Sept. 2 when he interspersed his report with slides which he had taken of the conference at Winona Lake, Ind., Aug. 17-23.

**HAGERSTOWN, MD.** On Sept. 16 the Grace Brethren Elementary School opened with 18 enrolled in kindergarten. A grade will be added each year through the elementary level. The school is operated by the Grace Brethren Church, Warren Tamkin, pastor.

**WHEATON, ILL.** The Indiana District WMC rally will be held at the Grace Brethren Church on Oct. 8.



# WHERE

## *Is It Written?*

BY CLAY COOPER\*



In spite of the Kremlin's prophecy that communism will bury all who oppose it in profound obscurity; confronted with all the anticipated victory of atheism over faith, mid all the pathetic cries of pessimism on our side, talk of impenetrable Iron and Bamboo Curtains, closed doors and closing doors . . . still, something within man shouts out for an answer to the question, "Where Is It Written?" Where is it written that the race is to the swift, and the battle to the strong? History is filled with proof that "the lame take the prey." What a shock it was to Napoleon at Waterloo to discover that actually, God **wasn't** on the side of the heaviest artillery. Hitler learned it at Stalingrad!

Where is it written that in numbers there is strength? Who cares that the odds are against us **if** God be **for** us? The odds were against the early apostles too. At the beginning there was a mere corporal's guard. By actual count, one less than a dozen. Numerically speaking, the odds were against the Reds too, forty years ago. They were a drop

in the bucket. A few, brief decades ago, you could have crammed every Communist in the world into a good-sized office building elevator, or into a late model station wagon.

Admittedly the Communists are doing monumental things. True, to win the minds of men they print billions of pieces of propaganda each year and actually appear to be winning the battle of words. But where is it written that we have to match word for word, page for page, book for book, printing press for printing press? There is little likelihood we will ever match the Red's annual three and one half billion dollar printing budget—or that it's indispensably necessary. Who can deny the course of history has at times been changed by a single paragraph?

Did the apostles have any printing presses? Were they able to out-propagandize the Romans? Did they employ monasteries filled with monks quills in hand in mass scroll production? Chances are there wasn't even a colporteur among them. The Apostle Paul had to request Timothy to bring a parchment from a distant land. Peter and John had no red-letter edition of the New Testament to toss, as a bone to a dog, to the lame man at the Gate

Beautiful. It hadn't been written yet! But they had something else!

The twentieth century battle of ideologies is already lost, if the weapons of love, faith, prayer, and obedience to the Great Commission are only equal, or inferior, to the weapons of the Reds. But where is it written that such weapons are weak? On the contrary, while not carnal, such weapons "are mighty, through God, to the tearing down of the strong holds" of the enemy. No; the Trojan Horse within our gates is not communism, but the **fear** of communism, giving birth to pessimism, defeatism, and woes-is-us-ism!

Men of faith go so far as to affirm it may be good to find ourselves out-manned and out-maneuvered in the present world struggle. A very grave danger lies in the strength of our own arm . . . or undue reliance on it. Paradoxical as it may seem, for the Christian, for the church and for the God-fearing nation, weakness can mean strength. "Cursed is he that trusteth in the arm of flesh . . . Blessed is that nation whose God is the Lord!"

So it is written in the Book! So it has always been! So it is! So it always shall be!

\*Mr. Clay Cooper is the president of Vision, Inc., Spokane, Wash.

# Four Characteristics of a Live Church

We think of churches in terms of the buildings which are called by that name. Or, on second thought, we may think of a denominational group. Rarely do we think of the church as the New Testament presents it, as the body of Christ, that whole group of individuals who have responded to the Gospel "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen. . . ." These have been called together out of the unbelieving world by the Holy Spirit. In the local sense, we think of brick or stone, stained glass or steeples, organ or pews, and not of the believers themselves who as "living stones" "are builded together as an habitation of God through the Spirit." If these aren't present, then the church body is as dead as the building in which it gathers.

The New Testament has little or nothing to say about church buildings as such. In fact, the church groups gathered usually in the Jewish synagogues at first and later in the homes of some of the more generous and well-to-do members. But wherever you found them, they were characterized by the four things we notice about the church in Berea

if they were really doing business for God. Even so today, regardless of physical equipment, number of members, location or denomination, churches that are alive are marked by these four characteristics:

## **The Preacher Preaches the Word** (v. 10)

This characteristic is implied in the words, "Paul and Silas . . . went into the synagogue of the Jews." In the opening verses of the chapter we read that "They came to Thessalonica, where was a synagogue of the Jews: and Paul, **as his manner was**, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ [Messiah] must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Paul's "scriptures" at this time were the Old Testament portion of our Bibles. He was preaching to people who were looking for the coming of their Messiah, the anointed one of God, who was to bring them personal and national salvation. The burden of Paul's preaching was very simple; namely, that the Messiah, according to Old Testament promise, must suffer and rise from the dead. From Psalm 22, Isaiah 53, Zecha-

riah 12 and others he could show this. Then he appealed to the recent history of Jesus of Nazareth as fulfilling these conditions. Therefore, Jesus is the Christ.

The death and resurrection of Jesus Christ is the historical foundation of the Gospel which simply says that He both died and rose again **for our sins**. This is the primary message to the very establishment of a church. Without it there cannot be any possibility of salvation to those who hear, and the true church is made up of saved people. Wherever you find a church going places for God, whether it be a metropolitan cathedral or grass-covered shelter in a jungle, you will find this foundation truth **as the heart and soul** of its teaching.

## **The Hearers Search the Word** (v. 11)

We read: "These were more noble than those in Thessalonica, in that they **received** the word with all readiness of mind, and **sought** the scriptures **daily**, whether those things were so." It is not enough that ministers should preach the Word of God. A strong, live church requires that its people go for themselves to the Scriptures. The Gospel is good news and should be received with all readiness of mind by those





By John Aebly, Pastor

Grace Brethren Church  
Waterloo, Iowa

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## *Satan Opposes*

## *God Blesses*

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who hear. But if the average man of the church is going to be established in the faith and be able "to give a reason for the hope which lieth in him," he must systematically search the Scriptures for his own conviction and growth.

Some churches and preachers do not like to have their people examine their teaching critically in the light of their own study of the Bible, but the Holy Spirit here describes those who follow this practice as "more noble" than those who do not! If the membership of our churches had faithfully followed this example through the years many of our churches now served by unbelievers would never have departed from the truth. Any preacher who desires to preach God's Word delights to have his people study their Bibles and ask questions about its teaching. He is even open to enlightenment from godly hearers as Apollos was from Aquilla and Priscilla, who "expounded unto him the way of God more perfectly." Our respect for Apollos is increased when we notice that the Word says he was at the time "mighty in the scriptures."

Where the preacher preaches the Word and the people receive the Word and search their Bibles daily to establish themselves in the faith and to make sure the public ministry

is according to Scripture, the third characteristic follows.

### **The Lord Blesses the Word (v. 12)**

"Therefore many of them **believed**; also of honourable women which were Greeks, and of men, not a few."

When people hear the Gospel and give it an opportunity to make an impression on their hearts, when they will look into the Word of God for themselves to discover the truth at firsthand—in other words, when they give God a chance, God blesses His Word in the salvation of those who want to do His will. If those of you who are reading this article would take your Bibles and sincerely read through the Gospel of John to find God's message to your own heart, and be willing to obey what He reveals to you as your part, many of you soon would write and tell us that you have received the Lord Jesus Christ as your Saviour and that you are rejoicing in His salvation. These people in Berea did. Those who are willing to do this today are being saved.

Some people think that the Gospel of Christ is only for jail services, rescue missions, and people who live on the "other side of the tracks." But our text says that many honorable women, or "women of distinc-

tion who were Greeks," believed. The Greeks made much of culture, more than most folks do today. But friend of culture, you need Christ. You are lost without Him just as surely as the Hottentot in Africa.

Then there is another class mentioned. There are a lot of men today, as there have always been, who think that Christianity is all right for the women and children, but it isn't necessary for them. Our text says: "And of men, not a few!" The Gospel of Jesus Christ, preached in the power of the Holy Spirit, is still the power of God unto salvation to men of all stations in life. Not all the brains are on the side of infidelity, even though there are some who would stampede us to this conclusion. Some of the finest minds in medicine and surgery, law and education, science and industry, business and engineering, and even outstanding figures in the world of sport bear daily testimony to a born-again experience in the Lord Jesus Christ. In fact, men whose lives have been a benediction to humanity, as history evaluates them, have in many cases been God-fearing humble Christian believers.

Someone says: "I thought you said there were four characteristics of a live church. What else can you ask for than these three: (1) the Word preached, (2) the Word studied, and (3) souls saved? Yes, this is all that can be desired, but there is one more. You always find it where these three exist."

### **The Devil Opposes the Word (v. 13)**

When certain unbelieving ones in Thessalonica knew that "the word of God was preached of Paul at Berea, they came thither also, and **stirred up** the people." The Devil is the opponent of the Word of God. All opposition to the preaching of the Word issues from him, regardless of the label it bears. In the text here, the instruments of opposition were those who formally embraced the Scriptures, but who had not personally accepted Christ. In many cases genuine believers who are out of fellowship with God, through sin, serve the Devil by opposing God's servants and God's program of salvation of the lost.

# THE INFLUENCE THE DIGNITY

## —OF GOD'S CHILDREN

By *Herman Hein, Jr.*

Troy, Ohio

We are startled and maybe a little surprised as we notice the words that follow the "Beatitudes" of Matthew chapter 5. Jesus began His great Sermon on the Mount at the beginning of the fifth chapter and it continues through the seventh chapter of this great Book of Matthew's Gospel. Christ teaches two great truths in verses 13 through 16 and they are: Christians are "The salt of the earth" and they also are "The light of the world."

Those who had gathered themselves this day on the mount with Jesus Christ are those of the disciples who were interested enough in His teachings to climb up with Him to this place of blessing. They were the choicest of His followers. Jesus goes on teaching them in these verses about the ones who are included in the kingdom of heaven, and how they should behave as pilgrims and strangers in this sojourn through the earthly life. This lesson today will teach us a little more how those who are the born-again children of God should act.

First, we will consider the ones who are "The salt of the earth." Verse 13 says: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This verse connects directly with verses 10 through 12 of this same chapter. Persecution comes when we live and witness for Christ. Unless persecution is borne, you will lose your moral and spiritual influence which is supposed to do to the earth what salt is to do for your food. Salt is used to preserve food from corruption, as any good farmer should know. He uses salt to cure meats to preserve them for winter use, such as hams, shoulders, and bacons. Without the salt it would spoil and corrupt. Salt is also used on foods

to make them desirable and palatable. Without the salt food is flat and tasteless to us. The Christian who does not and will not bear persecution for Christ cannot cause Him to be desirable to others that He might save them from the destructible damnation of hell. In other words, the professed Christian who does not serve Christ in this life has lost his savour and is useless and as "good for nothing" in the family of God as salt is that has lost its taste.

The salt of Palestine when it came into contact with the earth became contaminated so it couldn't be used for anything. (The picture of the Christian who allows himself to come into contact constantly with the sins of the earth, and lusts after them.) When the salt becomes contaminated, no one wanted it around. Those who owned land would not allow it to be dumped on their land because it spoiled everything around it for further use. In order to get rid of this contaminated salt, the Jews poured it upon the highways and streets where it was trodden under foot of man and beasts. Is not this a true picture of the testimony of a Christian who becomes contaminated with sin? He is not of any use to the house of God, he only causes discord wherever he goes, and his testimony is dragged through the dirt of the streets and trodden under foot bringing dishonor to the name of his Heavenly Father.

"Wherewith shall it be salted?" If there is nothing but useless salt around, how will the earth be preserved? Remember: "Ye are the salt of the earth." It is the Christian duty to keep this old earth from corruption by our testimony. Jesus said in this message that His disciples are left in the world to witness against its iniquity, and to set an example of righteousness.

Looking at some foreign nations, and our own, we see what the lack of the Christian witness can do. Sin is everywhere, especially in those countries where the Gospel witness has been put out. Nothing can take the place of our Christian testimony to keep up the moral standards of the earth.

Our own country's laws are based on God's laws. Our own country was settled mainly because of a search for religious freedom. Most of our pioneers were God-fearing men and women. We are their descendants or successors. We are God's salt of America. If we lose our distinctive qualities as Christians, what will happen to America? How can we be of any use to God in preserving our country from going deeper into sin? God demands His own to stand fast in the faith, be the salt of the earth, let your light shine, tell others of Jesus Christ the Saviour, be faithful in worship services (Heb. 10:25). He wants all of us to take our part in financing His work (1 Cor. 16:1-2), and He wants us to be jubilant, happy, witnessing Christians so that Christ will be desired by the unsaved, bringing them out of the danger of eternal corruption. If we neglect to do these things, the declaration follows: "It is thenceforth good for nothing."

Jesus lays stress not on the want of fitness, but on the want of divine power. That which makes a person usable in God's sight is gained by faithful Bible study and much prayer, supported by a life that shows God's power within. We have prayer meetings in our churches to help others to find this power. We call our prayer meeting "The Power Hour," and that is what it is. We need more power in our church, we need you in our prayer meetings, and you need the prayer meetings



to help you to be "the salt of the earth."

Christ has contrasted the sinful earthly inhabitants to those who are of the kingdom of heaven, and shows us how we can help them morally. Now He turns to the spiritual element, verses 14 and 15. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

Here we find enlightening for souls in spiritual darkness and ignorance. This light is to lead them out of darkness—a beacon for Christ as a lighthouse is to the sailor along the coral reefs, and as the river light is to show the location of bends and sandbars in the river. Years ago when river travel was in its heyday, a passenger once said to an old river captain: "I'll bet you know where every sandbar is in this whole river, don't you?" The old captain answered him in a gruff voice: "No I don't, it would be a waste of time to be bothered with learning where they all are." The man was surprised and asked: "What, a waste of time? If you don't know where they are, how can you pilot this boat?" The wise old captain turned to him and replied: "Why should I go knocking about the sandbanks when I know where the deep, safe waters are, that is enough for me" (The Christian Herald).

So it is with the Christian. We know where the water of life flows. We know its deep safety, and we know that people need to know how to go safely through life in its safe channels. We are the light that can guide them safely. Christ can take them out of the darkness of despair; Christ has chosen us as the "lights of the world" to guide them away from the shoals, reefs, and sandbanks of destruction and eternal damnation to the way of eternal life in Him. As long as He was in the world He was the light as seen in John 9:5: "As long as I am in the world, I am the light of the world." Now He is to shine through us. This light reveals the evils that were hidden in darkness (Eph. 5:13). Our lights are to stand out as conspicuously as a city

that is situated on top of a hill or mount. They are to be visible from all directions as a landmark, and a place of refuge in a world of darkness. This city is a figure of Christ's church that is to illuminate the whole neighborhood, while the candle is the figure of a single light, one individual who gives light immediately around him such as a member of the family, a person in the shop, or perhaps a Christian in the business office. You may be the only light that can shine in one of such places.

Jesus uses the illustration of putting the candle on the "lampstand" not the candlestick. This figure is taken from the lowly cottage life of Jerusalem in that day. The house consisted of one room, the lampstand was a stone protruding from the wall on which the candle was placed so it could give light to everyone in the room. It was in the right place to do this work. The Christian is pictured here as the candle in the right place in a home to do God's work among the members. This is a symbol of consistent living, a constant light, and able to keep others out of darkness.

"Neither do men light a candle, and put it under a bushel." If the candle is hidden by anything, which we will call false modesty, fear of persecution, or maybe an inconsistent life, it is useless as a light. How foolish one would be to light his light in a room filled with darkness; then promptly cover it with some object to shut out that light. This shows us how foolish it is to profess Christ as Saviour, in the church; then go home, or to work, and try to keep others from knowing what you have done, for fear that they will make fun of you for the stand you have taken for Christ. Christ says: "Ye are the light of the world." We are here to shine for Him, to give spiritual light to others so that they may find their way out of spiritual darkness.

The "bushel" mentioned here is not the bushel basket as we know it. It is a Roman dry measure used to measure grain. It holds about one peck, and is made from clay. Covered by such an object, there would not be any possibility for even the slightest bit of light to escape; it

would be completely blotted out.

These shining lights are not so that others can see us; they are to be used to help us see others who are lost and to increase our burdens for them. As we see their lost condition, we try to lead them out of the darkness by using the true Light—Jesus Christ—for guidance. This leads us to a wonderful conclusion found in verse 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here we see the whole picture. When we let our light shine, we see the lost condition of others, our burden for their salvation causes us to witness to them, our witness brings on persecution for us to bear, we find strength and refuge in Christ which causes us to stand fast in the faith, remain happy Christians in the face of such persecution without becoming angry and hurt, and go on doing the work of Christ. When this happens, the unsaved see that it means something to be a Christian, we have something they do not have, and it brings glory to our Father which is in heaven. Good works are necessary to the Christian. These works are not for our glory, but to give light to others, and to bring glory to God. God expects a devoted life from each one of us who have confessed Christ as Saviour. If you are not devoted to Him and His service, your light is not shining, the salt has lost its savour, and you are useless to His cause.

How about it Christian? Can you face up under this powerful searchlight of God's Word and say: "My light is shining brightly, and my testimony has not lost its savour?" If you cannot say this, today is the day to settle it before God.

Those of you who may be without Christ should have been learning how the Christian should act. You know that you are the ones in darkness and bound for a Christless eternity of suffering and damnation. This same Jesus Christ who died on Calvary, died for your sins, as well as ours. He will save you from eternal darkness if only you will confess Him as Saviour. The light is shining brightly today to show you the way, will you come?



## BRETHREN DAY OF PRAYER OCTOBER 15

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

### HOME MISSIONS

Pray for the conservation of gains being made during the special emphasis programs in the Sunday Schools and home-mission churches.

Pray for growth in a number of home-mission churches during the rest of 1959 that will enable them to go self-supporting in 1960.

Pray for the final settlement of a property difficulty at San Diego, Calif., due to a contractor's defaulting.

Pray for the Home Missions Council goal of every church starting a branch church.

Pray for Graceview, the new branch church in Fort Lauderdale, Fla.

Pray for the guidance of the Lord in the number of churches under consideration.

### EVANGELISM

Praise the Lord for the continued and growing interest in evangelism and revival manifested by the pastors and lay people of The Brethren Church.

Praise God for the many open doors for evangelism.

Pray that God will thrust forth laborers into this great white field of evangelism.

### GRACE SEMINARY, COLLEGE

Pray for Herbert Bess and his year of study in the American Schools for Oriental Research in Palestine.

Praise God for more than 100 new students in Grace College. Praise God for the increased enrollment in the Seminary.

Prayer and praise for the two new full-time and the three part-time teachers on the faculty list.

Pray for the several students who must find employment. Pray for those who for the first time are separated from home for an extended period.

Pray that God's people in the Brethren family will sense the need, and the opportunity of upholding our seminary and college students.

### SMM

Pray for Sisterhood students attending college, that each one will live close to the Lord.

Pray that the girls will be able to reach their goal for the National General Fund.

Pray for the writers of SMM articles this year, that the girls will be challenged to serve the Lord better.

### WMC

Pray for your local meetings each month, for the leaders and those in charge.

Pray that every local council will meet the Objectives and Recommendations set up by the National WMC.

Pray that every WMC member will study and use the Pen Pointers.

Pray that many more women will read their Bible through in the coming year.

### LAYMEN

Praise the Lord for the wonderful conference we had and for the new goals and projects the laymen adopted.

Pray that each man in The Brethren Church will make an effort to meet and complete these goals.

Pray that each laymen's group will with the Lord's help be able to begin a branch Bible school or church in a needy community.

Pray for Christian young people who are in places of leadership in their schools. Pray that their Christian testimony will be clear and pure.

Pray for God's direction in the **Youth Week** plans for 1960. Youth emphasis is the last week of January.

Old youth groups are reorganizing and new youth groups are starting. Pray that the leaders will be encouraged to remain faithful to their calling.

Pray for the scores of young people who have dedicated their lives to missions and their life works to Christ.

### SUNDAY SCHOOL

Pray for the two National Sunday School Association Conventions yet to be held in which your Sunday School Board is cooperating.

Pray that this first month of the National Sunday School contest may see real results in every church.

Pray for the details of the planning of our spring Loyalty Campaign.

Pray that every church may respond with financial help for the National Sunday School Board.

We urge every church to pray earnestly that our goal will be reached for 60,000 by 1960.

### FOREIGN MISSIONS

Pray for Dr. Austin Robbins and family that details regarding visa and other matters will be cleared so they may sail on Oct. 8 as scheduled.

Praise the Lord for answered prayer in calling the Edmund Leech family for service in Hawaii. Pray that they may soon be on their way to the field.

Pray for Miss Rosella Cochran and her family situation. Miss Cochran's sailing plans were canceled due to her father's undergoing major surgery. Pray that she may soon be able to leave for the field.

Pray for Dr. Barnard as he goes to Puerto Rico this month to study that field.

Pray that Rev. and Mrs. Roy Snyder will be able to depart for the field in Africa as scheduled on Oct. 8.



WMC ISSUE  
OCTOBER 10, 1959

BRETHREN

# *Missionary Herald*



Photo by Ken Russell

## National WMC Board at Work

# UNDER HIS WINGS

## UNDER HIS WINGS at National WMC Conference

- . . . Enjoying our missionaries in person
- . . . In precious prayer sessions with Mrs. Rose Foster
- . . . Paneling WMC ideas with our district presidents
- . . . Sharing time and talents with our SMM girls
- . . . Thankful for 257 WMC delegates
- . . . Uplifted by the long, long prayer chain of souls saved
- . . . Praising GOD for a total offering of \$516.17

Mrs. Williard Smith  
Assistant Secretary



WMC display table at conference



Miss Angie Garber, birthday missionary, being honored at conference by Mrs. S. H. Henry and Mrs. Carlton Fuller.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# A Basket of Flowers

One Sunday morning as I was seated with the choir after the morning anthem, my attention was drawn to the very unusual and striking basket of flowers that was placed in front of the pulpit. All during the pastor's message my eyes wandered to the arrangement of flowers. Something seemed to be drastically wrong, and it bothered me.

I was doing dishes the next day and at the same time thinking over the wonderful messages from God's Word of the day before, when suddenly that basket of flowers flashed into my mind's eye. Right then I had a talk with the Lord and asked Him what He had for me in the way of a lesson. Suddenly, as if a bomb exploded the Lord spoke to my heart in this fashion—"The basket of flowers is a picture of My church, the born-again ones. As each blossom is handpicked and comes into a personal contact with the picker, so each believer must have a personal touch from the Saviour, the Lord Jesus."

Let us focus our attention on the basket, the holder which represents the Son of God. "And he is before all things, and by him all things consist [are held together]" (Col. 1:17). The basket is the container that holds the flowers together. There must be water in the container that will keep the flowers fresh. Jesus says in John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst." As the flowers must be placed in the water to keep them fresh, so we as Christians must drink in the Word daily for refreshing and cleansing. "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

Now to consider the flowers that represent the various types of Christians. Standing straight, tall, and strong were the multicolored spikes of the gladioli that formed the background for the rest of the flowers. These are a picture of the staunch, firm, strong Christians that God uses for solid backing in His arrange-

ment. Ephesians 6:10 admonishes us to "be strong in the Lord, and in the power of his might."

As the basket contained a hodgepodge of late summer flowers, off to one side was jammed together a handful of marigolds. This created a blob of color and threw the bouquet off balance. Just like a group of God's disgruntled children gathered together gossiping, finding fault, whispering and backbiting—throwing His bouquet off balance. Two of the marigolds were stuck off to one side all by themselves giving the impression—"We don't like the way you flowers do things. It isn't the way we think it ought to be done. Therefore we don't care to associate with you." Someone has stated: "The great curse of Christians is to impress their views upon others. In the family of God there is room to take and give and to get along." "For none of us liveth to himself, and no man dieth to himself . . . whether we live therefore, or die, we are the Lord's" (Rom. 14:7-8).

At the rim of the basket was a wilted droopy zinnia. Oh my! Someone hadn't placed it in water when it had been picked—so I thought. On looking closer I discovered the stem was badly bent, hindering the water from getting to the blossom. Are there not some wilted Christians who have an obstruction that keeps them from the Word and communion with the Lord?

Sprigs of greenery had been added to offset the gay colored blossoms, giving the whole arrangement a fresh look. An interior decorator once told me that green is a refreshing color. If I wanted to set off the colors of my furniture, I should paint the walls a light shade of green. Pale green enhances any color. The Lord is pleased with "green" Christians. We should be first of all resting in Him. Then be refreshing to those we meet as we have a fresh experience with the Lord moment by moment each day.

Added to the arrangement were sprays of little, dainty lacy flowers called statice. They had a delight-

ful airy fragrance and softened the appearance of the bouquet. Many of God's people are like statice giving off a delicate perfume as they live daily for the Lord. They soften the colors in God's arrangement.

Our God is a perfect arranger. There are those of God's children who are too stiff; they do not want to yield and be in the place where He would have them to be. They are like a stubborn Christian who desires to go his own way caring not to be in the place where the Lord knows best, just like flowers which will not stay put.

To give real depth to a basket of flowers, some of the flowers are tucked way down in among the stems and leaves where they are scarcely seen. Many times they are used to give support to a weak-stemmed blossom. Many of God's quiet workers are never seen, but many times without their supporting strength an "out in front" Christian would soon go down.

It is not my habit to pick the formal arrangements to pieces that are done by those that serve on our floral committee. To this day I have no idea who arranged the basket of flowers, but I thank the Lord for the blessing I received as He spoke to me through the basket of flowers. So whether we are a little flower, bud, full blown, or part of the greenery, let us be willing to be placed where God would place us in His basket of flowers—a perfect arrangement that will attract the world to our wonderful arranger, our God.

## WMC OFFICIARY

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\*Mrs. Holgate is an active laywoman in the Modesto (Calif.) church and the mother of Grace college student Karen Holgate Handy.

# Faith-full Women

By Mrs. Glenn O'Neal\*

\*(Ed. Note: This is the first article in a series of five, written by Mrs. O'Neal. She is the busy wife of the pastor of our Ingleswood (Calif.) church. Phoebe O'Neal was saved at the age of nine, and married Glenn O'Neal in 1940. They have served the Lord in various pastorates and are now in their eleventh year at Ingleswood. Their five children range in ages from ten to eighteen. Dale entered Westmont College this fall; Donna, Rebecca, and Roanna are in high school, and Phyllis is in sixth grade. Mrs. O'Neal's prayer is that her children will always want to honor the Lord Jesus.)



"If ya dinna send me back, I'll swim back—they're dying out there without Jesus!" cried Mary. A serious illness had made it necessary for Mary Slessor to return to Scotland from Africa. But the Lord had seen her through many trials, and this health problem was nothing in His mighty hand!

It was through the influence of a godly mother that Mary had harbored, since childhood, a firm desire to be a missionary to Africa. But there were many trials for this young lass to bear. At the age of eleven she had to go to work in a factory to help support her family. At fourteen, her father (who was a drunkard), and two brothers, died. These burdens only made Mary draw closer to the Lord in faith and trust.

Then came the day that the news reached Scotland: "David Livingstone, the great explorer and missionary, dies while serving the Lord in the heart of Africa." To Mary, this was the Lord's call to take his place! Problems at home seemed to melt away as she looked in faith to the God who had called her to this mighty task.

Mary soon realized that Africa had been justly termed "The Dark Continent." Her heart cried out against the heathen practices of the natives. She was especially incensed at the system of destroying twin babies, whom the natives thought were sent by a demon. She would teach them of Jesus—then this would change!

One day, a Scot trader brought Janie, a twin, to Mary. Janie became

the first of Mary's black family, which eventually mounted to ten. Mary's body was becoming physically weak, but she looked to the Lord in faith, trusting herself and her precious black family to His care.

Then the Mission Board sent her up the Calabar River to take charge of the women's work. Here she became known as "Ma" Slessor because of her helpfulness to all the natives.

But "Ma" had a secret desire to press on to the heart of the bush country with the message of salvation. She knew the wickedness of the natives, and also their enmity toward the coastal tribes. The Mission Board advised her not to go. But again, looking in faith to the God who had conquered for her many times before, she, and her black family trudged through the jungle to a village in the bush country.

God answered prayer. Here too, the message of Jesus Christ brought a change in the lives of many.

This was just the beginning of victories wrought through Mary's faith in a God who could do the impossible.

Mary would probably hang her head if she could see this article under the heading, **Faith-full Women**, remorsefully recalling the times she had doubted the power of God. But each time she saw a miracle work in response to her faith, she was encouraged to claim more, and thus conquer more for His glory! May the example of her faith inspire us to claim and conquer more for Him!

## ABOUT OUR COVER—

The National WMC board is pictured on our cover this week. Seated, left to right, are: Mrs. William Smith, Mrs. Rose Foster, Mrs. Ted Henning, Mrs. Jesse Deloe, Mrs. Scott Weaver, Mrs. Paul Dick, Mrs. Harold Etling, Mrs. Thomas Hammers, Mrs. Chester McCall and Mrs. Norman Uphouse.

Standing, left to right: Mrs. Gilbert Hawkins, Mrs. Robert Markley, Mrs. John Hottle, Mrs. Leslie Moore, Mrs. Richard Jackson, Mrs. Conrad Sandy, Mrs. S. H. Henry, Mrs. Robert Boone, Mrs. Sam Horney, Mrs. Wm. Schaffer, Mrs. John Mayes, Mrs. Vernon Schrock and Mrs. Jack Peters.

## It's a Song . . . or a Poem

"Under Thy Wings," a place of fruitful **service**  
**Provision** for redemption full and free;  
**Obedience** to Thy voice so kind and tender  
 A **virtuous life**, by keeping **close to Thee!**

"Under Thy Wings," a life of **separation**,  
 A **refuge** sweet from sin and worldly snares,  
 A **full reward**, rich **blessings** and Thy **promise**  
 To keep us in Thy **providential care!**

These words may be sung to the tune "How Great Thou Art." The words are in keeping with the WMC theme for this year. The theme for each month is used; however "close to Thee" is substituted for "intimacy." Mrs. Esther Cale, of Uniontown, Pa., is the author of this beautiful poem.

# Book Reviews of Recommended WMC Books

All books may be ordered from Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. (They pay postage)

Reviewed by Mrs. Jesse Deloe

## Harvest Moon on the Amazon, Rosemary Cunningham, \$2.50.

When you speak of a Harvest Moon you think of romance and in this book, "Harvest Moon on the Amazon," you will find romance of a different kind. The author vividly relates many of her experiences in her missionary endeavor with her husband in the isolated areas of Brazil. She tells of the horror of seeing a three-toed sloth gripping her small baby by the skin of the back and knowing that it is almost impossible to break the sloth's grip; but the Lord was with her and enabled her to meet the situation and even gave her a spiritual blessing from it. Even in her most difficult problems, Mrs. Cunningham brings in some wit and humor that warms your heart and makes you realize how wonderful is our God. If your interest in missions has failed, this book should renew that interest and give you a greater desire than ever before to do all you can to promote missions and help missionaries.

## And to the Eskimos, Gleason H. Ledyard, \$3.75

A real adventure awaits those who will take time to read "And to the Eskimos." The work of the Eskimo Gospel Crusade started in 1946 with the people who inhabited the Arctic coast and live by hunting and

fishing just as they did hundreds of years ago. It was hard for Mr. and Mrs. Ledyard to break through the witchcraft and superstitions that bind the Eskimos, but a Mission Day School, Gospel recordings, and an indigenous church have been established. How the Lord cared for the Ledyards in many perilous and dangerous times keeps you spellbound as you read. As you see the need of the Eskimo for Christ, pray for the work and for more workers in this field.

## Two Thousand Tongues To Go, Ethel Wallis and Mary Bennett, \$3.95.

This is a marvelous story of the Wycliffe Bible Translators, how they got started and how their work is

now being carried on. How little the Christian knows of the work that goes into giving the Gospel to those of foreign countries, especially in getting it into written form and teaching the people to read. Go with the translators as they go into the Indian villages in Mexico, Guatemala, Peru, Oklahoma, Arkansas, and many other places; live through the dangers they meet and the testings they go through. We find that God has gone before and is ever near because of much prayer. Some will wonder why translators sacrifice so much to do this work, but as you read you will find that each worker counts it a privilege to be able to serve the Lord in this way. Many more workers are needed and may you feel the burden for prayer.

## MISSIONARY BIRTHDAYS FOR DECEMBER

### AFRICA—

Elizabeth Ann Hill	December 8, 1947
Bossebele via Bangui, Republic of Central Africa	
Mrs. Donald F. Miller	December 27
Bozoum via Bangui, Republic of Central Africa	
Rev. Harold Dunning	December 27
Bozoum via Bangui, Republic of Central Africa	
Miss Mary Ann Habegger	December 29
B. P. 36, Bossangoa via Bangui, Republic of Central Africa	

### ARGENTINA—

Norman Edward Schrock	December 2, 1946
Calle 16, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.	
Rebecca Ann Schrock	December 2, 1946
Calle 10, No. 90, Barrio Parque Velez, Sarsfield, Cordoba, Argentina, S. A.	
David Merritt Marshall	December 17, 1954
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Carson Lee Rottler	December 28, 1949
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.	

### BRAZIL—

Stanley Craig Miller	December 29, 1954
Macapa, Terr. Federal do Amapa, Brazil	

### FRANCE—

Rev. P. Fredrick Fogle	December 27
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France	

### HAWAII—

Mrs. Foster Tresise	December 14
335 Manae Street, Kailua, Hawaii	

### MEXICO—

Rev. Walter E. Haag	December 4
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Rev. Sibley M. Edmiston	December 17
Apartado 85, Guanajuato, Gto., Mexico	

### IN THE UNITED STATES—

Miss Johanna Nielsen	December 3
1819 Pine Ave., Long Beach 6, Calif.	
Miss Mary Emmert	December 4
Dallas Center, Iowa	
Miss Mary Cripe	December 5
1520 Teresa St., Modesto, Calif.	
Margaret Loree Churchill	December 20, 1952
4718 Snowden, Lakewood, Calif.	
Daniel Paul Beaver	December 23, 1954
3060 Hope St., Huntington Park, Calif.	



Mrs. Benjamin Hamilton

New Literature Secretary

Box 701

Winona Lake, Ind.



# NATIONAL WOMEN'S MISSIONARY COUNCIL OF THE BRETHREN CHURCH

1958-1959

Mrs. Scott Weaver, Secretary

	Allegheny	East	Indiana	Iowa	Michigan	Mid-Atlantic	Midwest	Northern Atlantic	Northern California	Northern Ohio	Northwest	California	Southeast	Southern Ohio	TOTALS
Churches in district .....	11	14	17	7	6	10	8	8	6	20	9	29	13	15	173
Councils in district .....	15	23	18	7	7	12	8	7	5	31	9	40	18	16	216
Councils reporting .....	13	23	18	7	7	11	8	7	4	31	8	36	17	14	205
New councils .....	0	0	0	1	0	0	1	0	0	2	0	2	0	1	7
Reading entire Bible .....	12	36	47	14	5	35	2	7	4	38	3	62	8	13	289
Completed suggested Bible reading .....	71	187	122	71	47	154	76	89	25	314	107	331	95	103	1801
Councils emphasizing family worship .....	11	19	12	5	7	10	7	6	4	25	8	30	13	14	172
New altars established .....	2	20	6	5	7	10	8	1	1	18	4	23	7	16	128
Prayer warriors .....	98	267	212	119	88	184	127	223	67	478	70	782	176	161	3077
Councils emphasizing soul-winning .....	10	23	14	5	7	11	7	6	4	24	8	35	18	13	187
Councils emphasizing tract distribution .....	7	20	14	7	7	9	5	7	3	19	6	32	18	7	163
Tracts distributed .....	2338	7687	5526	1950	2900	1949	6675	5450	6150	4554	2913	21123	4940	3145	78500
Souls saved .....	13	82	27	65	12	68	24	8	19	68	55	90	57	42	631
Pen Pointers distributed .....	555	1184	1255	450	334	1330	305	969	100	2768	710	2937	820	627	14344
Monthly devotional meetings .....	12	23	18	7	12	11	8	7	4	28	9	35	12	14	202
Councils using program packets .....	15	23	18	7	7	11	8	7	4	30	8	35	18	14	207
Councils supporting district projects .....	13	23	18	7	7	11	7	7	4	29	8	36	16	14	202
Councils supporting district rallies .....	13	23	17	7	7	11	0	7	4	26	9	35	18	14	193
Councils supporting 6 national offerings .....	11	20	17	5	7	10	5	7	4	27	7	30	14	12	178
Councils having consecration service .....	14	21	16	5	6	9	5	5	2	22	8	27	15	11	163
Local presidents attending national WMC .....	5	7	16	2	3	3	1	3	0	6	2	1	3	7	59
Councils aiding president in expenses .....	3	6	3	1	3	0	0	0	0	3	0	0	3	4	26
Councils sponsoring day of prayer .....	8	17	10	3	2	10	5	6	2	24	5	22	10	10	136
Councils sending clothing .....	8	15	8	6	5	5	5	3	4	25	7	33	5	5	136
Councils promoting child evangelism .....	12	23	14	6	7	11	8	6	4	25	8	33	16	13	188
Ladies active in above .....	89	223	147	66	49	119	60	58	26	275	101	383	135	161	1913
Councils assisting SNM .....	10	20	16	6	7	9	5	6	4	26	7	30	14	11	173
Councils sending birthday remembrances to missionaries and children .....	4	13	8	3	3	4	3	3	3	19	5	21	8	6	104
Councils using suggested reading books .....	9	13	9	4	3	5	3	6	3	21	6	19	9	4	114
Total number of WMC members on roll—4454															



BY JOHN M. AEBY

# LIVING FOR JESUS

EPHESIANS 2:1-10

Are you **dead** or **alive**? What a silly question! But is it? You say, "Well, if I were dead, I wouldn't be reading this article or listening to this study, would I?" Wait a moment. Millions of dead people are reading books at this moment and attending classes or meetings.

## We Were Dead (Eph. 2:1-3)!

We all were **dead in trespasses and sins**! Death means separation (James 2:26). Until we were saved by grace through faith in our Lord Jesus Christ, we were separated from God by two things: First, **trespasses**. We have stepped over the boundary line between obedience and disobedience. We have done the "Thou shalt nots." Second, **sins**. This means "to miss the mark . . . to fail to measure up to standard." God's standard is perfection. We have not done the "Thou shalt!" In the language of school, God's school, "All have sinned" means "All have flunked out!" But every serious person who flunks or fails to make the grade he aimed at wants to know from the teacher how and where he has failed. Here's the story:

"**Ye walked according to the course of this world**" (v. 2). How much is the world interested in God and His Word? In most cases Jesus Christ is not named except in ridicule or profanity in our schools, business, sports, or social life in this world.

**We were energized by Satan** (v. 2). When God energizes a person, it is always to do what is right (I John 3:10).

**We did what we wanted to** (v. 3). "Lusts of our flesh" means desires of our own hearts. Turn to Mark to see what Jesus tells us our hearts will produce at their worst and best

(Mark 7:14-23). Even after we are saved, we still have this old nature to deal with (Gal. 5:16-21). By "nature" we were "the children of wrath" like "all the rest" of the world. We were "dead," and death cannot produce life!

Someone says: "This sounds like man is without hope!" Now you're getting it! Left to ourselves, there is no hope for any one of us. This is what people need to know. Unsaved people are "spiritual corpses." They may be beautiful corpses. They may smell pretty, talk nice, and be popular, well-to-do, talented, and all the rest; but, in God's sight, they are still **dead**! Hopeless!

## We Are Alive (Eph. 2:4-6, 8-10)

"But GOD!" These two words turn the tide! Because of **who** God is and **what** He has done through Christ, no person who ever hears the Gospel has any excuse to remain "dead in trespasses and sins," except that he or she prefers his or her sins to God himself and His wonderful salvation. God is "rich in mercy." God "loved us" when He saw us from before the world began. We were "dead in sins," and He planned to send His Son to die for us and to rise again that we might be "quickened" (literally) "**brought to life**" "together with Christ . . . raised us up together [with Christ] . . . and made us sit together in the heavenly places in Christ Jesus." He provided all this entirely "by grace." This means through His favor toward us, totally apart from what we have done either of bad or good (v. 8). He **gives** us eternal life (salvation) **through faith**. This is our only part in securing salvation. We put our faith, confidence, trust in Him for what He has done, and we passed

out of **death** into **life**! (John 5:24).

Someone says: "Then, if there is nothing I have to do to save myself, I won't appreciate it, and I can live any old way I wish." Bless your heart! If there was anything you could have done to save your soul, don't you realize that God would let you do it (Gal. 3:21). If we could have worked for it, do you think Christ would have **died** for it? Think a moment! Dead people can't work. Telling sinners to work for their salvation, to be good and do right so that they might go to heaven is just as sensible as putting tools in the hand of a corpse, and telling him to earn a living so he can come to life! No; if you don't appreciate God's salvation by grace through Jesus' death and resurrection, you aren't really saved. If you don't care about living for God and working for God's delight, then you don't have God's life in you, and you aren't God's workmanship!

## Glorify Is Ahead! (Eph. 2:7)

Read chapter 1:6, 12, 17-18 to learn how "glory" has been God's purpose from the beginning; Not our glory (v. 9), but His **own glory**! Our future, as those whom God has saved by grace, is not simply that we might enjoy glory with Him (Col. 3:1-4), but that we might be an exhibition to the universe for ages that shall never end of the overflowing riches of His grace, in His kindness toward us (who believe) through Christ Jesus!

Now, how about it? "Are you **dead** or **alive**?" If you see that you are still "dead," why not open your heart to Christ and come alive in Him? And, if you can honestly say, "I am **alive** in Jesus Christ," let's prove it! (Rom. 12:1-2).

## A SPIRITUAL SALESWOMAN

By Mrs. Kayle Snyder

Do you remember when you "played store" and were fascinated with the idea of standing behind a counter, handing over merchandise and taking in the money? Do you think a Christian girl working as a saleslady will have opportunities to serve the Lord? Certainly! Being a Christian can help one to be a better sales-person.

As you know, there are some items on the market today that a Christian should not use; and I'm sure an "active conscience" would keep one from accepting employment where it would be necessary to promote such a sale. The Bible refers in many places to women buying and selling. The ideal woman of Proverbs 31 is one of them, and what an example she is in the home and in the markets! Lydia, a seller of purple (Acts 16) is another.

As in every occupation, personal appearance and good manners rate highly. Yes; girls, there is just **no place** to let down on these points. And remember if you are working behind a counter, in a department store for instance, your employer will expect you to keep all merchandise clean and neat and in attractive display at all times. Like Lydia and "Mrs. Proverbs 31" you'll have an opportunity to show how industrious you can be. It's **work**—but what a satisfaction to have everything well done.

And be a clock-watcher! The right kind! Don't tell me Mrs. Prov-

erbs didn't watch the time (maybe not an electric alarm clock or a gold wrist watch). Look at the references that tell us she was up early and making good use of "every flying moment." Be punctual! Your employer will be quick to note if you cheat by arriving late or are in too big a hurry to leave before closing time. Nine times out of ten, "the boss" will be more than glad to let you off early when necessary if he knows you are regularly considerate of his time. Off-work hours may reflect on working hours. Was proper time spent keeping clothes presentable, getting ample sleep, and acquiring additional training and practice for employment?

Take an active interest in your work. Watch for more efficient methods. Be systematic, yet always willing to consider suggestions made by others. In every aspect of life one needs to strive for improvement. Promotion depends upon it.

Be dependable (that's the practical word for faithful)! Better to have one talent and be dependable than many talents and be undependable. But who says you are a "one-talent-girl"? Keep your eyes open, and you'll be amazed the many abilities and talents you can cultivate.

"Service with a smile" is an old slogan and a good one even in the grim competition of today's world.

But be sure you are not wearing a mechanical smile when you greet your customer with a "May I help you?" Make it genuine. If you are alert, you'll find many chances to show a helpful interest in customers just because you love the Lord and would please Him first of all. Then, too, it's the "little extras" that bring your customers back again and add up to your employer's profit and your success as a saleswoman.

Every girl should know the meaning of discretion. How often it is just a delicate thread but, oh, so necessary. It may effect one's own person or just a business principle. There will be times when discretion is of utmost importance. Fortunate is the girl who can call for divine wisdom in a split second to guide her in any problem. That, of course, is dependent on daily fellowship with Him and seeking His will.

"The customer is always right," goes another old business slogan. As a saleswoman you may find occasion to question its truth. It makes for good customer relations, but, again, there are all kinds of people. Some would cheat and steal. Some would return merchandise under deception. Meeting the public is taking a course in psychology. Fellow clerks and other employees may shock you with unscrupulous ways. One needs to be "as wise as a ser-

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### SUGGESTED PROGRAM FOR NOVEMBER

THEME SONG—"Living for Jesus"  
THEME VERSE—Ephesians 2:10  
SCRIPTURE—Ephesians 2:1-10  
PRAYER

BIBLE STUDY—"Living for Jesus," by John M. Aeby  
MEMORY VERSE—Ephesians 2: 8-10

PRAYER CIRCLE  
SPECIAL NUMBER

MISSIONARY TOPIC—For all SMM groups—"Living for Jesus As a Sombroero," by Mrs. Walter Haag

POEM—"I Give Thee Humble Thanks"

THEME CHORUS—"I Keep in Touch With Jesus"

TESTIMONIES

MIDDLEMEN AND SENIORS—"Living for Jesus, A Spiritual Saleswoman" by Mrs. Kayle Snyder

JUNIORS—A World Tour With Jesus, by Ilse Lefton Schlaitzer. (Note recommendation No. 27 on list of goals)

BUSINESS—MEETING

BENEDICTION—Psalm 145:1-2



pent and as harmless as a dove." How often you'll find it hard but necessary to hold your tongue (or vice versa).. Tact is a most important "tool of the trade"—the oil that keeps everything running smoothly. Ability to get along with people can make you a valued employee. Avoid "personality clashes."

You must understand your employer and store policies, as well as customer personalities. Yours may be an important role between the two. The motive for "high-pressure" salesmanship is usually questionable. If you understand the needs of your customer, there may be times when you must in all honesty suggest a piece of merchandise that is less profitable to sell (perhaps less percentage for you) or something sold by another store. It may mean less material profit but the satisfaction of His approval is better reward.

What's your goal for working? That pay check at the end of the week or month? Naturally! But in addition to it, how about working for the inner satisfaction of knowing you have honestly given good service to employer and customer? It is reported that even in exclusive stores employees often cleverly outwit the management and help themselves to funds and merchandise. "Provide things honest in the sight of all men," (Rom. 12:17).. **Remember your Christian testimony.**

If you are fortunate in having an earthly employer who is a Christian, you will most likely have his approval, even encouragement, to give a definite personal testimony for the Lord whenever possible. Perhaps you may give out tracts, Scripture calendar cards, or church invitations. There again, people will watch a living testimony more than a spoken testimony.

"Lydia, a seller of purple"—shows she was a saleslady of rich clothes to royalty. As such, she must have conducted herself properly and efficiently. When she became a Christian, it is believed she exerted her Christian testimony wherever she went, even among business contacts. She was henceforth busy "selling" robes of His righteousness. Merchandise on your counter may have "heavenly names" and "out of this world" claims, but it's the heavenly riches in Christ Jesus that every Christian should be engaged in selling.

## Living for Jesus

# AS A SOMBRERO

By Mrs. Walter Haag

When one thinks of Mexico and his mind seeks for an object typically Mexican, he most often thinks of a sombrero—the typical Mexican hat.

You know, living for Jesus in Mexico is rather like the Mexican hat. That's just about the shape of things. Let me explain.

Before a teen-ager learns to know the Lord, it's a free and easy life in a way; in fact, it could be compared to floating around on the rim of things. Rather flimsy, really, isn't it? It's a daily or weekly round of activities, round and round with no real basis—just attached. Some teen-agers go around for a long time in this manner, and others spend less of their lives on the rim of things. Likewise some Mexican hat brims are broad and others more narrow.

Sooner or later in his life the Christian gets his feet on the ground. One could say he really comes in contact. Then it is that things seem to slow down a bit, and he begins to really think and perhaps bump along. Perhaps, too, that's where the hat or sombrero is a bit rough and worn—where it hits all the time. But when a real person comes in contact with the Foundation, who is Christ, even though the jolt is difficult at first, what does he do? He accepts the Lord and begins to tighten up his life a bit and becomes stronger and smoother.

Here is where life begins to look as if it will have some shape, and the Christian begins looking up. There comes a time of climbing, definitely upward. Sometimes, one does not know exactly how he will be shaped in life, but he begins preparing and living for the Lord and allowing His will in his life. The shape of the sombrero is not usually in the beginning of the upward swing either, but it definitely begins to go up. You can imagine what the hat would look like if it just kept on the level too long. It wouldn't fit a very large head would it?

As the Christian grows, there are sure to be hard knocks. There come times of depression and other times of exaltation. One begins to wonder at times if all the bumps are necessary, both from without and within. Thus it is with the hat. There are depressions and extensions, and all with a purpose. They make the hat stronger, more beautiful, and more useful to its owner.

Finally the Christian's life always points up as far as it can—likewise the hat. The peak is always far above the rim.

## Attention All Girls

Sandra Chapman of Aleppo, Pa., rolled 4,517 bandages to become our National Bandage Queen. Watch for a special feature and pictures in future issues.

### Remember:

The National General Fund offering is due November 10, 1959.

### Pray:

1. For our national, district, and local officers as they serve the Lord in their positions this year.

2. For our missionaries on the foreign and home fields.

### I Give Thee Humble Thanks

For all the gifts that Thou dost send,  
For every kind and loyal friend,  
For pruned supply Thy love I need,  
For all that's good in word or deed,  
For gift of health along life's way,  
For strength to work from day to day,  
I give Thee humble thanks.

For ready hands to help and cheer,  
For listening ears Thy voice to hear,  
For willing feet Thy love to talk,  
For willing feet Thy paths to walk,  
For open eyes Thy Word to read,  
For loving heart Thy will to heed,  
I give Thee humble thanks.

For Christ who came from heaven above,  
For the cross and His redeeming love,  
For His mighty power to seek and save,  
For His glorious triumph o'er the grave,  
For the lovely mansions in the sky,  
For His blessed coming by and by,  
I give Thee humble thanks.

—Clifford Lewis  
(From 212 VICTORY POEMS, Zondervan Publishing House. Used by permission.)

# Sisterhood of Mary and Martha Goals for 1959-60

## For Junior Girls:

### Mary Goals

1. Attend at least 10 devotional meetings using SMM material in the WMC Herald, unless excused by the patroness.
2. Memorize the required Bible verses for each devotional lesson.
3. Attend all church services possible.
4. Well-prepared participation in your devotional program at least once.
5. Try to observe quiet time each day, including Bible reading and prayer.
6. Read a Christian book, preferably missionary, approved by your patroness.
7. Bible Reading: Ephesians 1 John, II John, III John.
8. Give out at least five tracts during the year approved by your patroness.

### Martha Goals

1. Be responsible for a minimum of 12 bandages.
2. Take part in Christian Service.
3. Participate in the monthly offering for the National funds.
4. Enlist a new girl for SMM.
5. Have part in planning or presenting a public program in the interest of SMM, presenting its aims and purposes.
6. Provide supplies to mission points or missionaries' families.
7. Write a letter to a foreign-missionary child.

### Junior Awards

- Emerald**—All the starred goals  
**Diamond**—All the starred goals and three unstarred  
**Ruby**—All the goals and 8 extra bandages (as 20 bandages are used per day on the field).

## For Middle and Senior Girls:

### Mary Achievements

#### Bible Study:

1. Establish daily personal quiet time.
2. Memorize all the required Bible verses.
3. Memorize 10 verses on the plan of salvation and review them one month later to your patroness.
4. Mark 10 verses on the plan of salvation in your Bib using a cross to mark the passage in the margin of your Bible.
5. Begin to pray for an unsaved girl of your own age. Win the confidence of the girl for whom you have begun to pray, and begin witnessing to her. Report the results of your contact to your patroness.
6. Bible Reading:
  - (1) Middles—Genesis
  - (2) Seniors—Read at least one chapter a day beginning with the Book of Genesis.
  - (3) Seniors ONLY: Study of Acts. (Refer to the Study Booklet).

### Missions—

1. Have part in some sort of missionary program in your church. This could be with your group in presenting some skit or play, or individually, such as making posters, advertising or ushering in a WMC program, or a missionary conference, and so forth.
2. Roll at least 20 bandages.
3. Make an oral report about some personal contact you have made with one of the home or foreign-mission points in the Brethren Church. This report or personal testimony could be given to a BYF group, WMC group, a Bible School class, or your own or another church. It could be based upon a personal interview with a missionary, a report on a letter having been received by you from a missionary, or by personal observation and contact with a mission field yourself.
4. Read one of the following not read last year: *Undaunted Hope*, *or Stranger than Fiction* by Dr. Florence Gribble, or *Conquering Oubangui-Chari for Christ* by Dr. Orville Jobson, or *African Links* by Miss Mary Emmert.
5. Seniors ONLY: Read *Let's Build a Brethren Church* by Dr. L. L. Grubb.

### Martha Achievements

1. Home—Demonstrate by means of sketching, cut-outs, pictures, or small scale models your plans for decorating the following rooms: kitchen, bedroom, living room, and recreation room.
2. Family—Make a daily schedule for a baby. If possible, take care of a baby or a small child for one whole day.
3. Hostess—Plan an entire party or social

for one of the following: afternoon hike, an after-church "sing," young people's banquet, bridal shower, birthday party, afternoon tea for mothers and daughters, and so forth. Your plans should include invitations, decorations, program or entertainment, menu or refreshments.

4. Cooking Duties—Practice at least one method of preparing each of these items of food and write them in a recipe book: Meat, vegetable salads, desserts. Also, select the proper silverware, glassware, chinaware. Seniors ONLY: Plan, prepare, and serve one complete meal.

5. Needlework—Complete four projects using the following as suggestions: Knitting, crocheting, embroidery, applique, weaving, sewing, etc. (Each girl may choose four projects, all of one field or in four separate fields.)

6. Personal—Plan wardrobes for the following:

1. High school senior, or College freshman.
2. Nurse, or Schoolteacher, Missionary going to Africa or South America. NOTE: Plan three wardrobes.

### Middler and Senior Awards

The following awards will be given to those who have completed each section:

1. Bible Study—Bible emblem
2. Home—Home emblem
3. Hostess—Apron emblem
4. Personal—Mirror emblem
5. Missions—"GO" emblem
6. Family—Bootie emblem
7. Cooking—Cup and saucer emblem
8. Needlework—Needle and thread emblem
- (1) All Mary achievements must be completed annually.
- (2) The Martha achievements do not need to be completed in one year, but when they are completed, and the Mary achievements have been completed for that year, a key necklace will be awarded to the girl. If she has already received one, she will receive a copy of *The Amplified New Testament*.

### Projects—

1. National: Car for Miss Isobel Fraser. Goal—\$1700.
2. Birthday: The Higher Education of Missionaries' Children. Goal—\$700.
3. Personal: Memorize one of the following books: Ephesians, James, or Jonah. One of the following awards will be given:
  1. \$7.50 toward Bethany Camp
  2. SMM green or white sweater
  3. SMM key necklace
  4. \$7.50 worth of material from the Brethren Missionary Herald Company.
4. Juniors and Middlers: Memorize all the foreign missionaries' names and respective fields. Award—SMM stationery or SMM scarf.

Seniors: Read the entire Bible through. Award—"S" letter.

All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages; thus she will be crowned the National Bandage Queen for 1959-60. The minimum amount is 250 bandages.

### LOCAL ORGANIZATION GOALS—(Dates must be postmarked no later than the specified date.)

1. At least one cabinet meeting in the fall and one in the spring.
2. Bandages for Africa be sent to the Brethren Missionary Herald, 101 Fourth Street, Winona Lake, Ind., anytime during the year.
3. A report of the number of bandages rolled sent to the district bandage secretary by July 1, with the names and addresses of the two highest.
4. At least one post-card news item sent to the national editor.
5. Statistical blanks sent to the district secretary and district president by July 1.
6. Sept.-Oct. National General Fund. Goal, \$750. Due Nov. 10. (This includes Missionary Herald printing expense, Youth Council expenses, etc.)
7. Nov.-Feb. National Project. Goal, \$1700. Due March 10.
8. March, National Officers' Conference Expenses. Goal, \$600. Due April 10.
9. April, Birthday Offering. Goal, \$700. Due May 10. (Higher education of Missionaries' children)
10. May-June, National General Fund. Goal, \$750. Due July 10.

NOTE: All Sisterhoods meeting all local organization goals will be recognized as Honor SMM's.

### DISTRICT ORGANIZATION GOALS—

1. A report of the district bandage secretary to the national bandage secretary by July 15. (This is to include the names and addresses of the two girls who rolled the most bandages in the district.) (Our Bandage Queen will be selected from these girls.)
2. A district project.
3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.
4. District secretary send a compiled statistical report to the national general secretary by July 15.
5. District help their president or girl representative in coming to early board meeting. (\$15 is the minimum amount.)
6. That all districts meeting all district goals be recognized as honor districts.

### RECOMMENDATIONS—

1. That Evelyn Tschetter be appointed national treasurer for 1959-60.
2. That Linda Baker be appointed general secretary for 1959-60.
3. That Janet Aebly be appointed editor for 1959-60 with Marcia Hulliburger as co-editor.
4. That Kathleen Bailey be appointed national bandage secretary for 1959-60.
5. That Janet Hammers be appointed national literary secretary for 1959-60.
6. That we cooperate with the Youth Council for 1959-60 with one member of the executive board to the Youth Council, preferably the president.
7. The honor district having the highest per capita giving to the national, district, and local will receive an honor award.
8. That a gift certificate for the national officers attending National Conference for expenses, plus mileage expense of 4 cents per mile, one way only.
9. That the new program committee for 1961-62 be made up of the District Patroness, Mrs. Gerald Towner, and four members at large from the Southern Ohio District. The committee is to consult the national editor throughout the year.
10. That the national board meet previous to 1960 conference and each member receive \$5 per working day present.
11. That the national board give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June, and have the general secretary write a letter of thanks to them.
12. That each local SMM group ask the local WMC to provide an extra lady besides the Assistant Patroness to train for Patroness.
13. That we give \$100 to the National Youth Council in October.
14. That the District Patroness contact newly organized churches that they might receive the SMM materials which will help them organize their group.
15. That district SMM officers contact the youth committee of the district in the year and ask for cooperation in camp program with SMM meetings; letter be sent to the National Youth Council and ask that they give the room in camp curricula for SMM meetings.
16. That SMM materials be taken to district camps and that some be sold in camp stores.
17. That local SMM order additional copies of the WMC number of the Brethren Missionary Herald.
18. That a vote of thanks be given to Jeanette Turner Baker for her work as editor.
19. That a vote of thanks be given to the Iowa District for their work on this year's program.
20. That a committee from the Southern California-Arizona District be responsible to present supplementary material to the executive committee by January 15. The committee shall be made up of the following: Mrs. Arthur Pekarek, chairman, Mrs. Gerald Polman, Mrs. Wendell Kent, Miss Isobel Fraser, and Mr. Leo Polman.
21. That the Junior Patroness be given the authority to use the study book, *A World Tour With Jesus* by Ilse Lefton Schlaitzer, as they see fit.
22. That the National Executive Committee appoint a nominating committee at this National Conference.



# NEWS

**\*TAOS, N. MEX.** When Albert Gallegos, United States Senate page-boy from the Brethren Mission in Taos was introduced to Vice President Richard Nixon, Albert queried the Vice President: "Do you remember my pastor, Sam Horney, when you lived as neighbors in Whittier, Calif.?" The Vice President replied: "I remember him very well." Mr. Nixon picked up a piece of United States Senate stationery and penned a line to your Taos missionary: "Best wishes Sammy! From Dick Nixon."

**WOOSTER, OHIO.** The 20th anniversary of the founding of the First Brethren Church here was observed on Oct. 4. Two special services were conducted with Dr. Merrill Tenny, dean of the graduate school of theology, Wheaton College, as one of the speakers, and Rev. George Johnson, pastor of the Peru Brethren Church, Peru, Ind., the other speaker. Mr. and Mrs. Johnson were presented to the church as the first members of the local church to be appointed to a foreign mission field. Herbert Stair, first moderator of the church, presented a brief history from the time of its organization in 1939 to the erection of the present church building in 1949. The present membership stands at 347. Kenneth Ashman, pastor, is now serving his 14th year in the church.

**STERLING, OHIO.** The contractors are finishing the new six-room ranch-type parsonage for the First Brethren Church here. The parsonage will be dedicated on Nov. 15, which will be homecoming day for the Sterling church. James Young is pastor.

**SPECIAL SMM.** The recommended SMM book, "World Tour With Jesus," has been mailed to everyone who ordered it at conference time. The price of the book on all orders received after Oct. 10 will be \$2. Order from the Missionary Herald.

**ROANOKE, VA.** Fifty-three people from the First Brethren Church of Buena Vista, Va., drove over 60 miles (one way) by bus and auto to attend services at the Garden

City Brethren Church near Roanoke, where their pastor, Edward Lewis, was conducting revival services. Henry Radford is pastor of the Roanoke church.

**INGLEWOOD, CALIF.** The homecoming services for the First Brethren Church will be conducted on Nov. 1. Dr. Glenn O'Neal is pastor.

**COMPTON, CALIF.** The overnight Southern California-Arizona district youth rally was held here at the First Brethren Church Oct. 2-3. Dr. Robert Schaper and Pastor Bill Smith were the special speakers. Rev. Victor Meyers is now serving on a part-time basis as music director of the Compton church. Bill Smith is pastor.

**BERRIE SPRINGS, MICH.** On Oct. 11 the new edifice of the Grace Brethren Church will be formally dedicated. Guest speaker will be Dr. Paul R. Bauman. Gilbert Hawkins is pastor.

**HAGERSTOWN, MD.** The Mid-Atlantic District WMC rally was held at the Grace Brethren Church on Sept. 24.

**DAYTON, OHIO.** The North Riverdale Brethren Church is conducting a leadership training program for any Brethren in the area who might be interested. The program will run from Oct. 4-Dec. 21. The staff includes Rev. Russell Ward, Rev. C. S. Zimmerman, and Rev. and Mrs. R. C. Messner. Most of the classes are held on Monday nights.

**ALLENTOWN, PA.** According to the last report, the father of Rev. William Schaffer, 89, is suffering from a heart condition and is in very poor condition in an Allentown hospital.

**KITTANNING, PA.** An East district overnight youth rally will be held Nov. 13-14 at the First Brethren Church. William Schaffer will be the host pastor.

**FLORA, IND.** John Aeby, pastor of the First Brethren Church of Waterloo, Iowa, concludes evangelistic services at the Grace Brethren Church here, on Oct. 11. Rolland Hein is pastor.

**WOOSTER, OHIO.** The laymen of the First Brethren Church again sponsored a booth at the Wayne

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald officers the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Sam I. Horney  
Box 1531  
Taos, N. Mex.

County Fair Sept. 14-19. Over 40,000 pieces of literature were distributed free from the booth. Free material included Brethren literature, copies of the special color editions of the Missionary Herald, Sunday Pix, and so forth. The ladies of the church prepared "Fair packets," for distribution. Large Pace Gospel cartoons, plaques, and pictures of local church activity made an attractive booth.

**CLAYTON, OHIO.** Homecoming was observed Sept. 27 at the First Brethren Church. Arnold R. Kriegbaum, editor of this magazine was the guest speaker. Richard Sellers is pastor.

**WINONA LAKE, IND.** The Alumni Bible Conference of Grace Theological Seminary will be held Feb. 1-4, closing at noon on Thursday. On Thursday afternoon, Feb. 4, the opening session of a Conference on Christian Journalism will be held, and the last session will be on Friday evening, Feb. 5. This conference is being sponsored by The Brethren Missionary Herald in cooperation with the department of journalism of Grace College. Pastors and students are invited to attend. Headline speakers will include: Larry Ward, director of Evangelical Press News Service; Miss Eugenia Price, author of top-selling books, such as "Never a Dull Moment," and "Discoveries"; Mr. William Schnell, author of "Thirty Years a Watch Tower Slave"; and Mr. Wesley Hartzell, city editor of Chicago American. Workshops will be conducted by Miss Elener Norris, journalism instructor at Grace College; and Rev. Arnold R. Kriegbaum, editor of the Missionary Herald.



# CORNERSTONE LAID

By Arnold R. Kriegbaum



About one year ago the ground-breaking service was held for the new edifice of the First Brethren Church. On September 20 the cornerstone was laid in the above structure. The new church will seat about 300 in the main auditorium. The church will be completed sometime next summer.



Since 1901 the First Brethren Church has stood at the corner of Wall and Woodlawn in Martinsburg. There were two cornerstones in the building which were removed to be placed in the entryway of the new church. Shown above is the corner of the old church after the one stone was removed.

There are three cornerstones in the new edifice of the First Brethren Church of Martinsburg, Pa. The first is marked "1901," the second, "1927," and the third "1959."

September 20, 1959 had been set for the laying of the cornerstone for the new sanctuary of the First Brethren Church. The week prior to this the old stones were removed from the present church, and the brick masons placed them in the entryway of the new church where they will be a constant reminder to the history of the Martinsburg church which dates back to the turn of the century. On December 30, 1882, the first pastor of the Martinsburg church, W. L. Spanogle, began his ministry in this area of Blair County, a stronghold of Tunkerism. (See January 10, 1953 issue of *The Brethren Missionary Herald*, page 22.)

The original building stood about five or six miles from Martinsburg, in a small community known as Fredricksburg, and was known as the Union Church. This was dedicated in 1886 with about thirty or forty members. In 1892 the church, now known as The First Brethren Church of Martinsburg, was organized with thirty members, and both congregations were pastored by Mr. Spanogle. The building at Fredricksburg was raised in 1901 and moved to its present location in Martinsburg, on the corner of Wall and Woodlawn. The parsonage, which now stands next to the present church, was erected in 1903.

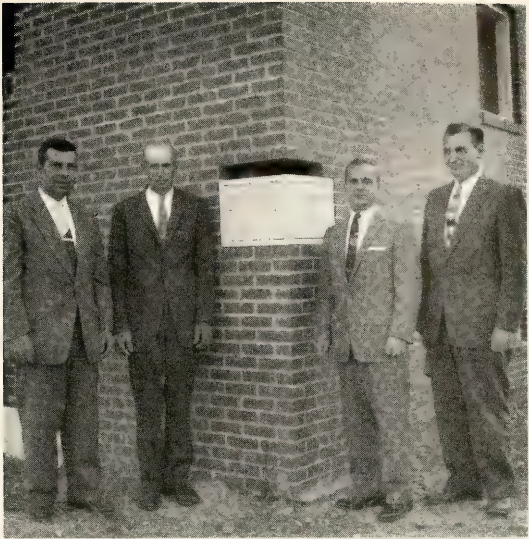
In 1927 the second cornerstone was laid after an extensive program had been carried through. The size of the auditorium was nearly dou-

bled with a balcony. At the laying of the second cornerstone, Rev. James S. Cook was pastor. In 1946 another addition was made under the ministry of Rev. Warren Tamkin. At that time the neon sign "Jesus Saves" was placed on the tower, more classrooms were added, a new heating system installed, and the auditorium was carpeted.

September 20, 1959 was the day the cornerstone was laid in the new \$100,000 building. The public service was conducted in the present church, and then the congregation marched to the new location, about two blocks away, and there a brief service concluded the activities of the afternoon with the laying of the cornerstone. Behind the cornerstone the copper box was placed in which was a Martinsburg newspaper dated 1886, another dated 1901, each containing information about the original cornerstone layings. Written in longhand were the names of the different building committees, and other church printed matter, all which bore evidence of the years. Up-to-date material was added to this, and sealed for posterity.

The following pastors have served the church since its beginning: W. L. Spanogle, S. B. Fury, J. W. Smouce, J. F. Koonts, Eugene Smith, J. R. Keller, J. E. Ray, Earl Deitrick, P. J. Jennings, H. E. Epley, J. I. Hall, James S. Cook, R. I. Humbert, Stanley Hauser, Robert E. A. Miller, Warren Tamkin, Gerald Teeter, and the present pastor, Richard Grant.

The speaker at the 1927 cornerstone laying was Rev. C. H. Ashman, Sr., and at the 1959 service, Rev. Arnold R. Kriegbaum, editor of the Missionary Herald.



Pictured above are the men who had part in the actual cornerstone laying at the First Brethren Church of Martinsburg, Pa. Left to right are: Clair Miller, John Baker, Richard Loose, and Pastor Richard Grant.



Before the cornerstone was actually laid at the Martinsburg church, the contents out of the box taken from the old church cornerstone had been placed within a large copper box in addition to recent printed material such as newspapers containing information about the church, two copies of the Missionary Herald, a list of the membership, a hymnbook, and a copy of Dr. L. S. Bauman's book "The Faith." The same men as named above are pictured.



# DEDICATES BUILDING



OLD CHURCH—YELLOW CREEK



NEW CHURCH—HOPEWELL

On September 27 the new \$30,000 edifice of the Grace Brethren Church of Hopewell, Pa., was dedicated. For many years the songs of praises to God rang out from the little church at the bend in the road, and there many souls found Christ as their personal Saviour. But like everything, the building gave way to time. Some months ago, State Inspectors examined the **old** building, and it was condemned as being unsafe for public use. However, the word did not discourage the congregation, for already they had caught the vision of a greater work for the Lord Jesus. The **new** church is located on Pennsylvania route 26, where it will stand as a landmark to all who pass by.

The new edifice will seat 200 people, and includes a beautiful well-lighted auditorium, a nursery, a Sunday School secretary's room, a pastor's study, and a classroom on the first floor.

In the basement are four additional classrooms, an assembly hall, restrooms, furnace room, and a utility room. The over-all size of the church is 42 by 66 feet.

The dedication speaker was Dr. Ralph Stoll, of Altoona, Pa. Rev. Sheldon Snyder, pastor, and his men are to be congratulated for their vision and labor in the Lord. The men of the church did a great deal of the actual construction, and one man contributed nearly \$2000 in labor. The cooperation on the part of the members of the Hopewell church is worthy of praise, and the prayer of the entire Brotherhood is that God might bless the testimony of this church until the Lord of glory comes.



Rev. Sheldon Snyder, Pastor





Compiled by Roy H. Lowery

## Reaching Laymen

If a person contracts a communicable disease, it is not long until he is giving it to others, soon resulting in an epidemic. Brethren, what we need is a good epidemic of National Conference inspiration, blessing, and challenge to get started in each of our individual churches; yes, in each of our own hearts.

To establish a greater interest in our laymen's work, there must first of all be the conviction that this is God's work and that it is the most important matter in the whole world. For Christian men to be convinced of this one thing would transform the church into a Holy Spirit fired witness for Christ overnight. It is too true that too many do not believe the work of evangelism to be the most important activity to lay claim to the time, talents, and substance of every Christian laymen. We fail somehow to grasp the fact that saving souls for eternity was important enough to cause the Son of God to lay aside His glory, come to earth and pour forth His precious blood as atonement for the sin of man. If this was realized by the greater number of Christian men in our churches, our time would primarily be spent in evangelism—personal work, distinct evangelical Bible study and evangelistic preaching; our hearts would bleed for the souls of men around us. Sleep would leave us while we poured out our hearts to God in behalf of those around us who are living an eternal death. We would pray for the cleansing of our own lives, not from sin, but from dross, irrelevant plans, activities, and entertainment. We would pray for His leading, the burden of souls, and power to become a witness to those who daily see us; yet who are walking in the darkness of sin.

In the second place to establish a greater interest with our men in the full program of the church, we must realize the God-given challenge to The Brethren Church. There is a distinct specific purpose

which God has for us as a church or we would not be receiving the continued, protective blessings He has poured out upon us. Why has God given us health? Why has He supplied our material needs and given us the promise of many more? Why were we able to have such a fine Conference this year? Why all our organizational and programming machinery? Are these things ours just to make a beautiful presentation of religious life? Not one bit! Nothing comes to us from God except He has a purpose in giving it to us.

All that we have and the assurance of greater and better things to come, as a men's organization is but for one purpose. That one purpose is to win the souls of men away from sin to Jesus Christ. It is to snatch them from the eternal grave of sin. Let us pray for God to lead us to souls which He has convicted of sin so that we might, by our lives and by our words, show them the way to Christ for salvation. Whatever we might need to change in our habits of daily living will be worth it all when it's all said and done. Souls we have touched and won because we were dedicated to God's great program for us will rise up in that eternal day to praise the Lord of glory side by side with us.



The National officers for 1959-60 left to right are: President, Kenneth R. Kohler, Philadelphia, Pa., (Third church); vice president, Herbert L. Edwards, Dayton, Ohio (Trotwood Grace Brethren); treasurer, Ben C. Zimmerman, Warsaw, Ind., (Sidney Brethren Church); Laymen's Page editor, Roy H. Lowery, Williamsport, Md., (Grace Brethren, Hagerstown). Not pictured, secretary, Richard T. Saunders, Washington, D. C., (First Brethren).

## Men in the News

**Martinsburg, W. Va.** Rosemont Brethren Church was host to the Mid-Atlantic District Brethren Laymen. A fine ham dinner was enjoyed by all present. Special music was furnished by Dr. Homer Hammon-tree and Rev. Paul Beckwith who were holding revival meetings at Grace Brethren in Hagerstown. A very challenging message was given by Mr. Ernest Reesinger, a fine Christian layman and businessman, of Carlisle, Pa. Brother John Davis, Jr. is president of this fine laymen's group, and Rev. Earle Peer is pastor.

**Winchester, Va.** The local laymen here are very active in assisting their pastor, Rev. Paul Dick, who also conducts worship services at Seven Fountains, Va. They are also making plans for a new Brethren work in Culpepper, Va. Praise God for active laymen.

**Palmyra, Pa.** The laymen here have been very active since this new work was begun several years ago. We do thank Brother Allen Zook for supplying us with many fine pictures, not only of their own work, but of the Northern Atlantic District also. Rev. Wm. Markley is pastor of this growing church.

**Washington, Pa.** Grace Brethren Church. Your national officers will be meeting here in mid-October, praying and laying plans for the coming year. Be much in prayer for us.

Please send all your news items to Laymen's Page editor, Roy H. Lowery, 118 W. Potomac St., Williamsport, Md., on or before the 15th of each month.

Questions for this column should be sent to Althea Miller, 10101 54th Ave., North, St. Petersburg, Fla.

## Heart

and

## Home

By Althea Miller



In taking some personal inventory the past weeks, I have been pondering the matter of success as it relates to me and mine. Pondering thus led me to several questions. What is success? What are its component parts? In what area do I want to be successful? Is it possible for any child of God, who has at his disposal the enabling of the Holy Spirit, to be successful in every area of his life? Who is to be the judge of my success, or lack of it? What are the judge's qualifications?

What is success? Is it a *feeling* of accomplishment, a *fact* of achievement, or a *figment* of actuality? I suppose all these aspects can be included in the total picture. Still, without a basis on which success is built, the total picture is not evident. So we must back up to and answer a basic question: Whom do I want to please with my success; what do I seek to accomplish in my success; by whose or what standards will I achieve my goal of success?

The world of moral, immoral, and amoral men have ready definitions for success. In each case, it is imperative to recognize that successful men are nearly always ambitious.

Mr. Moral Man says: "I consider myself the epitomy of success. I've worked hard to get where I am. I am a respected member of society. My financial success, a result of my own hard labors, is a wonder to all who know me. My family is a credit to me; they certainly show that I have spared nothing to provide well for them. My success is climaxed by a wonderful sense of well-being. I don't have to bow or take a back seat to anyone."

Mr. Immoral Man says: "I equate success with living to gratify my personal desires. I have two mottoes; 'Eat, drink, and be merry, for to-

morrow we die.' 'Live and let live.' I've not been a bad sort of a fellow. I've never run afoul of the law. As long as I allow the other fellow his freedom from any criticism on my part, which thing I deliberately do, I ask him to do the same for me."

From these examples it is easy to deduce that man cannot be trusted to lay down a working and workable definition of success. Pride, selfishness, and ruthlessness are the earmarks of his definitions. It is plain to be seen no child of God can accept or have any part of these. We live on a higher plane.

Success balances the scales with prosperity in the Word of God. Nor is this prosperity made up of creature comforts or financial security. God always is interested in the spiritual lives of His children. We are admonished to "seek . . . first the kingdom of God and all these *things* [which are passing away even as we grasp them] shall be added unto you [as you need them]." ". . . grow in grace [not in manmade success] and in the knowledge of Jesus Christ [not in the knowledge of how to be a success in the eyes of the world]."

When asked if he enjoyed his fame and success, the renowned pianist, Van Cliburn answered: "I like my success. But success for me is not in the winning of something, but rather my decision, made twenty-one years before, to go to the piano and practice." Success and work are synonymous to this young man.

Whether he knows it or not, Van Cliburn's statement is Biblical (Josh. 1:8).

The Judge, then, of my success as a believer, is God, my Father. He tells me that success and prosperity of both spirit and life depend on work; the work of obedience to His Word and will.

**Q.** What is the difference between infatuation and love? I am sixteen years old and am very much in love with a boy eighteen. My mother says I don't know what love is at my age. She calls it infatuation. How do I know?—Waterloo, Iowa.

**A.** Yours is a question which is plaguing teen-agers and their parents alike. The word "love" has been bantered and banged around to the extent that its true meaning has been lost. Youth has been conditioned to equate love with physical attraction, sex, and "going steady." True love is none of these.

Infatuation is known by its "this-is it, do-it-now" attitude. Infatuation is bowled over by the glamour of the hour and is usually unwilling to wait for a getting-to-know-each other period. Distinguishing between love and infatuation is not always easy. Let's face it. But there are a few pointers which may help you to look at the situation realistically.

The very first thing you must take into consideration is whether or not the boy involved is a Christian. Granted you are, or why would you have written me? You are definitely disobeying the teaching of God's Word if you allow yourself to entertain the thought of loving an unbeliever.

Age must be considered. Statistics show that the lowest divorce rate and the best level of adjustment in marriage are found when men are between ages 25 and 30 and women between 23 and 28 when they marry. Teen-age marriages are notoriously poor risks because the parties involved lack emotional maturity.

Education has a bearing on the marriage. This should be as nearly equal as possible. Each should be agreed as to the goal in this direction.

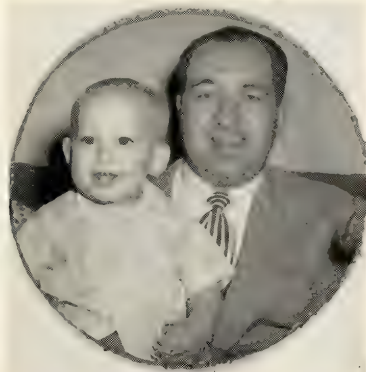
Experience in dating is important. At sixteen and eighteen the well-reared young person will not have gone with a large enough number of friends really to be able to compare and learn the characteristics one might or might not want to live with through the years.

Length of the courtship period cannot be ignored. When "love" develops suddenly, or within a few dates, it is almost always infatuation.



*Brethren*

# Missionary Herald



PHOENIX TAKES  
FIRST STEP  
ALONE OCT. 1

Pastor Charles Ashman, Jr. is as happy as



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# EDITORIALS

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By Lester E. Pifer

## *A Billion People in the United States?*

America's population figures continue to soar to new heights. In 1960 the U.S. Census Bureau estimates that figures may total as high as 181 million. In recent years the experts have not been able to establish any rate of growth because of the increasing number of marriages and births.

Dr. Phillip M. Hauser, formerly with the U.S. Census Bureau, now head of the Population Research Center, University of Chicago, in an interview with the "U.S. News and World Report" states: "We've experienced a most remarkable boom in postwar marriages and births, which is now in the twelfth year. The effects of this boom have drastically altered not only the present but the future pattern of population growth over the next several decades."

Dr. Hauser continues: "Should the postwar-boom birth rate persist—at a level of about twenty-five births per thousands people per year—then by the year 2050, or less than one hundred years from now, we would be faced with the prospect of a population in the United States of around one billion persons."

By 1965 the projections of the Census Bureau indicate a population between 192 and 199 million. By 1970 the U.S. will have from 203 million to 219 million people, and by 1975 the numbers will run from 216 to 244 million.

American business looks at these figures and forecasts with keen interest. This means homes, automobiles, appliances, and a multitude of varied consumer goods. Our educators look at this figure with utter amazement wondering how increased facilities can be built to care for this multitude of young people and children. The law enforcement officers shudder as they think of the enormous problem of crime in such an exploding population.

The concern of the true church ought to be far greater than in any other realm. **These are souls! Lost souls that need salvation!** The Gospel of Matthew says: "And Jesus went about all the cities and villages . . . when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:35-38).

The hearts of God's blood-bought children ought to burn with compassion for America's millions. **Christian people, we must awake to the opportunity before us!** May God inspire us, move us to action, to pray, to give, to witness, and to win this harvest of souls!

## *Population Versus Crime*

The monster called Crime continues to show his ugly head in increasing effect and power. The gangsterism, racketeering, and just plain lawlessness of youth has again reached new proportions in our Nation.

In a recent report from the FBI, J. Edgar Hoover states: "From 1957 to 1958 it is estimated that the population in the United States increased 1.7 percent. The percent increase in the Crime Index was five times as great. Thus, it is obvious that crime is growing far more rapidly than is the general population."

During this last year crime rose to a total of 9.3 percent. In some realms, such as forcible rape, the increases were 13 percent, robbery 12.7 percent, burglary 12.6 percent, and larceny 10.3 percent. Our newspapers and magazines carry the ugly stories of the facts that create such national statistics. As the Apostle Paul long ago prophesied, we are living in an age in which the spirit of lawlessness prevails.

This condition cannot exist without leaving its miserable effects upon the American home, the family, and our church. It is quite evident that such statistics ought to move the heart of every pastor, Sunday School teacher, and parent. The power of Christ in salvation, a divine nature, is the only cure for this problem. Each church and Sunday School must take definite steps to set up a carefully planned and prayed course of action to guard against the effects of this monster in our midst—a program of outreach to bring in those who need the Gospel, who are powerless to cope with this situation themselves—under the study of the Word of God.

Then let us pray for our Nation, its lost people, and especially for those who are the propagators of crime, that God will give us this harvest. Brethren, we must pray for revival in our hearts that will stir us to action to be willing to daily witness, win souls, and be an instrument usable in the hands of our Lord. America needs Christ! America needs Christians who will be willing to carry an open witness of the message of the Gospel to its unsaved millions!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

# Up and Down and Up and Out!

By Charles H. Ashman, Jr.

"Some through the water, some through the flood, some through the fire, but all through the blood" could well be the story of the Grace Brethren Church of Phoenix, Ariz. Yes; for seven years the Lord Jesus Christ has led us—sometimes **down** through deep waters, sometimes **up** through fiery trials, but glory to His name, He has finally brought us **up** and **out** by the power of His blood. Up and out? Yes, you see we have now come to the place where we can stand up on our own feet and walk alone out from under the financial support of The Brethren Home Missions Council. Let me be quick to say a grateful thank you to all the members, supporters, and minute-men of The Brethren Home Missions Council for the patient guidance and generous assistance through these seven years.

The First Brethren Church of Phoenix, later changed to Grace Brethren Church, was started under the missionary vision of Pastor and Mrs. J. C. "Bill" McKillen who moved to Phoenix in 1952, purchased a home and started services in it on August 3, 1952. Crowded out of the home, ten acres of land nearby were purchased on November 19, 1952. The cornerstone of our very attractive building was laid on September 27, 1953, and Dr. George Peek preached the dedicatory message in the completed building on November 1 in that same year. Starting with a very small group, the attendances grew, though up and down, to about 120 in Sunday School, 50, 30, and 15 in the Sunday

morning, evening, and Wednesday services respectively by the time Pastor and Mrs. McKillen left the field in 1955.

Mrs. Ashman and I do praise the Lord for leading us here. We had the very best of training in Grace Seminary, and in our first pastorate we had the gracious and patient help of the Rittman, Ohio, folks, whom we shall never cease to love. We arrived on this field to take up the ministry on October 21, 1955. How gracious was our Lord's leading. Two weeks after we accepted the call to sunny Arizona, our family doctor advised a move (not knowing we had already decided) to this very place for Mrs. Ashman's health. And praise His name it worked—no arthritis, no more hay fever. Of course you are invited to come too!

The God of grace has blessed us abundantly here in a little less than four years of our ministry. By the end of June of this year our attendance averages had climbed to 159 in Sunday School, 111 in the morning worship, 72 in the evening, and 62 on Wednesday evenings. This with steadily increasing weekly offerings led the congregation, with very little pastoral persuasion, to vote on July 15 to stand **up** and go **out** on our own—"self-supporting" as of October 1, 1959. From that day to this our wonderful Saviour has proved himself to us in a marvelous way. More and more new people are coming in weekly, and September ended with average attendances of 176 in Sunday School, 126 and 75 in the Sunday worship serv-

ices. Most wonderful of all, the Wednesday evening "power hour" average for the month was eighty. From an original membership of three we now have 103. In the seven years of existence 445 decisions have been recorded of which 185 have been first-time.

Some of the reasons to which we attribute the growth of the work are:

1. A real burden of prayer on the part of the people evidenced by the high Wednesday evening attendances, and by the "pastor's prayer partners," a group of faithful men who have been joining prayer hands with the pastor every Monday morning at six o'clock since December of 1957.

2. A strong missionary emphasis with the policy of stressing only missionary giving from the pulpit, believing that where there is a vision the people will not perish. We topped the \$1,000 mark last year in foreign missions and will release The Home Missions Council of \$1,300 this next year by going self-supporting.

3. The contact with the community afforded by the influence of our Christian Day School started in October of 1957. This is still only a kindergarten, but we have turned away over twenty applicants this year with both classes full. Many wonderful testimonies have come from the school and several families are worshiping with us as direct evidence of its worth.

4. Last but first, the consecrated,

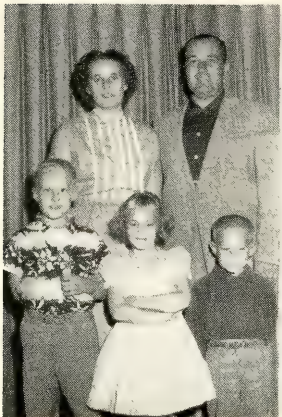
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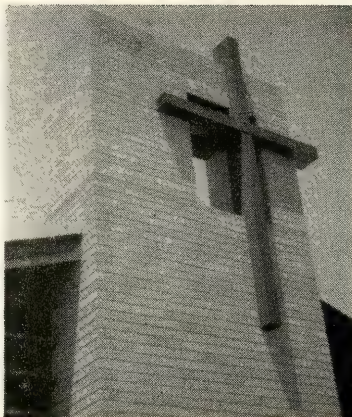
Official family of the Phoenix Sunday School and church



# VIEWS AND REVIEWS OF PHOENIX



Charles H. Ashman, Jr. family.



"In the Shadow of the Cross."

It is difficult for me to find words to express my gratitude to the Lord for making it possible to be a member of Grace Brethren Church. I came here several years ago with a hungry heart, having come from a modernistic church where I received very little spiritual guidance. It just seems to me that Grace church meets my need in every way. I praise the Lord for His goodness.

Mrs. R. R. Burkholder

We are fairly new at Grace, but we feel we have always known the wonderful people here. When we came to Phoenix from North Riverdale Brethren Church in Dayton, Ohio, we were not certain that it was the Lord's will for us to stay here. The Lord showed us the need for workers in this part of His vineyard and blessed us in so many ways that we soon felt sure He wanted us here. Now Grace Brethren Church is a part of our lives. We thank the Lord for the testimony it has in this vast, growing area of Phoenix.

Mr. and Mrs. Leo R. Shaeffer

I have seen and received many blessings by living, working, and walking with the Lord. Prayer has been answered in many ways by the many who have taken Jesus Christ as their Lord and Saviour. I've seen growth in our Sunday School and church. The work of the Lord has been taken over by many faithful members of the

band and I have lived in many towns—both large and small—in Arizona. We visited many churches and found them all to be lacking in that something we needed in our spiritual lives. We found that something in the Grace Brethren Church of Phoenix, and we knew it the first Sunday we visited the church a few months ago. We found a sincere pastor who means all he says from the bottom of his heart and soul. We found fellowship with Christian people that we never knew was possible. In the church there is a feeling of warmth, and one knows he is welcome.

Mrs. Jane Glynn

I am grateful to my wonderful Lord Jesus for the privilege of serving Him in the Grace Brethren Church of Phoenix, Ariz. I will express two reasons for this.

In the first place, it is a pleasure to serve my Saviour where the whole Word of God is taught and preached. I fellowship with few Christians who know much more than the plan of salvation and some of the Scriptural

Theodore E. Marshall

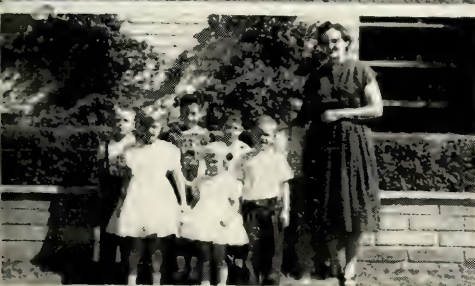
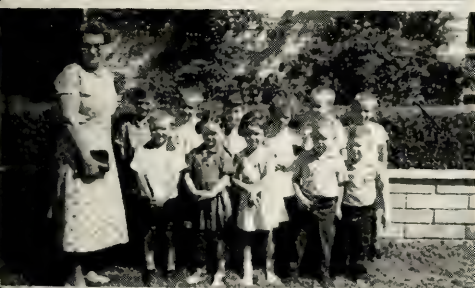
In the past eight years my hus-

(Continued on page 662)



The farmhouse used for kindergarten and Sunday School.





Top down left: Nursery Class, Mrs. Dorothy Shaeffer, teacher; beginners, Mrs. Ethel Miller, teacher; primary I, Mrs. Olive Hammers, teacher; primary II, Mrs. Harriet England, teacher; primary III, Mrs. Hazel Brumbaugh, teacher.

Top down right: Junior Girls, junior Boys, Mrs. Irene Betz, and Jim Mayer, teachers; junior high girls, junior high boys, Mrs. Ashman and Kenny Shaeffer, teachers; young people, Randy Lucas, teacher; Pairs and Spares, C. H. Ashman, teacher; adult, Robert Betz, teacher.



Youth—Phoenix' future

## VIEWS AND REVIEWS OF PHOENIX

(Continued from page 660)

teachings of last things. I find that all teachings and practices we hold dear to be very practical in Christian living as well. Many Christians are ignorant of these Bible truths.

Robert W. Betz

When I look back and see the circumstances which brought me to Grace Brethren, I know that I cannot call them just circumstances but the hand of the Lord. A friend of mine invited me to go to Youth Fellowship and church with him. I had no idea what the results would be. At that time I was attending a church in which I had been raised, and to which I had gone every Sunday for eleven years. The first service at Grace was so different that it left me almost speechless. Even now, having been at Grace for six months, I can't express how much this church means to me through the ministry of faithful members, a faithful pastor, and Sunday School teacher who teaches the Word of God in its entirety. I have come to know my Saviour better and have come to truly love His Word. Thank you for making it possible for me to attend a church like the Grace Brethren Church of Phoenix.

Miss Linda Conner, a teen-ager

How I praise the Lord for Jesus Christ and His shed blood on the cross to save a sinner such as I! I am so thankful that I have the privilege of serving Him here in the Grace Brethren Church of Phoenix, Ariz.

It is a joy to teach boys and girls of God's love for them (John 3:16),

and lead them to a saving knowledge of Christ. As we walk through life, I find more and more that we dare not turn our eyes from Christ. His is our "light" and how wonderful to know He is the same yesterday, today, and forever.

Irene Betz

In recent weeks we have been studying the Book of the Revelation in our Bible class, and I have been deeply impressed by the praise directed to the "church of brotherly love" (Rev. 3:7-13). Revelation 3:8 says in part concerning this church: "Thou . . . hast kept my word, and hast not denied my name."

As we pause to look back briefly over the past seven years, we see that there has been established a Bible-believing church in this community, and that it did not happen by accident. Not by the will of man but by God's grace, He used His faithful servants to teach His Word, proclaim the name of Jesus, and His shed blood for the remission of sins, and thus we have progressed.

Stanley L. Beam

We praise the Lord for the Grace Brethren Church of Phoenix, Ariz., which was established on faith by missionary-minded Brethren. We pray that Grace Brethren may always be a lighthouse in this fast growing metropolis. The realization of this tremendous opportunity to witness, teach the whole Bible, and live a Christian testimony for our Lord and Saviour is before us. May we all walk close to Him as we take this step of faith in going self-supporting.

Mr. and Mrs. Wayne Fixler

We came to Phoenix in 1944 be-



The Wilhides—a faithful family

cause of health reasons, and were saddened to find no Brethren church. We attended and joined a fundamental church but continued to pray that He would let us have a Brethren church soon, where we could get the Bible, the whole Bible, and nothing but the Bible for which the Brethren stand. We are happy now that we can enjoy with other Christians the Love Feast, and Feet-washing services, something we missed for eight years.

Mr. and Mrs. Nick Zoahrt

We are happy to be a part of the Grace Brethren Church of Phoenix. Since I was brought up in Brethren surroundings in the Maryland and Pennsylvania areas—was rooted and grounded in Brethren doctrines, ordinances, and teachings—I would not feel at home in any other church.

It is a real blessing to be able to study God's Word, fellowship with God's people, and serve in a church where there is no compromise with the world in presenting and teaching all of God's Word as it is found in the Holy Bible. This is a great need today in this cold, formal, and indifferent world.

R. M. Wilhide

## UP AND DOWN AND UP AND OUT!

(Continued from page 659)

Bible-loving group of people God has put here to reap in this portion of His vineyard. In this issue you will read some of their testimonies and see some of their faces. I thank my God upon every remembrance of each of them, and especially those whose pictures you see titled "officers and teachers." They have been called to serve and teach and are doing a most faithful job. Our Lord has brought us up and out through them.

Our future surely looks bright and we are perfectly persuaded that He which hath begun a good work in Phoenix will continue to perform it. Our location could not have been better chosen, situated in the fastest growing section of one of the fastest growing cities in America today. We **must** build, as we have outstripped all our facilities. We **must** branch out, as we are the only Grace Brethren Church in all the great State of Arizona. We can do naught else but say again: "Thank you all, and Brethren, pray for us."



# ISRAEL CALLS!

SORROW—TURNED TO JOY

By Isobel Fraser

I will never forget one Thursday night in January. The phone rang; and as I answered it, the first thing I heard was: "Isobel, I am taking instruction in the Catholic Church and want to be baptized." My heart sank. This statement was made by Lila Budne, a young Jewess I had met in my door-to-door calling about five years ago. About two years ago she made a profession of faith in the Lord Jesus but had never been willing to attend any meetings or services. Her Bible reading was not consistent, and there always seemed to be someone around to present some new religious idea to her.

From my first contacts with her she had evidenced a partiality toward Catholicism because of some associations, but never this. She informed me that she had already taken her first instructions and had the Missile to read and study. The priest had told her to destroy the King James Version that she had. This was the one thing that caused her to question the judgment of the priest. After all it was the Word of God, so she did not destroy her copy but gave it to a friend. For almost three hours we talked, and I attempted from the Word to show her the false teachings in the Catholic Church. She was determined to continue her instructions under the priest once a week, and she is a very determined young lady. I asked her if I might have the privilege, at least, of going over the subjects in the Missile with her that she discussed with the priest. We would consider them from the Word, and I said that I wanted to use the Douay Version in doing so. To this she consented.

In regards to baptism, I told her that if she were truly trusting Christ as God and Saviour that it could be arranged with Rev. Bruce Button. Personally, I informed her, I was thrilled that she desired to be baptized. After one is saved that is the next step that should be taken in obedience to the commands of God. Then an invitation was extended to her to attend our Friday evening meeting. This meeting had just been started several months previous, especially to reach a younger group of Jewish people. My heart leaped with joy when she accepted.

I told her to bring her Missile and any other books she would have, for we would like to see them and Mr. Button would be glad to discuss any of these subjects with her.

She came with all of her literature and after the Bible study when refreshments were served, she and Mr. Button discussed the various subjects. Needless to say that the things he told her dovetailed with what I had said. She left that night, not only with her own literature, but also with another copy of the King James Version of the Bible, Bible Truths and a few other pamphlets. She also promised to think the matter over.

It is with joy that I tell you that Lila never attended another instruction class, and on February 8 she was the Jewess who was baptized by Mr. Button in the First Brethren Church of Inglewood, where she is also a member. She attended her first WMC meeting that same February and really enjoyed it, and said that she was looking forward to the time when she might become a member.

In the few weeks that followed she read through all of the New Testament. At first it was hard for her to get into the Old Testament but once she got her spiritual feet wet, it came more easily. She would thrill me with the questions she would ask. Then she would say: "See, you can see I am reading the Bible or I could not ask you the questions I do." She would also tell me of conversations that she had with people on the bus, at the doctor's office, and other places, regarding the Bible and Christ. At first she was slow to say much to her family; again remember what it means for a Jewish person to become a believer, espe-

cially to become baptized. Little by little things were said to them, and they have noticed a difference in her life since then. Your earnest prayers are requested for this Jewish sister in Christ that she might be grounded in the faith and grow in the grace and knowledge of our Lord and Saviour Jesus Christ. Also pray for her physically, for she has some very definite needs.

## How To Stop Rumors

(Especially when they concern Jews or Jewish organizations)

"Even when it brings some truth with it, rumor is not free from the flaw of falsehood, for it ever takes away from, adds to, and alters the truth."

This stern warning was given to early Christians by Tertullian. We who profess to be Christians today can profit from this statement also. If you would be a bearer of "the truth," here are three simple rules to follow.

1. Think and talk about others with the same sense of accuracy and honesty that you expect of them. Remember our Lord's standard—"As ye would that men should do to you, do ye also to them" (Luke 6:31).

2. Get the facts before allowing yourself to draw damaging conclusions based on half truths.

3. When unable to substantiate a damaging claim, keep your mouth still. If you must say something let it be concerned with the good in either the individual or the organization and you will have little time or inclination to be a "Rumor-monger." Remember the Lord said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

## ANOTHER CHURCH BREAKS GROUND!

The Grace Brethren Church, San Jose, Calif., broke ground on Wednesday, October 7, 1959. The church took advantage of "Brethren Day" at the National Sunday School Association Convention being held in San Jose, which accounts for the week-day service. Rev. Harold Etling, a convention workshop leader, was present along with Dr. L. L. Grubb and Rev. Lester E. Pifer who were in the area on behalf of Brethren home missions. The pastor, J. C. McKillen, made the arrangements and will be bringing to you a detailed report in next month's Home Mission issue of the Missionary Herald.

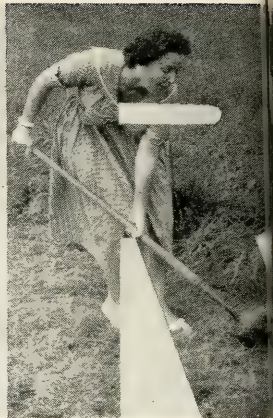




*Pastor, R. E. Gingrich*



*Mr. Keil Salgren, trustee chairman*



*Mrs. Virgil Ankeny, WMC president*

# Breaks Ground

It was Labor Day weekend! Any pastor who would set that Sunday afternoon for a ground-breaking service to "kick off" a church construction program ought to have his head examined. Yet, what could he do when the foreman of the construction crew which was scheduled to build the church replied: "Well, if you don't do it then you will be breaking ground after the excavation has begun." This is how tight the building schedule has been operating here at Akron Fairlawn.

It was a beautiful afternoon, even though the temperature that September day was in the nineties. Many of our folks were away for the last holiday weekend of the summer. Dr. Luther L. Grubb was to be the featured speaker, but a long distance telephone call the previous Friday informed us that he had to cancel the engagement because of an emergency meeting suddenly called in California. We went ahead with the service anyway trusting in the Lord to give us a good day and an inspiring program. He did not fail us!

The song service was led by Larry Eldred, former music director for Akron Youth for Christ and personal friend of Pastor Gingrich. He also sang two solos: "How Great Thou Art" and "Great Things He Hath Done." Among the guests present were Pastor Russell Ogden of Akron First Brethren Church and Pastor Clair Brubaker of Akron Hillwood Chapel. The former pastor led in the opening prayer and the latter in the closing prayer of the program.

Pastor Gingrich, who has been with the congregation from its beginning, led those present over the mountain peaks that stand like silent sentinels marking the progress of the church from its inception twenty-one months ago. He told of the first gathering on the first Sunday of December 1957, when there were twenty-two people in attendance—nine Brethren and thirteen interested non-Brethren. He reviewed the development of

BY PASTOR



*Akron*

the work until a record high of ninety-two in Sunday School was reached the Sunday following Easter, 1958. It was pointed out that the present church membership stands at fifty-nine.

The further evidences of God's hand in the work were reviewed. These are seen in the choice of the beautiful tract of land upon which the future home of the church will be located; the wonderful people who will make up its membership; the excellent corps of workers



Gray, Sunday School superintendent.



Mr. Frank Bodosi, Laymen president



Virgil Ankeny, chorister, and Larry Eldred, special music.

# September 6

GINGRICH



group

ning its organizational structure; the liberal offering which have made possible the present venture for Lord in terms of a building program; and the many families who are attending services although they are yet officially a part of the Akron Fairlawn family. In viewing these and many other signs of God's grace among us, we were again reminded of the words of the Psalmist: "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1). Surely the Lord has

been working in building the Fairlawn Brethren Church!

Three families of the four which make up the Brethren Construction Crew are on hand, and have been busily engaged in establishing important contacts in the business world and laying "foundations" that shall be vitally associated with the building program. The fourth member of the crew will arrive on the scene in a few days. Already they have endeared themselves to the hearts of the congregation, and have provided a "shot in the arm" to our fall program.

We urgently request the interest and prayers of the brotherhood for this infant in the Brethren family. It is a healthy member of the household of faith. With the Lord continuing to do great things for us, whereof we are glad, we anticipate a fruitful year during 1959-1960.

**(Editor's Note)** It was just one year ago in the October 1958 Home Mission issue of the Missionary Herald that the announcement was made of the organization of the Fairlawn Brethren Church, Akron, Ohio. That news item closed with this paragraph, "Pray for this newest Brethren church that God's blessing may be poured out in abundance."

Less than one year later ground has been broken, plans are nearing completion, and a construction crew has moved on the field to begin a building program. In addition to the new Sunday School record of 92, there has been substantial gains in every service of the church. Offerings have shown marked increases, and a goal of \$500 for home missions last year was almost reached. A record number was added to the membership during the year. As you read this note and the account by Dr. R. E. Gingrich, do you think God has answered prayer?

We would like at this time to repeat the same prayer request for the Fairlawn Brethren. It will be needed more than ever as bigger things are attempted for God.





**NOTICE:** The Brethren Annual will be mailed the last week of October. There will not be a regular issue of the *Missionary Herald* Oct. 31.

**SAN BERNARDINO, CALIF.** On Sept. 27 there were 271 present for Bible School at the Grace Brethren Church. Lyle Marvin is pastor.

**WHEATON, ILL.** There were 161 present for the morning service of the Grace Brethren Church Sept. 27. James Sweeton is pastor.

**HAGERSTOWN, MD.** Richard Trenary, 35, was killed in an automobile accident Sept. 24, when returning from his work. Mr. Trenary was the president of the Laymen's Fellowship of the Mid-Atlantic District, and was a member of the Grace Brethren Church here.

**INGLEWOOD, CALIF.** The First Brethren Church will observe "homecoming" on Nov. 1. Dr. Glenn O'Neal is pastor.



## Wedding Bells



All announcements for this column must be mailed to the *Missionary Herald*.

Grace Beers and John Patton, Oct. 3, at the First Brethren Church, Wooster, Ohio.

Ardeyth Orvilla Martin and James Butcher, Sept. 12, at the First Brethren Church, Winchester, Va.

Anita Louise Carter and Thomas Allan DeYoung, Sept. 11, at Long Beach, Calif.

Elva Yoder and Wayne Firebaugh, Sept. 19, at the First Brethren Church, Wooster, Ohio.

Beverly Bridge and Richard Shively, Aug. 1, of the North Riverdale Brethren Church, Dayton, Ohio.

Karen Holgate and Carroll Handley, Aug. 29, at the La Loma Grace Brethren Church, Modesto, Calif.

Nancy Thomas and James Brooks, Aug. 28, at the First Brethren Church, Covington, Va.

Francis Gleason and Glenn S. Herring, Oct. 1, at the First Brethren Church, Uniontown, Pa.

**TROY, OHIO.** The Grace Brethren Church began its 15th year on Oct. 15, and a special anniversary service was held Oct. 11. Herman Hein, Jr., is pastor.

**DAYTON, TENN.** Dr. Herman A. Hoyt will be the main speaker at the 29th annual fall Bible Conference at Bryan College, Oct. 18-25. Dr. Hoyt has been on the board of trustees of the college since 1946.

**VIRGINIA BEACH, VA.** The first services in the new building of the Grace Brethren Church were held on Oct. 4, with 156 present for Sunday School. This is a 250 percent increase over rally day a year ago, and 160 percent over last year's average. Lambert Myers is superintendent, and Harold Arrington, pastor.

**SPECIAL.** Any church or individual interested in the purchase of a used LaBelle automatic projector in A-1 condition should write the Brethren Missionary Herald for full particulars. No obligation.

**CAIRO, EGYPT.** A Michigan sheriff and an Ohio restaurant owner have returned from a visit to Egypt with a \$50,000 donation from Presi-

dent Gamal Abdel Nasser for a new Islamic center in Detroit. The men are James Kalil, Detroit, and Casim Olwan, of Toledo. In addition, the fund-raising tourists were promised by the United Arab Republic that within 30 days four Arab imams (religious leaders) will be sent to the U. S. to instruct and lead American Moslems in their prayers.

## In Memoriam

**WAYNE HOWMAN, 47,** passed away Sept. 12. He was a member of the West Homer Brethren Church, Homerville, Ohio.

—Robert Holmes, pastor

**EDWARD RYSER, of Long Beach, Calif.,** was stricken while on a visit to Allentown, Pa., and departed from this life on Sept. 11.

—John Neely, minister

**MRS. JENNIE HENRY, MRS. CARRIE SHAFFER, and MR. OTIS W. SWANSON,** members of the First Brethren Church of Johnstown, Pa., departed from this life the week of Sept. 13-20. The two ladies were shut-ins.

—Charles Sumey, pastor

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Meyersdale, Pa. (Summit Mills)	Oct. 13-25	Francis Brill	Herman Hein
Akron, Ohio (Fairlawn)	Oct. 16-18	R. E. Gingrich	Paul Bauman
New Troy, Mich.	Oct. 18-25	Earl Funderburg	A. R. Kriegbaum
Sunnyside, Wash.	Oct. 18-25	Leslie Moore	C. H. Ashman
Dayton, Ohio (Patterson Pk.)	Oct. 18-25	Nathan Casement	Richard Shurtz
Fort Wayne, Ind. (Grace)	Oct. 18-25	Carl Miller	Lingenfelter
Glendale, Calif.	Oct. 18-25	Gerald Polman	Bill Smith
Limestone, Tenn.	Oct. 20-Nov. 1	Clarence Lackey	Gordon Bracker
Roanoke, Va. (Clearbrook)	Oct. 25-27	Carlton Fuller	R. I. Humbert
Waterloo, Iowa	Oct. 25-30	John Aebly	Mel Johnson
Johnstown, Pa.	Oct. 26-Nov. 1	Charles Sumey	A. L. Lynn
Grandview, Wash.	Oct. 28-Nov. 1	Robert Griffith	C. H. Ashman
Waterloo, Iowa	Nov. 1-3	John Aebly	Horace Dean
York, Pa.	Nov. 1-15	Herman Koontz	Dean Fetterhoff
Hagerstown, Md. (Calvary)	Nov. 4-15	Jack Peters	Mason Cooper
Inglewood, Calif.	Nov. 8-11	Glenn O'Neal	C. W. Mayes
Hagerstown, Md.	Nov. 8-15	Wm. Howard	Archie Lynn
Troy, Ohio	Nov. 15-29	Herman Hein	A. R. Kriegbaum
Altoona, Pa. (First)	Nov. 17-29	Ralph Burns	Dean Fetterhoff
Warsaw, Ind.	Nov. 29-Dec. 6	Robert Cover	Harry Trover



## New Conference Officers

Pictured in the top photo are the 1959-60 officers of the National Fellowship of Brethren Churches. Left to right are: Rev. Clyde Landrum, secretary; Rev. Ralph Colburn, vice moderator; Rev. Russell Williams, statistician; Rev. Harold Etling, moderator; Mr. Roy Kinsey, treasurer; Rev. Clair Brickel, assistant secretary; and Dr. Herman Koontz, committee on committees. Two

members of this committee were not present when the photo was taken: Rev. Kenneth Ashman and Rev. John Aeby. At the right is Rev. Paul Dick, retiring moderator, who installed the new officers.

The lower photo shows the interior of the new air-conditioned Winona Lake Bible Conference Auditorium where the conference was held.



# HOW GOD JUSTIFIES A SINNER

BY GEORGE E. GUILLE

THE Epistle to the Romans is a treatise upon the righteousness of God. The righteousness of God revealed in the Gospel "is the sum of all that God commands, demands, approves, and himself provides in the Gospel of His Son."

## THE NEED

But before this righteousness is revealed as the gracious provision of God for sinners, the need of it on the part of all men is set before us, and three chapters are required to prove that man has no righteousness of his own by which he can commend himself to God, and that his sin constitutes his only claim upon Him. In chapter 1 the sin and guilt of the gentiles are shown when they had not only the knowledge of God's eternal power and deity disclosed in creation, but the fuller knowledge of His redemptive plan unfolded in the stars (all numbered and named by Him) (Ps. 147:4), and they willfully rejected that knowledge and turned from God to their own professed wisdom. In that evil choice, their feet were set upon the unspeakable path described in chapter 1.

In chapter 2 the best of the gentiles are apostatized, and here the leaders of men—moralists, religionists, philosophers—are seen to be as bad as the rest, and inexcusable before God.

Finally, the Jew appears, and he is seen to be even more culpable in his sin than the gentile because of his peculiar privileges as the chosen of God.

Then, in chapter 3, verses 10-20, all are seen as they appear in the sight of God. The human heart is X-rayed that men may see what it is, and fourteen Old Testament Scriptures are quoted to prove the totality and universality of human guilt and depravity. It is a terrible arraignment against which many cry out declaring it to be harsh and overdrawn. But it is God's estimate, not man's. It is not what man is in the eyes of his fellow men, but in the sight of a holy God. And the

divine verdict upon all the race is summed up as follows:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (3:19).

Our God has thus painstakingly presented this full-length portrait of man, not at all in anger, but in infinite love so that men may be aroused to the realization of their deep need and in turn moved to accept the wondrous provision which now He unfolds.

## THE DIVINE PROVISION

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of (in) Jesus Christ unto all and upon all them that believe" (21-22).

"But now" refers to the period that began with the cross, set up at "the end of the ages." During those ages in which God dealt with Israel, the law and the prophets bore constant witness to His righteousness, but it was not publicly manifested until the cross. That cross upon which the Lord Jesus Christ was treated like a sinner, received in His own breast the judgment stroke that was our due, drained the cup of divine wrath against sin to its awful dregs, and thus exhausted the penalty of sin, was the declaration of God's righteousness. And that righteousness is "unto all"; that is, offered to every man. It is upon only them that believe. "The faith of [or 'in'] Jesus Christ" is explained by this last clause: it is simply believing God's testimony concerning His Son. How vividly does this "upon all them that believe" suggest a garment—a symbol employed so frequently in Scripture to represent salvation. God's righteousness is upon the sinner like a garment, covering him from head to foot and from front to back.

Adam and Eve, in their dearly bought knowledge, discovered that they were naked. And from that moment this word "naked" has been used by God to express the moral state of the sinner. At once they set

about to patch up the ruin that sin had made: "They sewed fig leaves together, and made themselves aprons." And that was the beginning of religion as distinguished from Christianity. It was the effort of fallen man to cover his nakedness by the work of his own hands; the attempt to fit himself for the presence of God by his own labor. And everywhere and persistently men and women are busy at this first recorded occupation of Adam and Eve, resorting to the device of a fallen man to overcome the sad effects of sin. But how futile! And how insulting to God!

How strikingly significant is the fact that the only thing cursed by our Lord is the fig tree, and that the only curse but one, denounced by the Holy Spirit is upon the bringer of the fig-leaf-apron gospel, which is the gospel of human works, and therefore no gospel at all.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

But God appears upon that scene of vain endeavor and displaces the pitiable invention with a provision of His own.

"Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them" (Gen. 3:21).

Men would have us believe that in the dim ages of the past, man with his awakening consciousness conceived the idea of an offended deity and began the offering of bloody sacrifices in the hope of appeasing Him. The only thing to be said about it is that it is not true. For God was the first shedder of blood. The blood of animals was shed by Him to provide a garment for that naked pair. Here is the first emergence in Scripture of the great truth of vicarious sacrifice and substitutionary atonement. The garment that God provides has its origin in death, and its color is a death stain.

Beginning there in Eden, this testimony to the garment as the figure of salvation, flows down the

stream of Old Testament Scripture, widening as it flows until it culminates at the cross of our Lord Jesus Christ where the Roman soldiers cast lots for the Saviour's seamless dress.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture did they cast lots. These things therefore the soldiers did' (John 19:23-24).

It was customary for the Roman soldiers who officiated at an execution of this kind to take the garments of their victim as their fee, and, having performed their brutal functions, the soldiers were dividing the Saviour's garments when they came to this seamless dress. It must not be rent, and they cast lots to determine the ownership. And the Spirit of God writes it down, lingering in His love over the narrative, for that robe of the Saviour is a figure of another robe, and in this story is another that our God loves to tell. It is that robe of which we hear the full heart of the prophet singing:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

"The robe of righteousness" "upon all them that believe." And for whom is that robe provided? Behold, the very man who has nailed Him to the cross wearing it away! "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). For you and me who hated Him, He did not shrink from the awful cost—hanging naked and in shame that we may have a garment in which to stand with all confidence before God. It is the most beautiful dress that God has ever seen, not only covering forever the shame of our moral nakedness but adorning us for himself and His presence.

The casting of the lot was Israel's recourse for determining the mind of God and meant that the choice in any matter was in His hand.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33).

And what has God decreed as to this robe of His Son? What is His purpose as to the one who shall

wear it? He has decreed that it is for the man of faith and for him only, for it "is by faith in Jesus Christ" and "upon all them that believe"—believe God's simple testimony concerning the Lord Jesus Christ as the only Saviour.

The cross on which the Saviour died was not made for Him, save that the counsels of God from all eternity here were working out that planned purpose. It was made for a murderer and seditionist whose name has been written down as a part of Holy Scripture—Barabbas. And that is God's name for every sinner, whatever the degree of his guilt and depravity, for, like every name in the Bible, it has its own special meaning which is "the son of his father." Man is the son of his father, born into the world but not born again, and therefore twice dead, in trespasses and sins.

It was the custom of the Roman governor of Judea on the occasion of the Jewish feast of the Passover, to release a Jewish convict, if he had one, as a sort of favor to the people. And we know how Pilate would have released Jesus, but for the outcry of the Jews against Him and their demand for Barabbas. And so Barabbas did not go to the cross that had been made for him. Another Barabbas, the Son of His Father, only begotten and well-beloved, went to that cross in Barabbas' place, and in your place and mine! There is a legend to the effect that as the darkness gathered round the cross, Barabbas ran to its foot and cried: "O thou Jesus of Nazareth, I know not who Thou art, but one thing I know, Thou art hanging there in my place." Let any sinner but say this to Jesus Christ and God's righteousness is upon him forever, for the faith that saves is the simple owning what He did was for you. "Lord, it was my sins that nailed Thee there; yea, my sins that held Thee there, not those Roman soldiers standing guard, but my sins that kept all the heavenly hosts from flying to Thy relief."

#### BELIEVER'S JUSTIFICATION

God's righteousness being thus bestowed upon the believing sinner, his status instantly and completely changes. No longer is he counted a sinner, for he has a positive and perfect standing before God. Only thus can he be fitted for God's presence. No fig-leaf apron

is adequate. It required "the best robe" in the father's house to fit the prodigal to enter in and to sit there at the feast spread by the father's love. And that is Christ's own picture of the provision of God for every sinner still, as set forth in this Epistle to the Romans. "The best robe!" No inferior garment could suffice and nothing better can be found! And once that robe is placed upon the sinner he is as fit for heaven as though he had been there a million years!

Thus is the sinner justified: God's own righteousness covers him.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (3:24).

"Justify" is a judicial term. It is the act of the judge in pronouncing the verdict of acquittal. That verdict is as follows: "Upon the ground and as a result of what was done for you once upon a cross, I find nothing against you. You are hereby freed from every charge of guilt and shall henceforth be accounted as though you had never sinned." This is justification.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

#### THE MANNER OF IT

Behold, now, the style of God's working. It is "freely" and "by his grace." It has no conditions of any kind. There are no reservations and no restrictions. There are no questions asked of the believer. Justification is entirely free.

"By his grace" discloses the kindness of the Infinite heart, for grace is kindness to the undeserving, and we deserved nothing from God. Elsewhere in the epistle we are told that justification is "of faith, that it might be by grace; to the end the promise might be sure to all the seed" (4:16). If I could earn it or pay for it after receiving it, it would not be by grace but of debt. But will God be in any man's debt? Simply believing the Gospel makes it mine and its being thus altogether by grace, I am sure.

#### THE GROUND

And now we are to see the righteous ground upon which God can without compromising himself thus deal in grace with sinners. It is

(Continued on page 671)





**DIVISION WINNERS:** seated left to right: Mrs. Lester Smitley, Hatboro, Pa., DIV. I; Mr. Jay Stockwell, Rialto, Calif., DIV. H; Rev. John Mayes, Paramount, Calif., DIV. D; Rev. Ralph Colburn, Fort Lauderdale, Fla., DIV. E; Mr. Fred Grof, Meyersdale, Pa., DIV. F; Mr. Marvin Munch, Hagerstown, Grace, DIV. B. Standing: Rev. Paul Dick, Winchester, Va., DIV. C; Rev. Forest Lance, Anaheim, Calif., DIV. G; George Peek, North Long Beach, DIV. A; Rev. Arthur Carey, Rialto, Calif.; Rev. Richard Jackson, Trotwood, Ohio; Mr. Harold Hyre, Trotwood, Ohio, DIV. N; Rev. Ralph Hall, Meyersdale, Pa.; Rev. Warren Tamkin, Hagerstown, Grace.

## VICTORY ALL THE WAY

By Harold H. Etling

"Praise God from whom all blessings flow" could easily have been sung "Praise God from whom all victories come" during the days of the seventh annual Sunday School Convention. Literally, it was a time of victory from the opening note on Sunday morning until the final benediction of Monday afternoon.

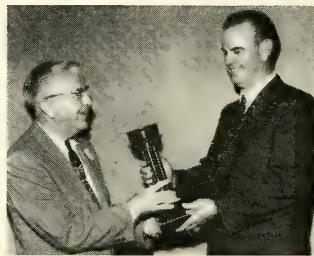
There was the celebration of the victories of the past year on Sunday night, when the leaders of Sunday Schools across the Nation were presented with the awards that were the symbols of their victories. Beautiful plaques were presented to the divisional winners as pictured above. As indicated by the smiles on the faces of those holding the plaques in the picture, you know that there was joy in the victories won.

Then came the presentation of the gold cups indicating the winners of District Sunday Schools. There was special significance to the presentation of these cups inasmuch as one of our Foreign Sunday Schools, Grace Brethren Sunday School of Puerto Rico, had given the cups. These awards were made as indicated in lower right photo. No award was made in the Michigan District, for no church qualified for an award. These awards will grace the Sunday Schools throughout the year and keep the smile of victory shown in the picture on the faces of the winners.

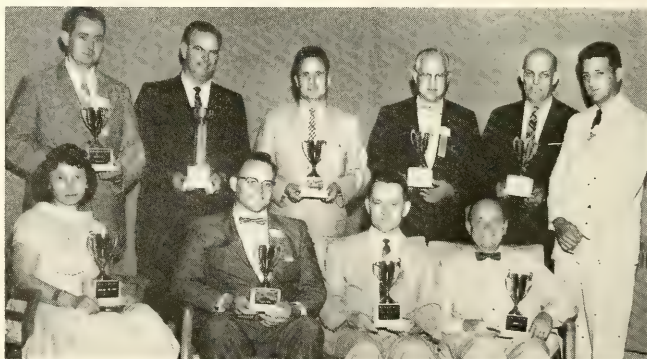
The award of the year to the Sun-

day School in the United States showing the most consistent growth and general all-round advance was presented to Dr. George Peek in behalf of the school at North Long Beach, Calif. The award to the superintendent of the year went to Mr. Robert Cam, of Findlay, Ohio. This award is given to the superintendent showing the idea book with the best over-all promotion of the year.

To each of these winners went the awards as the pictures indicate, but



Rev. Harold H. Etling (left) presenting trophy to Dr. George Peek.



**DISTRICT WINNERS:** seated left to right: Mrs. Lester Smitley, Hatboro, Pa., Northern Atlantic; Mr. Jay Stockwell, Rialto, Calif., Southern California-Arizona; Mr. Marvin Munch, Hagerstown, Grace, Mid-Atlantic; Rev. Ralph Colburn, Fort Lauderdale, Fla., Southeast Standing: Rev. Richard Placeway, Parkersburg, W. Va., Allegheny; Dr. George Peek, North Long Beach, trophy for most consistent growth; Rev. Homer Lingenfelter, Everett, Pa., East; Mr. Everett Newby, Kokomo, Ind., Indiana; Rev. Leslie Moore, Sunnyside, Wash., Northwest; Rev. Nate Casement, Dayton, Patterson Park, Southern Ohio. Not pictured: Elvira, Ohio, Northern Ohio; Dallas Center, Iowa; Denver, Colo., Midwest; Tracy, Calif., Northern Calif.

to each of these churches came the victories. We congratulate them, and pray with them that this year they may repeat with even greater victories.

Then there were the victories won during the convention. At the Sunday morning service the Grace College gymnasium was well-filled to hear the challenge of Dr. Bob Cook. At the conclusion of the message, more than thirty pastors, superintendents, and Sunday School leaders stepped forward in public decision. Nor were the victories of spiritual blessing all recorded in the morning, for again at the evening service, held in the new Winona Lake Auditorium, more than a score of decisions were evidenced in public manner. All present made new decisions to serve our wonderful Lord and our beloved church.

## HOW GOD JUSTIFIES A SINNER

(Continued from page 669)

"through the redemption that is in Christ Jesus."

The Spirit of God has chosen three different words to set forth the complete truth of redemption. They are **agorazo**, **exagorazo**, and **lutroo**.

**Agorazo** means "to purchase in the market," and the underlying thought is that of the slave market. Believers were sold under sin and under the sentence of death and judgment. Someone with an infinite price in His hand has come into the market to buy.

**Exagorazo** means "to buy out of the market." The redeemed and justified sinner can never again be exposed for sale.

**Lutroo** is the word that reveals the Redeemer's heart, for it tells of the price of redemption, meaning "to set free by paying a price." How much for this slave? And I hear Him say, "My blood!" How much for this nice one at his side? And Him say, "My blood!"...

"There is no difference: for all have sinned, and come short of the glory of God" (3:22-23).

Come, woman of Samaria, with your sin-stained past! Come, Nicodemus, with your goodness and religion! There is only one way of salvation, only one name, and only one redemption-price for all!

This righteous ground for God's grace is more fully disclosed in the next verse.



HAGERSTOWN, MD.

Pictured above is the kindergarten class of the Christian Day School of the Grace Brethren Church of Hagerstown, Md. The school was opened this year. Pictured with the children is Mrs. Harry Prior. She is a graduate of Towson (Md.) State Teachers College.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (3:25).

God has publicly set forth His Son as a propitiatory sacrifice. The one supreme purpose of His coming out of heaven, the great end of His incarnation and His holy life was to die as a propitiation. And in this there was no thought of placating a vengeful God as some believe, but of doing what His holy law required in order to make it righteous for Him to show mercy.

But the word here rendered "propitiation" is the word employed in the Septuagint to translate the Hebrew word, "Mercy Seat." And the moment we hear that word our minds hark back to the day of atonement of Israel. Upon that day, the high priest with the blood of a bull-oak for himself and his house, and afterward with the blood of a goat for the congregation, entered the holiest. Clad in the white linen garments and covered with a cloud of incense, he carried the blood inside the vail and sprinkled it seven times before God's throne and once upon that throne. That throne was the ark of the covenant. Between the outstretched wings of the cherubim that stood at either end appeared the cloud of glory—symbol of Jehovah's presence in the midst of His people.

The cherubim appear in the Old Testament as the representatives and guardians of God's throne, and as the executors of His justice. Standing there with wings outspread it is as though they were swooping down to execute the judgment that the throne demands, but were arrested in their flight by the sight of that crimson stain in virtue of which it

has become a Mercy Seat. They do not remove themselves: they are a part of that throne. But its righteous claims, which they represent, have been satisfied by that blood of atonement.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:11-14).

On the Day of Atonement the high priest obtained redemption for a year, and when the year ended the ceremony was repeated. But the Lord Jesus Christ has obtained eternal redemption. Once for all, the High Priest of our confession, with His own blood, the most precious and most valuable thing known to God, entered the heavenly sanctuary to present that blood to God as the witness of His finished work, placing it upon the throne of the universe as the abiding memorial of His infinite death. By the unspeakable virtue and the all-prevailing efficacy of that most precious blood all the righteous demands of God's nature have been met, all the claims of His throne satisfied forever, and He can, upon that righteous ground, act in grace toward men, can be God and Saviour at once, can "justify the ungodly" and still be God without compromising himself or acting inconsistently with His essential holiness (I Cor. 3:9-15; II Cor. 5:10).

(Continued in next issue)

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**PULSE and POINT**  
**OF CONTEMPORARY**  
**NEWS**  
*Selected by the Editor*

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

CHICAGO, ILL. Pacific Garden Mission's 82d Annual Rally will be held in the Grand Ballroom of Chicago's Conrad Hilton Hotel on Sunday, Nov. 8, at 2:30 p.m. Dr. Carl Armerding, well-known Bible teacher from Wheaton, Ill., will be the guest speaker.

SYDNEY, AUSTRALIA. The Sydney diocese of the Anglican Church will survey the effects of Billy Graham's 1959 Australian Crusade on its denomination, according to Anglican Bishop Co-adjutor R. C. Kerle, of Sydney, chairman of the Sydney Crusade Committee. "There is every indication that the Crusade has made a deep and permanent mark" on Sydney churches, Bishop Kerle said, and noted that many people who made decisions for Christ are to be found active in church life. He urged clergymen of other denominations to make similar surveys among their congregations. Dr. E. H. Watson, evangelism director for the Baptist Union of New South Wales, sustained Bishop Kerle's views in comments to the triennial General Assembly of the Australian Baptist Union at Perth. Watson said the Graham Crusade appeared to be having a "permanent effect" on the nation's religious life.

SPECIAL. A familiar story tells of the man who arose in a public meeting to declare, "I'm an atheist—and I thank God for it!"

This tale has been called to mind more than once by statements made by Soviet Premier Nikita S. Khrushchev in his recent travels throughout the United States. At an official luncheon honoring him, the Red

spokesman stated: "God knows what the difference is between the capitalism described by Marx and the capitalism that Mr. Lodge (Henry Cabot Lodge, U. S. delegate to the United Nations) described. It seems to me to be one and the same thing." Later, in the course of the same remarks, Mr. K continued: "If you like capitalism, and I'm sure you do, God's with you. Continue in your efforts." This is the same Mr. Khrushchev who has loudly proclaimed his belief that "there is no God."

TAIPEI, FORMOSA. Since his recent resignation as Ambassador of China to the United States, Dr. Hollington K. Tong has begun research on a book describing the status of Christianity on Formosa. He is currently collecting material by interviewing and observing missionaries. Tong, a trained journalist and an experienced correspondent, was tutor of English to Chiang Kai-shek in 1906 before the famous Chinaman became president of his country. When asked about his plans for the future since stepping down as ambassador to the United States, Tong said: "I have been promoted to the ambassadorship of heaven."

WASHINGTON, D. C. Postmaster General Arthur E. Summerfield has announced that a commemorative postage stamp containing the words, "And this be our motto, in God is our trust," will be issued in 1960. The words are quoted from the fourth stanza of the "Star-Spangled Banner" by Francis Scott Key in which the fifth and sixth lines read: "Then conquer we must, for our cause it is just, And

this be our motto, in God is our trust." The stamp is one of six "American credo" stamps which will be issued to remind Americans, in the words of Mr. Summerfield, of "the ideals upon which our Nation was founded and which guide our action now."

CEDAR RAPIDS, IA. A survey of religion in education reveals that more than three-fourths of 266 public school superintendents in Iowa believe that religion should be taught in their schools if it is presented minus any sectarian viewpoint. Conducted by William T. Jochumsen, an Iowa State Teachers College graduate student working toward his master's degree in education, the survey found only one superintendent in 12 who had thought that the Iowa Public Schools should completely ignore the matter of religion. Some 76 percent of the school heads ventured the opinion that teaching about religion in public schools does not violate the principles of Church-State separation.

PHILADELPHIA, PA. A special three-judge federal court here has ruled unconstitutional the ten-year-old law requiring Bible-reading in the schools of Pa., as well as the common practice of reciting the Lord's Prayer in the classroom.

In its ruling, the federal court declared that the combination of Bible reading followed by recitation of the Lord's Prayer affords a "devotional and religious aspect" and "can hardly do less than inculcate or promote the inculcation of religious doctrine" in the students' minds.

The judges declared: "If the study of the Bible as an artistic work, a treasury of moral truths, or historical text, can be separated from doctrinal matter or religiousness, we should find no objection. But the manner in which the Bible is employed by the legislative statue does not effect this division."

The compulsory reading of the Bible "prohibits the free exercise of religion," the judges said.

WHEATON, ILL. Marjorie E. Wright, 27, an English instructor at Hood College, Frederick, Maryland, died in an auto crash on the Pennsylvania Turnpike on Sept. 16. She was the daughter of Dr. Paul M. Wright, chairman of the chemistry and geology department of Wheaton College.

ATIONAL ISSUE

OBER 24, 1959

*Brethren*

# *Missionary Herald*





# EDITORIALS



By Vice Presidents W. A. Ogden and Paul R. Bauman

## Big News for Grace College

Seventy-five tons of the **New York Times**, on Sunday, October 11, carried the story of Grace College to the nation. Of course, this story was shared with sixty-three other colleges which, with Grace, are members of the Council for the Advancement of Small Colleges. The vastness of this project may be comprehended when you know that the **Times** circulation is 1.3 million readers and that, in addition, CASC distributed 300,000 reprints of this supplement. If these 1.6 million supplements were stacked neatly one on top of the other, the pile would be 8,333 feet high—fifteen times the height of the Washington monument.

Back of this tremendous event are a number of outstanding industrial organizations who invested \$50,000 to present the case of the Small College to the floodtide of students who will be knocking on college doors in ever-increasing numbers during the next ten to fifteen years. The second purpose of this event was to alert corporations, industry, and business personnel to the outstanding contribution small colleges are making to the total educational program of our Nation. It is expected that this awareness will bear fruit in a wider and more generous support of these colleges in their expansion and maintenance operational load.

Grace College was admitted to membership in CASC only last August. It is one of five colleges in Indiana to hold such membership. One of the purposes in view is to develop a curriculum and facilities in the small college to meet the standards in established universities and accrediting associations.

Grace College sent 600 copies of the **Times** supplement to its board of directors, Brethren pastors, alumni, and to business and professional people in the Warsaw area. In addition we cooperated with the other four Indiana CASC colleges in sending a copy to every high school in the State, to all the "foundations" in the State, as well as to top educational and political figures, including our Governor. Pray with us that this unprecedented opportunity to show Grace College to the State and Nation will be fruitful in that measure which will most fully glorify our Lord.—W.A.O.

## Grace Seminary and Home Missions

At this season of the year when Brethren people are thinking particularly about their missionary responsibility to America, we salute the Brethren Home Missions Council. This year the home-mission opportunities are larger than they have ever been, and the home-mission needs are greater than ever before. For this reason, and because of the urgency of the hour in which we live, offerings for Brethren home missions should be the largest in the history of our church.

Grace Seminary is enthusiastic for the home-mission

program of The Brethren Church. And, why shouldn't we be? Think of the new opportunities for service for which the home- and foreign-mission programs of our denomination are continually providing the alumni of the school. For example, inasmuch as we are thinking particularly of the home-mission work at this time, take a good look at the brown and white home-mission poster in your church. You have doubtless already admired the beautiful new churches pictured there for which your home-mission gifts have made provision. But, as you admired those churches did you realize that the pastors of all but two of them received their training for the ministry at Grace Theological Seminary? This is why we say that while your gifts are needed by the school this year more than ever before, we want you to continue to give a proper share of the Lord's money to home missions. The work is one, and if God's people will honor Him with "the firstfruits" of their substance, there will be no lack for either home or foreign missions, or for Grace Seminary and College.

## Did You Take a Vacation?

A report of your summer's vacation to the seashore, or to the mountains, or just "back home to see the folks," would doubtless be interesting, but that is not the kind of a vacation we are talking about just now! During the summer months, did you take a vacation from the use of those little monthly envelopes distributed by the seminary through your church? Apparently many of you did, for a perusal of the school's financial report for each of the last few months will reveal. If you have taken a vacation from the regular use of the little envelopes, may we urge you to get back on the job with them? The Lord has wonderfully provided for the school through that means, and a little gift each month will count more than you may realize.

## Fourteen Grace College Alumni Admitted to Seminary

The statistics in Dr. Kent's article on the fall enrollment of Grace Seminary and College will be of real interest to you. An occasion for praise to God is the increase in the size of the combined student body which now numbers nearly 400. But, of special significance is the enrollment of fourteen members of the 1959 Grace College graduating class as members of the student body of Grace Seminary. These young men, now in definite preparation for the ministry, are living examples of the dividends your gifts to Grace College are now paying. According to the testimony of many of these young men, they were led to "desire the office of a bishop" (I Tim. 3:1) through the spiritual atmosphere of the Grace campus, and the challenge which they received in the classes, and chapel programs, and personal contacts with godly teachers.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

# Complete Registration Near 400

By Homer A. Kent, Sr., Th.D., Registrar

With registration for the fall semester now complete, we are happy to report a total of 392 students enrolled in the college and the seminary. This includes part-time students and a few duplications and auditors. This total compares with 357 for the same time a year ago which was a record up to that time. This new enrollment represents almost a ten percent gain.

A breakdown shows 278 in the college and 114 in the seminary. This compares with 231 for the college and 116 for the seminary at the corresponding time a year ago. The loss of two in the seminary is somewhat misleading for the reason that the entering class this year is larger than last year and the number of graduate students not registered this semester but who are working on advanced degrees is more than last year. So actually the student bodies in both college and seminary are larger than a year ago.

Men outnumber the women 231 to 161 when both schools are considered together. However, in the college women outnumber the men 152 to 126, and the men outnumber the women in the seminary 105 to 9.

## Denominational Representation

Brethren students make up over half of the combined student body, with the various groups of Baptists ranking a strong second. Other denominations represented are Presbyterian, Independent Methodist, Christian Missionary Alliance, Church of the Brethren, Congregational Christian, Pentecostal, Church of God, Brethren in Christ, Dutch Reformed, Christian, Evangelical Union Brethren, Free Methodist, Mennonite, Methodist Episcopal, United Presbyterian, Wesleyan Methodist, Christian Union, Mission Covenant, and New Dunkard Church of God. Thus over

twenty-one denominational groups are included in the combined student body besides several who belong to an interdenominational group or have no denominational affiliation.

## Twenty-seven States

The representation among the states shows Indiana leading with 125 students; Ohio is second with sixty-four and Pennsylvania a close third with sixty-three. Then come California with thirty-one, Michigan with twenty-three, Virginia with fourteen, Iowa with twelve, West Virginia with nine, Illinois with five, and the other represented states with lesser numbers. Twenty-seven states are represented plus one person each from Germany, Netherlands, and Puerto Rico.

In both college and seminary the entering classes are larger than a year ago, the figures being ninety-six and forty-three respectively. Fourteen members of this year's entering

seminary class are from last year's college graduating class, indicating that Grace College is making a distinct contribution to the seminary student body. Thus, there is being fulfilled one of the leading purposes for the establishment of the college.

And so a new year is now well underway on the Grace campus. Many evidences of God's favor have already been witnessed. Rev. Archie Lynn concluded a week of special meetings on the campus October 4, speaking each day in chapel and each evening in a church evangelistic service which was sponsored by the Winona Lake Brethren Church. During these meetings many students made definite decisions for Christ. A fine spiritual atmosphere has thus been provided which has brought the year off to a good start.

We covet the prayers of the church for a faithful discharge of the added responsibilities which the larger student body brings.

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## Painting Preachers

The number of windows in the seminary building would be staggering to anyone except a person whose trade is painting! But like other buildings, the window sashes must be painted from time to time. The accompanying picture shows two of the seminary students who work throughout the year on the maintenance of the buildings. They are Glenn Byers (left) and Kenneth Russell at work on the chapel windows.

Every one of these windows is a reminder that the faithfulness of God's people not only makes the operation of the school possible, but these regular gifts help to provide employment for a number of Grace students.

Our readers will be interested in knowing that on Tuesday, October 13, Kenneth Russell underwent serious major surgery in Cleveland, Ohio. Let us pray that the Lord will



speed the processes of healing so that he may be back at his studies by the second semester.

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## ABOUT OUR COVER—

This week's cover picture is titled "Christ at Emmaus" by Rembrandt. It is presently at the Louvre in Paris, France.



# *The Artist's Interest in Christ*

By Alva Steffler, Dept. of Fine Arts

What figure is there to move us more deeply than that of Christ? "None" is the answer hundreds of artists have given. These talented and creative men have devoted much of their life to interpretations of Christ's image. Whether or not it is right to make representations of Christ's image is a matter of much debate. The fact remains that of all

the subject matter possible to the artist, he has chosen Christ above any other subject.

The earliest pictures of Christ are found in the catacombs. It is generally accepted that the earliest Christian catacomb paintings date from about A.D. 200. Many of these first paintings were affected by pagan influences. The artists of that day sought the perfect form in which to glorify Him, so they turned to images of Deity that were most admired in that day. Later there evolved more austere conceptions formulated by Scriptural truths, such as Christ's suffering and majesty. We see, therefore, a change from the "Good Shepherd" images of Christ to an emphasis upon Christ's deity, leadership, and crucifixion. Because of the symbolical character of Christian art, these artists painted



Left: Christ on the cross with Mary and John (El Greco 1547-1614). Johnson Collection—Philadelphia.

Below: Christ and Disciples—Rouault.



large eyes and hands as the characteristic way to picture Christ in those early years. The eye was the symbol of the inner life and was considered to be the window of the soul. When an artist would present Christ on the cross, it was not with anguish but with an attitude and features quite noble and majestic.

During the Middle Ages, artists' conceptions of Christ became more human in form. Religious art became more articulate. Realism flourished. There was more emotion and a greater scope of subject matter at this time. Giotto and Fra Angelico are two painters that excelled during this period. The latter made an attempt at presenting Christ in the only manner that is theologically correct—a blending of the human and divine. How far short he came is each onlooker's decision.

The great painters of Christ during the sixteenth century included men, such as Michelangelo, Leonardo de Vinci, Raphael, Veronese, Titian, and other Italians. The Spanish produced geniuses, such as Murillo, Velasquez, and El Greco who distorted all of his figures to elongated forms. The Dutch and Flemish had talented artists, such as Van Dyke, Vermeer, and Rembrandt.

The seventeenth century saw more church control of artists. Varied talents were cast into one mold. This control continued down through the eighteenth century. This was a period when there was a decadence of religious art in general. As some art historian has put it, "Angels grew into cupids." Goya was one of the few artists that saved religious art during this time. There was no life



to religious art again until romanticism, and one would hardly classify these attempts with the great paintings that went before. For instance, Ingress in painting the hair of Peter makes it look as if he had just come from the hairdresser. With some painters like Corot, the landscape around Christ was more important than Christ.

Little, in religious art, has been produced since the latter part of the nineteenth century. Two of the best during this time were Paul Gauguin (1848-1903) and Georges Rouault. The latter artist died last year at the age of 87. Good religious art started to die long before Rouault; he was merely the last breath in a

slow decline. There have been artists like Warner Sallman in our day, but these have not painted in the current style of the period.

Where are the painters of Christ and of the Gospel today? Where are the Christian abstract expressionists\* who are making Christ known through this popular style of art? Should a Christian artist bother himself with "modern art" as a means of proclaiming what Christ can do in the life and work of an artist that puts his trust in Him? Shouldn't he be able and willing to be made all things to all men that he might by all means save some (I Cor. 9:22)?

\*A term referring to a movement in art that is interested in interpreting or showing emotions and departing from ordinary visual impressions of objects.

Left: The earliest portrait of Christ in the Catacomb of Domitilla.





# Sixty Years Ago . . .

By Paul R. Bauman

(Second article in a series)



It began as a summer resort which was opened to the public in the year 1884, but it is evident that the guiding hand of the Lord was upon Winona Lake from its very beginning. A spiritual emphasis and atmosphere could be felt from the Sunday School service which marked its opening to the time when it became the home of the largest Bible conference in the world, and the headquarters for a number of denominational and interdenominational organizations.

The history of Brethren gatherings at Winona Lake is closely associated with the early history of Winona itself. The first Brethren conference at the time of the reorganization of the church was held

in Dayton, Ohio, in 1883, just one year before the Indiana resort was opened to the public. At that time the national gatherings of our church were not conducted annually. It was not until 1892, in Ashland, Ohio, that the second conference was held. In 1893 the third general conference was brought to Warsaw, Ind., a town immediately adjoining the present town of Winona Lake. It was at this time that sixteen Brethren elders attended the first interdenominational ministers' conference ever held at Winona which, at that time, was called Spring Fountain Park (See article in *Missionary Herald* of August 22, pg. 531).

For the next few years the annual

Brethren conferences were held at Ashland, Ohio. But, in 1896 the seventh national gathering of The Brethren Church returned to the Indiana grounds, and this was the first of the long list of our conferences to be conducted at this central location. During this period the place was called Spring Fountain Park, and the lake itself was known as Eagle Lake. By 1898 the grounds were called Winona Park, and before the turn of the century the name of the lake had been changed to Winona.

Few who come to Winona Lake today—a town of about 1800 population—realize that in the early days the grounds were private, and the means of access to them were much more limited than they are today. So many from a distance began to come to the grounds that the Pennsylvania Railroad, bringing people from the east and west, erected a station at Winona Lake. From this station, the only means of access to the grounds was through the Arcade Building, built by the Beyer brothers who owned the grounds at that time. This building still stands at the west entrance to the town and a portion of it is now occupied by the Winona Engraving Co., operated by Brother F. B. Miller, a trustee of Grace Seminary. In the early days, scores of people who descended from each train would come down the ramp leading through the Arcade Building, where they stopped to shop or purchase souvenirs as they entered or left the grounds.

Those who come to the grounds by road were obliged to pass through road gates similar to those now used at many railroad crossings.

I recall hearing my father, Dr. Louis S. Bauman, tell how, on the

(Continued on page 681)

*The Brethren Missionary Herald*

There is no better evidence of the non-Christian, pagan nature of Roman Catholicism than the prayer which the late Pope Pius XII composed and had circulated on November 21, 1953. Examination of the prayer, addressed to the virgin Mary, reveals much teaching that is in no wise confirmed or con-  
 ded by the Bible.

### Mary, the Pope's Source of Comfort and Rest

The papal prayer starts with these words:

"Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O immaculate mother of Jesus and our mother Mary, confident of finding in your most loving heart appeasement of our ardent desires and a safe harbor from the tempests which beset us on every side."

### Christ, the Christian's Comfort and Rest

The Bible records Christ as saying: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). Both the Challoner 1749-1750 revision of the Douay Bible (approved by Cardinal Gibbons and his successors) and the 1941 Episcopal Committee of the Confraternity of Christian Doctrine revision of the Challoner-Rheims Version (approved by Cardinal Eugene Tisserant of the Pontifical Biblical Commission in the Vatican City) give exactly the same teaching as that contained in Protestant versions of the Bible! The Pope was not unaware of such teaching, but he did not believe that even the Roman Catholic Bible is the source of supreme authority. He should remember that Mark 4:36-41 also shows that Jesus is the sole source of comfort and peace for Christians.

### Mary, the Pope's Supreme Potentate

The papal prayer continues:

"Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the first moment of your conception until the day thereon, after your assumption into heaven. He crowned you queen of the universe."

### Christ, the Only Potentate

The Apostle Paul makes it quite plain in I Timothy 6:14 and 15 that Jesus Christ is "only Potentate, the King of kings, and Lord of lords."

The two Catholic versions of the Bible, already mentioned, make this teaching equally strong if not more positive.

There is no place in any Catholic version of the Bible that says Mary is the queen of anything—heaven, earth or any other part of the universe. Only the Prophet Jeremiah uses the expression "queen of heaven" (Jer. 7:18; 44:17-19, 25) which certainly does not refer to Mary, but rather to a false pagan goddess worshiped by the Jews in Jeremiah's day. This is the only way that the expression "queen of heaven" is used in Catholic Bibles, and it is this term that is the favorite Catholic title given to Jesus'

men feel the attraction of Christian goodness.

"In your name, resounding harmoniously in heaven, may they recognize that they are brothers and that nations are members of one family, whereupon there may shine forth the sun of universal and sincere peace. Receive, O sweet mother, our humble supplication and, above all, obtain for us that one day, happy with you, we may repeat before your throne the hymn that today is sung on earth around your altars. "You are all beautiful, O Mary! You are the glory, you are the joy, you are the honor of the people. Amen."

### Errors of this Papal Adoration

These may be summed up briefly. The Bible teaches that—

(1) Christ alone—not Mary—is conqueror of death (I Cor. 15:20-23; Heb. 13:20).

(2) Christ is the only one listed in the Bible as well loved or well

# Catholic Adoration of Mary

BY BEN HAMILTON, TH.D.

Research Librarian



mother. Again the Pope disregarded the Bible of his own church!

### Papal Adoration of Mary Not According to Christ's Teaching

The Pope's prayer next implores her:

"O crystal fountain of faith, bathe our minds with the eternal truths!"

Mary is not the source of saving faith. Christ said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Acts 4:12 and 16:31 give this same teaching, and all three of these verses are confirmed by the Catholic Bibles, too!

The fantastically elaborate papal adoration of Mary goes on:

"O crystal lily of all holiness, captivate our hearts with your heavenly perfume!"

"O conqueror of evil and death inspire in us a deep horror of sin which makes the soul detestable to God and Hell!"

"O well-beloved of God, hear the ardent cry which rises from every heart this year dedicated to you."

"Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all

pleased of God (Matt. 3:17; II Pet. 1:17). Too bad that the late Pope Pius XII, who claimed to be the spiritual descendant of Peter, did not heed the apostle's words!

(3) Conversion, or regeneration, of sinners is not by Mary but of God through the Word of God (James 1:18), the Holy Spirit, and Christ (Titus 3:5-6). Mary was a sinner needing a Saviour, too. This she plainly indicated in the "Magnificat," so greatly revered by Roman Catholics, for we read that Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47). Mary would never have confessed her need of a Saviour if she had not been a sinner. Therefore, she is unable to "convert the wicked." The Pope's prayer makes Mary a usurper of the work of the Holy Spirit.

(4) The papal prayer wrongly makes Mary the sole mediator between God and man, in direct violation of the plain teaching of I Tim-

(Continued on page 681)



# Student Missionaries

By John C. Whitcomb, Jr., Th.D.

Professor of Old Testament



Shown left to right, are: Gene Gossman, Rik Lovelady, Mrs. Lovelady, Jose Thompson, and Phil Guerena.



Pictured above are Jose Thompson and Phil Guerena with a group of Mexican children at Plymouth, Ind.



Reaching migrants for Christ

Hay poder, poder, sin igual poder, en la sangre de Jesus! Because of the faithful testimony of four Grace students this summer, thousands of Mexican workers and their families heard these all important words sung and explained from week to week in their migrant camps: There is power, power, wonder-working power in the precious blood of the Lamb!

Under the leadership of Phil Guerena, a seminary student of Mexican parentage, the Rural Gospel Witness left Winona Lake each Sunday afternoon this summer to travel on the average of 180 miles holding Spanish services in ten or twelve different migrant camps. The team consisted of two Spanish-speaking students, Phil Guerena and Jose Thompson (a Puerto Rican student in the college), and two musicians, Gene Gossman and Rik Lovelady, students in the college who put their God-given talent in accord and guitar to excellent use.

The seed of the Word was widely sown through the efforts of this group. Several complete Spanish Bibles were sold, a dozen New Testaments given to those who showed special interest, and more than 5,000 tracts distributed. Each tract had the return address of the group stamped on it: Rural Gospel Witness, Box 273, Winona Lake. While caution was exercised in pressing for public decisions, there was much evidence of conviction of sin and genuine interest in the gospel messages on the part of hundreds of Mexican workers for whom so little had been done in the past.

Next summer the team hopes to have correspondence lessons on the Gospel of Luke and the Christian life to give to Mexican believers in these camps. Phil plans to increase his emphasis on colportage work by serving as an agent of the American Bible Society in the sale of Bibles and Testaments in connection with the Rural Gospel Witness.

It brings us great joy in the Lord to see that students of Grace College and Grace Seminary are not waiting until graduation day to begin obeying the Great Commission of our Lord Jesus Christ.

September 1959

occasion of his first visit to Winona Lake (probably in 1896), he was brought by boat from the Big Four Railroad station in Warsaw—two miles away (the Big Four was a north-south railway). To most of our Brethren people who have attended our national conferences, this would appear to have been an impossibility. Yet, the historian tells how, in the early days of Winona, "a canal was cut from the lake to the Big Four Railroad Depot in Warsaw. Over this canal a steamboat brought visitors to Winona, and many of the older residents still recall this little steamer with its important-looking captain and the moan of its whistle as it approached its home pier. Part of this canal still exists, stretching from the lake to Smith Road in Warsaw, and it is considered to be a good fishing area. But the old steamer has vanished with all the nostalgic lore of lost years."\*

(\*From "Winona Lake, a Memory and a Vision," by Vincent H. Gaddis.

(To be continued next month)

## CATHOLIC ADORATION OF MARY

(Continued from page 679)

othy 2:5: "For there is one God, and one mediator between God and men, the man Christ Jesus."

## Christ's Return Not the Pope's Hope

First John 3:2-3 makes it very plain, especially in the Episcopal Committee of the Confraternity of Christian Doctrine revision of the Catholic New Testament, that the Christian's purifying hope (or hope that makes the believer holy) is the return of Christ. But this was not the late Pope's hope—if the "vicar of Christ" was truthful in the words of his Marian prayer. What was his hope? Listen!

"Receive, O sweet mother, our humble supplication and, above all, obtain for us that one day, happy with you, we may repeat before your throne the hymn that today is sung on earth around your altars."

Beloved, here is the only purifying hope: "... we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

In these perilous times, let us cling closely to the Word. It is our only true source of doctrine!

	General Building			General Building	
	Fund	Fund		Fund	Fund
Allegheny			Elyria	67.00	
Meyersdale, Pa.	\$62.17	\$53.00	Findlay	35.92	
Washington, Pa.	13.35		Homerville	5.00	
East			Mansfield	754.85	5.00
Altoona, Pa. (First)	27.00	16.00	Rittman	73.15	
Altoona, Pa. (Grace)	34.00		Northwest		
Conemaugh, Pa. (Pike)	10.00	49.24	Grandview, Wash.	52.00	
Everett, Pa.	20.00		Harrah, Wash.	104.00	
Hollidaysburg, Pa.	60.00		Spokane, Wash.	110.30	72.00
Kittanning, Pa. (First)	56.50	22.75	Southeast		
Indiana			Hollins, Va.	4.00	3.00
Clay City	4.00		Rosnoke, Va. (Wash. Hts.)	6.50	8.50
Elkhart	57.60	34.00	Southern California-Arizona		
Flora	41.00	5.00	Bell, Calif.	15.00	
Ossola	45.00		Bellflower, Calif.		10.00
Warsaw	14.05	5.00	Inglewood, Calif.	39.00	7.00
Winona Lake	214.50	59.00	Long Beach, Calif. (First)	5.00	
Iowa			Los Angeles, Calif.		31.50
Leon	2.00	2.00	South Gate, Calif.	2.00	30.00
Waterloo	82.00	52.55	Southern Ohio		
Winona, Minn.	6.00		Camden	6.00	
Michigan			Croyton	19.85	4.00
Alto	6.00	3.00	Troutwood	65.00	9.00
New Troy	19.00	7.00	Miscellaneous		
Mid-Atlantic			Isolated Brethren	512.50	502.50
Alexandria, Va.	18.00		Non-Brethren	36.00	
Hagerstown, Md. (Grace)	49.96		Maintenance	650.00	
Washington, D. C.	109.10	512.75	Totals	4,099.72	1,541.79
Winchester, Va.	37.00	16.50	Designated Gifts:		
Northern Atlantic			Leesburg, Ind.		14.46
Palmira, Pa.	20.00		Philadelphia, Pa. (First)		268.19
Philadelpia, Pa. (First)	48.50	21.50	South Bend, Ind.		30.00
York, Pa.	31.28		Winona Lake, Ind.		74.00
Northern Ohio			Non-Brethren		10.00
Ashland	75.00		National Fellowship of Brethren		
Canton	284.00		Laymen		700.00
Cleveland	44.54		Totals		1,096.65
Cuyahoga Falls	25.00				
Danville	20.00				

## Grace Ambassadors' Summer Tour

"Singing along together" is a phrase that fittingly characterizes the Ambassadors of Grace as they toured the churches of the East this summer. Singing along over 9,000 miles of highway within a ten-week period, the sextet enjoyed open doors of ministry on every hand.

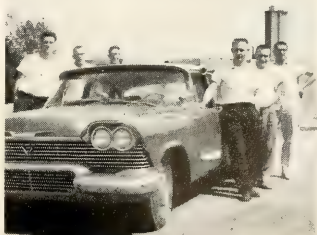
The team sang its way into several Brethren youth camps where one of the best opportunities was afforded for reaching and challenging young people for Christian living, for Christian service, and for Christian education as a preparation for living and serving.

Youth rallies, Bible conferences, radio broadcasts, after-service social gatherings, and even a Sunday-school picnic and a sandlot baseball game provided many very effective openings for the message the team had to proclaim by song, by testimony, and by life.

That ministry which was most representative of the tour, however, was the regular presentation of a formal program in the churches on week nights and Sundays. The Lord was pleased to bless with a number of definite decisions in response to invitations that were given both for salvation and for dedication of life.

The team looks back with gratitude for the courtesies extended and for the privilege of representing Grace Seminary and College among the Brethren churches. A special note of praise rises from our hearts when we see that Brethren people everywhere, by their gracious acceptance of us, are endorsing the school we represent and declaring themselves to be one with us in the propagation of the Gospel of God's grace and the preservation of sound doctrine and righteous living.

We can say with David that the Lord has put a new song in our mouths, "even praise unto our God."



Ambassadors of Grace



# News

\*PALMYRA, PA. Mr. and Mrs. Richard McCarthy, charter members of the Grace Brethren Church here, have felt the call of the Lord to go as lay-missionaries and assist in the home-mission work at Winona, Minn. Brother McCarthy will serve as a pharmacist in the Winona Clinic and will move to the area by Nov. 1. He has been with the Upjohn Company. This will make the sixth couple that followed the Lord in definite Christian service out of the Palmyra church. R. W. Markley is pastor.

FORT WAYNE, IND. The First Brethren Church has voted unanimously to build additional facilities to house its growing work. Five years ago the Bible School attendance was averaging 185. Today it is nearing the 300 mark, plus the branch work which was started in 1956, and now known as the Grace Brethren Church, which has an attendance of around 90. The second highest attendance in the history of the Sunday School was reached Oct. 11, with 314 present. Mark Malles is pastor.

CONEMAUGH, PA. On Oct. 4 the Sunday School of the Cone-maugh Brethren Church "took off" in space ships Jupiter, Venus, Neptune, and Saturn. The race is to get to the jewels in Orion's belt. This Sunday School contest is no pleasure tour, but an all-out effort to work the community for Christ. Stanley Hauser is pastor.

ANKENYTOWN, OHIO. Homer Miller, pastor of the First Brethren Church here, was ordained to the Christian ministry on Oct. 4. Dean I. Walter, pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa., and former pastor of Brother Miller, delivered the ordination message. Assisting in the service were several pastors of the Northern Ohio District, and Dr. Paul Bauman. Brother Miller received his Associate of Arts diploma from Grace College in 1951, and graduated from Grace Seminary in 1955 with the degree bachelor of theology.

ALLENTOWN, PA. William H. Schaffer, Sr., father of Rev. William Schaffer, of Kittanning, Pa., went

to be with the Lord on Sept. 22. He was a member of the First Brethren Church here for 48 years. Many evidences of his workmanship as a gifted worker in wood may be seen about the Allentown church. These will be a lasting memorial to his service for the Lord, according to John S. Neely, pastor.

NEW YORK, N. Y. Dr. and Mrs. Austin Robbins and family left here on Oct. 8 aboard the U.S.S. **United States** on the first lap of their trip to Central Africa where they will take up their work as medical missionaries. On the same day Rev. and Mrs. Roy Snyder left for Africa by plane for their return to Africa. The Snyders were to arrive back on their post on Oct. 11. On the same day Rev. and Mrs. Chauncey Sheldon arrived in New York from London, as they returned to the States for their furlough from missionary service in Africa.

AFRICA. Miss Barbara Kolb, a member of the Third Brethren Church of Philadelphia, Pa., is visiting our mission works in Central Africa. She arrived there about Oct. 1, and plans to spend several weeks with many of our missionaries.

BROWNSBURG, IND. David James Black has made the announcement in this area that he is the grandson of Dr. and Mrs. Paul Bauman. Born Sept. 8 to Dr. and Mrs. James Black, he weighed 7 lbs., 9 oz. Mrs. Black (nee Mary Virginia Bauman) is the daughter of Dr. and Mrs. P. R. Bauman. By the way, "Grandfather Bauman" has made complete recovery.

WOOSTER, OHIO. There were 385 present for the morning worship and 213 for the evening service at the First Brethren Church on Oct. 4, the 20th anniversary of the church. A total offering of \$1,793 was raised, and there were four decisions for Christ. Kenneth Ashman is pastor.

OZARK, MICH. The attendance of the Grace Brethren Church is showing growth, and the attendance now averages near 80. Robert Dell is pastor.

FREMONT, OHIO. Dr. J. Allen Blair of Overland, Mo., will conclude on Oct. 25 a week of meetings in the Grace Brethren Church. Thomas Hammers is pastor.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Polnd, Miss Marcia Lowe, Miss Bobette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Robert W. Markley  
237 W. Cherry St.  
Palmyra, Pa.

WINONA LAKE, IND. Kenneth Russell, a student at Grace Seminary, has been admitted to Cleveland Clinic for surgery. His address is: 2050 E. 93d St., Cleveland 6, Ohio. Prayer is requested for him.

CEDAR RAPIDS, IOWA. The 10th anniversary of the Grace Brethren Church will be celebrated on Nov. 1. Robert Clouse is pastor.

WINONA LAKE, IND. Edmund Leech, who with his wife and son Jonathan, are to take up missionary work in Hawaii under the Foreign Missionary Society of the Brethren Church, was ordained to the Christian ministry on Oct. 11. The service was conducted at the Winona Lake Brethren Church where the Leech family are members. Mr. Leech is a graduate of Grace Seminary with the class of 1959. Mr. and Mrs. Leech served as missionaries in China from 1934 until they were taken captive by the Japanese, and after much suffering they returned to the States where they became acquainted with Grace Seminary and The Brethren Church. The ordination sermon was delivered by Rev. Richard DeArmy. They are now on the West Coast doing deputation work before going to their new work.

CENTRAL AFRICA. Richard Paul Kennedy, son of Rev. and Mrs. Lester Kennedy, was born Sept. 30 at the new medical center at Boguila. Mr. and Mrs. Kennedy are missionaries now serving in Central Africa.

LAKEWOOD, CALIF. Sharon Louise was born to Rev. and Mrs. Jack Churchill on Oct. 5. Miss Sharon weighed 8 lbs., 4 oz. at birth. The parents are missionaries on furlough from Argentina.

# Mission to the MOON?

BY CLAY COOPER\*

A cartoon, one which appeared in the press a dozen years ago from the drawing board of Mr. Berryman, portrays the man in the moon contemptuously looking down on aspiring earth dwellers and scornfully asking: "Why don't you mind your own business?" That was over a decade ago. Today, the moonstruck are multiplying faster than aphids—people who are so heavenly-minded they are not much earthly good. Their name is Legion. "Why don't you mind your own business?" We'll find it a thought-provoking question if we can just manage to get our heads out of the clouds and our feet back on the ground long enough to survey our own doorstep.

Stargazing may be all right, as a pastime, or when there is nothing more important to do, or even as an avocation, but not as an occupation in times like these. To stand ethereal eyed, gazing into the heavens with designs on the moon, and devoting more of our manpower and materiel than is mete in our headlong pursuit to get there, while masses of miserable men lie at our doors begging for bread, is moral turpitude. To invest untold man hours and billions of dollars riding the toboggan slide to bankruptcy just to attain a break-through in space when fractions of these expenditures could be put to better use mending broken bodies and bruised souls right here on earth is a crime against humanity. The astronomical sums spent, some believe "squandered" a better word, on a mission to the moon, are so fantastic as to stagger the imagination. And yet we are being sucked upward into something resembling an outer space maelstrom, giddily whirling and spiraling upward into the heavens while the earth moans beneath us, sighing and crying for our notice, care, and concern.

The roar in the Cape Canaveral skies has so deafened us that we

cannot hear at all the man in the moon telling us to mind our own business, and only faintly hear the man of Macedonia calling: "Come over and help us." Two men vying for our attention! One, dreamed up by Berryman, telling us to tend to our own knitting and stay away, the other envisioned by the Apostle Paul and representing mankind all over this needy earth pleading, "Come . . . and help."

The enigma is compounded by the fact that on the one hand we have a dead planet, an inert, dust-covered moon where it is doubtful that life exists, or even could exist! On the other hand is a **live** world crawling with more than two billions of human beings, the majority with bodies inadequately fed, souls without the Light, and minds without the Truth that makes men free. But onward we go toward the moon oblivious to the Macedonian cry, dissipating ourselves into insolvency in what may prove to be a vain attempt to do what may not be for man to do! Not the exploration of a dead planet, but the evangelization of a living one is clearly the business of us all. "Thy will be done on earth" is to be our daily petition.

Let others who cannot be arrested go ahead and pursue their moon-megalomania. As for the rest of us, we must avoid the tangential issue and stick to the main line. We dare not be dissuaded from the plain doing of God's will on earth, or permit a modern application of Paul's mission to Macedonia to be shunted aside like an empty boxcar on a railroad siding. Majoring on a dead planet and minoring on a living one



are signs of delusion. Regardless of how colossal our "space program," it is no substitute for a humanitarian, God-honoring "race program," especially when that "race program" concerns the human race. Lamentable, indeed, will be the day for the have-not peoples of the world, should our Nation, or any Christian nation lose its sense of direction.

In the days following World War II, a very thoughtful woman in Washington, D. C., wrote the editor of the **Evening Star**. Vera E. Adams said in part: "With creeping cold and slinking hunger stalking their millions around the globe, with the sobbs of homeless creatures echoing in our ears, we stand on the jagged pinnacles of ruined earth and reach up into space for **other** worlds to conquer. We are acquiring a curious, neighborly interest in other planets, a sort of a backfence, gossipy mood. While we are theorizing and flying kites to the stars, we find ourselves more pleasantly engaged than getting down on hands and knees and scrubbing up earth's stained and dirty faces. Why not set our own terrestrial house in order first. Have we not plenty to do?"

Let's suppose that after all the furor, the man hours, and the billions invested the headlines will scream in big, bold type "**MISSION ACCOMPLISHED.**" Walt Huntley puts up a good argument in rhyme.

I'm sure you've heard, or read about, the satellites in space;  
How Russia and the USA are in the rocket race.  
To hear them talk, it won't be long 'til space they conquer, soon—  
And then what next will man attempt, if he should reach the moon.

If man should ever reach the moon, there's one thing that is clear:  
He'll ruin everything up there just like he has done here.  
With sin, and crime and lust and greed, he's got enough to do  
To clean the mess he's made on earth, and you know that this is true.

The sickness and the want and fear, the broken hearts and shame;  
And hungry millions cry each day, while man is all to blame.  
I think we'd better set our sights, above the moon and space;  
And let's explore eternity, while there is time and grace.

\*Clay Cooper, President, Vision, Incorporated, Spokane, Washington



*The*  
JUDGMENT SEAT  
*of Christ*

BY GEORGE E. GUILLE

Three future judgments, distinct and definite in scope and character, are mentioned in the New Testament. The first is that of believers at the judgment seat of Christ; the second, that of the living nations when the Lord returns in glory; the third, that of the impenitent dead at the great white throne.

First Corinthians 3:8 to 15 describes the judgment of believers, Matthew 25:31 to 46 describes the judgment of the living nations. Revelation 20:11 to 15 describes the judgment of the impenitent dead.

The first is the appraisal of the believer's works and occurs at the "day of Christ," when He descends from heaven to raise the dead, and to rapture the living saints (I Thess. 4:16-18); the second takes place at the "day of the Lord," when in the glory of His Father He comes to the earth to establish His kingdom (Matt. 25:31); the third is at the end of the "day of the Lord"—after the thousand years—when He delivers up the kingdom to God, the Father (I Cor. 15:24; Rev. 20:7-11).

The first determines the rewards to be given to the saints for enjoyment in the kingdom; the second reveals the blessing of the spared gentiles on the earth; the third indicates the degree of punishment for the impenitent in the lake of fire.

The ground of the first judgment is the believer's work; that of the second is the attitude of the gentiles toward the King's "brethren"; that of the third is the unbeliever's work.

In the consideration of this subject let us place over against II Corinthians 5:10 another Scripture that at first glance may seem to be opposed to it—may seem but only that—for there can be no discrepancy in the words of God.

"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but is passed from death into life" (John 5:24, ASV).

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10, ASV).

In these words of Christ and of Paul there is no contradiction. Every word written by Paul was first "God-breathed" (I Cor. 2:13; 14:37; II Tim. 3:16). His writings are "the many things" that the Lord could not, until after He was glorified, say to the twelve disciples (John 16:12-13). From the glorified Man in heaven the epistles of Paul have come.

In John 5:24 the Lord speaks of the judgment of sin. In II Corinthians 5:10 Paul speaks of what the believer, forever delivered from sin's judgment, "has done."

With the solemn asseveration, "Verily, verily," the Lord declares that the believer shall not come into judgment because he has already passed out of death into life. Once for all has he in the person of his Substitute been judged on the cross. There in Christ's precious death the believer died: now he lives, a new creation, in the Risen One (Rom. 6:6; II Cor. 5:17; Col. 3:3). His

history, as a man in the flesh, came to an end at the cross, for there, all that he was in himself, disappeared forever. Identified with Christ in His death and resurrection, he has passed out of death into life. It is not a matter of experience; it is what God counts to be forever true.

A believer brought into judgment on account of his sin would make void the victory of Christ; it would open again the question that was finally closed in the triumphant cry, "It is finished!" It would but dishonor the Son if God were to bring even the feeblest member of Christ's mystical body into judgment. The question of sin was settled on Calvary, and for all eternity, upon a righteous basis. The only judgment on account of sin, therefore, that a child of God may know is the chastening—"child-training"—of the Father's house to which, by second birth, he belongs (I Cor. 11:31; Heb. 12:3-15).

#### THE SUBJECTS

Let us look, then, at the subjects to whom the apostle refers in the use of the word "we." The context at once makes clear the fact that the "we" is exclusive, designating the saints alone. No rejector of the Lord Jesus Christ comes before this judgment seat.

But in more detail let us examine this fifth chapter of **Second Corinthians**, and for its glorious revelation may God give us hearts to praise Him.

(Continued on page 687)

# This Is Your Life

By Ruth Barnes

I'm still laughing!  $7+3=10$ . But perhaps I had better explain. Seven lots at the corner of Philadelphia and Earham Drives in Dayton, Ohio, plus a church building three years old equals ten years of service by the present pastor. Poor arithmetic, you say! You can't add vacant land and a building and get a tenth anniversary for a pastor! No? Then you weren't with me on the evening of September 11, 1959, in said church building. I'm still laughing!

The first I knew about it was when I received by mail, a formal invitation to attend a surprise reception to be given at the First Brethren Church of Dayton, Ohio, on September 11, 1959, in honor of Rev. and Mrs. W. A. Steffler for Mr. Steffler's ten years of service as pastor. Then a public announcement from the pulpit that on September 11, 1959 (same date) the church would celebrate the third anniversary of the new church building. Committees were duly appointed and the third anniversary was widely advertised, but behind the scenes, we all knew that it was a combination celebration.

Then the committees learned via the grapevine, that Mr. Steffler was a little "regusted" that he hadn't been invited to any of the committee meetings and hadn't even been asked to be on the program. But how could we tell him that he was scheduled to be the leading man and Mrs. Steffler the leading lady in a production known as "This is your life, Rev. Wm. A. Steffler." It was to be a surprise!

After a preliminary devotional program in which special emphasis was laid on the number "3" in honor of our third anniversary, and as a sort of "red herring" to further confuse the Stefflers, we proceeded to the main event. Master-of-ceremonies Clyde Balvo took over; Mr. and Mrs. Steffler were escorted to a specially prepared seat on the stage, and a short story of their life began to unfold.

We were taken back to Philadelphia where the Stefflers grew up. Then a voice which seemed to come from nowhere, said, "Hello, Bill!" Then we heard some voices singing a song which the Stefflers sang as children in Philadelphia when they walked past a certain brewery, "The



Rev. and Mrs. W. A. Steffler with their tenth anniversary cake.

Brewer's Big Horses Won't Run Over Me." After a short pause, the voices materialized into Rev. and Mrs. Samuel Adams, who had sung the song with them back in Philadelphia, and who had come down from Pleasant Hill, Ohio, to be with them on this occasion.

A little later another voice was heard extending good wishes, and this turned out to be Dr. R. Paul Miller. Dr. Miller officiated at the ordination of Mr. Steffler and also at his marriage with Harriet Miller, now Mrs. Steffler. Dr. Miller is now living in Goshen, Ind.; he was accompanied by Mrs. Miller.

After more stories of their lives, with old pictures shown in connection with some of them, a feminine voice said, "Do you remember

when you" and then stopped. This turned out to be daughter Harriet Ann who had come from Philadelphia with her husband, James Gault, and their three children. This was indeed a surprise, for they had just gone back to Philadelphia after spending a vacation in Dayton.

And then another feminine voice extended greetings, and this turned out to be Mrs. Steffler's sister, Florence Kearns, who had also come from Philadelphia.

You could almost see the wheels going around in Mr. Steffler's head as he tried to figure out how we had found out all these stories about them. When another voice said, "Hello, Dad," he had no trouble identifying his son, Alva, and when Alva and his wife, Ruth, came into the room, something clicked in Mr. Steffler's head and he said: "You're the one who is responsible for this!"

Greetings by tape recorder were heard from: Mr. and Mrs. Emmert R. Wilson, Sergeantsville, N. J., and Mr. Furman Haines, Mr. Louis S. Kolb, Mr. George Kimpel, and Miss Christian Dunyan of Philadelphia. A telegram from Rev. and Mrs. R. Paul Miller, Jr., and a very interesting letter from Dr. and Mrs. Alva J. McClain were read.

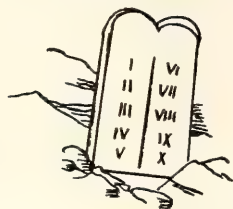
Our vice moderator, Harold Hudleston, extended greetings from the members and friends of the First Brethren Church, and then a camouflage was removed from the back of the stage, revealing a beautiful new

(Continued on page 687)



Left to right: Rev. and Mrs. Samuel Adams, Mrs. James Gault (daughter), Mrs. Florence Kearns, Mrs. James Gault (son-in-law), Mrs. W. A. Steffler, Alva Steffler (son), Rev. W. A. Steffler, Mrs. Alva Steffler (daughter-in-law), Mrs. R. Paul Miller, Dr. R. Paul Miller. In the front row are the three grandchildren: Bobby, Ruth Marie, and Jimmy Gault. The photos were taken by Kenneth Russell, member of the First Brethren Church of Dayton.





# The Third Commandment

By Dr. N. Jerome Stowell

I was a confirmed atheist. Then one day I really had an experience which set me thinking. I was in a laboratory in a large pathological hospital where we were attempting to find the wave length of the brain. What we found was a channel of wave lengths. That channel had so much room in it that the different wave lengths of each individual brain are further separated than the fingerprints of each individual hand.

We experimented to discover what took place in the brain at the moment of transition from life to death. We chose a lady whose family had sent her to a mental institution, but who had been discharged. The doctors could find nothing wrong with her other than cancer in the brain. This affected the balance of her body only. As far as the alertness of her mind was concerned, and in every other way, she was exceptionally brilliant. But we knew that she was on the verge of death, and she was informed she was going to die.

We arranged a tiny pick-up in her room to ascertain what would take place in the transition of her brain from life to death. We also put a very tiny microphone in her room so that we could hear what she might have to say. Five of us scientists—perhaps I was the most atheistic of the group—were in the adjoining room with our instruments prepared to register and record what transpired. Our device had a needle pointing to the 0 in the center of the scale. To the right the scale was calibrated to 500 points positive, to the left 500 points to the negative. We previously had registered on this instrument the power used by a fifty kilowatt broadcasting station in sending out a message around the

world. The needle registered nine points on the positive side.

As the last moments of the woman arrived, she began to pray and praise the Lord. She asked God to be merciful to those who had despitely used her. She reaffirmed her faith in God. She thanked Him for her knowledge of His reality. She told Him how much she loved Him.

**"I Was a  
Confirmed  
Atheist!"**

We scientists had been so engrossed with this woman's prayer that we had forgotten our equipment. We looked at each other and saw tears flowing down scientific faces. I had not shed tears since I was a child.

Suddenly, we heard a clicking sound in our instrument. We looked, and the needle was regis-

tering a positive 500, desperately trying to get higher, only to bounce against the 500 positive in its attempt. By actual instrumentation we had recorded that the brain of a woman—alone and dying, in communication with God—had registered more than fifty-five times the power of a fifty kilowatt broadcasting station in sending a message around the world. The needle registered nine points on the positive side.

After this we decided to try a case very unlike the first. We chose a man lying in a research hospital, stricken with a very deadly social disease. After we had set up our instruments, we asked one of the nurses to antagonize this man.

Through her wiles she attracted his interest in her; then suddenly she told him she would have nothing to do with him. He began verbally to abuse her, and the needle began to register on the negative side. Then he cursed her and took the name of God in vain. The needle suddenly clicked back and forth against the 500 negative post.

By actual instrumentation, we had registered what happened in the brain when that brain broke one of the Ten Commandments: "Thou shalt not take the name of the Lord thy God in vain."

We had by positive instrumentation established the positive power of God and the negative power of the adversary.

If we scientists can record these things, I believe with all my heart that the Lord God can keep record of our thoughts. He has more power than we have and is a better recorder than any one of us on earth.

# THE JUDGMENT SEAT OF CHRIST

(Continued from page 684)

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (v. 1).

Allusion is here made to the Tabernacle and to the Temple. The Tabernacle was Jehovah's temporary abode among His people during the wilderness wanderings. In the land the temporary Tabernacle was displaced by the permanent Temple. "This earthly house of our tabernacle" is the present body—it is temporary. The "building of God" is the glorified body that shall be ours at the coming of the Lord—it is permanent.

But the dissolution of the body is hypothetically stated—"if." There is no certainty of our dying. The Lord may return at any moment, and then "we which are alive and remain shall be caught up together with them [the resurrected dead in Christ] in clouds" (I Thess. 4:17). "Behold, I shew you a mystery [secret]; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye" (I Cor. 15:51-52).

"For in this (body) we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (vv. 2-5).

Our earnest desire is not to be unclothed, as to the spirit; not to die, and so to "depart and be with Christ" in a disembodied state, though "far better" (Phil. 1:23) is that than to remain here, if the Lord will tarry long; but, on the contrary, our desire is to be "clothed upon," to have this body of our humiliation changed into the likeness of His body of glory (Phil. 3:21). This is what our God hath wrought us for, and the Holy Spirit, dwelling in us as the earnest of that inheritance, gives us foretastes of its bliss, expressing in a groan the desire for the full and final realization.

And this could hardly be true, if our salvation were not a certainty, or if we had to wait even for the judgment seat of Christ to be assured of our eternal destiny.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (vv. 6, 8).

Knowing what awaits us, whether we are to die or whether we are to be translated, and having the earnest of it in our hearts, we are always confident and "willing"—should there be any delay in the Lord's return—"rather to be absent from the body, and to be present with the Lord."

"Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ" (vv. 9-10).

"We labor," more literally, "we are ambitious"—it is a point of honor with us in view of the coming day of rewards to be well-pleasing to Him.

Thus the question as to the "we" is answered. The saints alone are to appear before the judgment seat of Christ. Of none other than they could the things spoken of here be true. Saved by grace, through faith in the crucified and risen Saviour, they appear there to receive what they have earned by their fidelity to Him and to His service in this time of His absence.

Observe the startling difference that is made by the Word of God between the Christless and the Christian, between the sinner and the saint:

**The sinner**—LOST because born in sin (Luke 19:10; Ps. 51:5). **JUDGED** because he has rejected the only Saviour (John 3:18, ASV). **PUNISHED** according to his works (Rev. 20:12-15). **The saint**—**SAVED** because "born again" (John 3:3, 6, 14-16; II Tim. 1:9). **SHALL NOT COME INTO JUDGMENT** because he has received the only Saviour (John 5:24, ASV; John 6:37). **REWARDED** according to his works (I Cor. 3:8, 11-15).

The judgment of the Christian will be "according to that he hath done, whether it be good or bad." The good is the "gold, silver, precious stones"; and the bad is the "wood, hay, stubble" of I Corinthians 3:11-15.

The figure used by the apostle to set forth the work of the saints is that of a building. The one foundation thereof has been laid, and upon it every Christian is building up a superstructure. "If any man's work abide [the test of] 'the day of Christ' . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

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# THIS IS YOUR LIFE

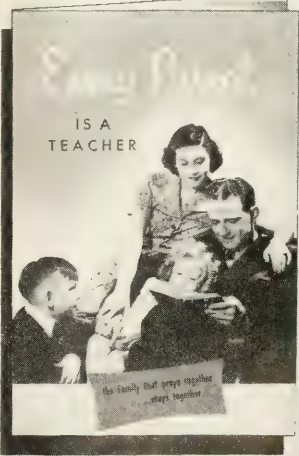
(Continued from page 685)

bedroom suite as evidence of the love and esteem we have for our pastor and his wife. A bed, a dresser, a chest of drawers—there's that figure "3" again.

It was a delightful evening. We laughed until we cried. We learned that Mr. Steffler was a very persistent suitor; in fact, so persistent that he earned the nickname of "Adhesive" because he was "always sticking around."

He started in sweetening up Harriet Miller (Mrs. Steffler) with a nickel bag of candy every week, and then as his finances improved, he gave her a bunch of sweet peas and a bag of caramels. The sweetening process worked, and Harriet returned the favor once in a while by treating him to his favorite fruit, a raw hot dog from her father's butcher-shop.

Harriet, the bride, was careful to see that her new husband made a good outward appearance, even to the extent of starching his silk shirt. And, if we dare compare the slender young man of pre-wedding-day pictures, with the finished product as of today, she has taken good care of the inner man, also.



Proverbs 22:6



What is needed in service for Christ is the sweet harmony of

## The Second Fiddle

ALEX SOUTTER

It takes more grace than I can tell  
To play the second fiddle well.

—Spurgeon

Spurgeon's pithy couplet contains a great deal of truth. Another seer, with much the same thought in mind, has put it this way: "A good violinist is one with ability to play first fiddle and a willingness to play second."

Second fiddlers are scarce. A Christian worker of long experience and mellowed judgment had traveled far and wide among all sorts of folks who labor in the Lord's harvest field. In his travels he had found no lack of Number 1 men, those who filled the office of leadership with ability and distinction. But everywhere he noted the lack of Number 2 men, those who were happy to fill a most needful, but secondary, place. Result: disharmony and dispeace instead of oneness and progress.

"But," says someone, "it is a desperately hard business to fill the second place." Quite. But turn for a moment to the lives of others and see how they did it.

Look at Caleb—strong, stalwart Caleb—Israel's "grand old man." See him in that interview with his old companion and new leader (Josh. 14). Any sign of envy? Any suggestion that he of the kingly tribe should have been promoted instead of Joshua? None whatsoever. And look at Jonathan—gentlemanly Jonathan—the first and best crown prince that Israel ever had. Does he envy David, the new hero of a newly-delivered people? See him, with royal magnanimity, handing over to David, robe, sword, bow, and girdle. Hear him say on a later day: "Thou shalt be king over Israel, and

I shall be next [second] unto thee" (1 Sam. 23:17).

The truth of the matter is, that the second place is one of special favor and blessing. Fill it and you will never lack an efficient coworker, and when burdens have to be borne, you will have Him to share them with you. As you keep on playing the second fiddle you will have the Divine Conductor's approval as you play on in His Service of Song. Many can testify to this joyous experience.

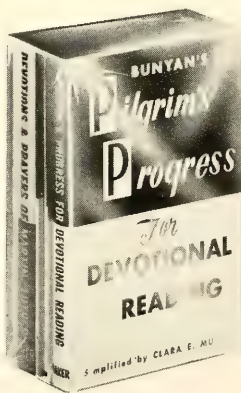
If any doubt remains as to the excellence of this second place, then read Luke 22:24-27. The disciples wanted the first place, not the second. Hear the Lord's words: "He that is greater among you, let him become as the younger; and he that is chief, as he that doth serve . . . I am in the midst of you as he that serveth" (ASV).

Luke 7:28 is also worthy of careful thought. "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." "Least" many will be rendered "lesser," for the comparative degree is here used. By being lesser in spirit than John you become greater than he.

Ezekiel 31 is a description of two nations, Assyria and Egypt, that were made great by God. Despising the place God gave them, they aspired to the supreme place among the nations—the place reserved for Israel alone. This covetousness brought about their downfall. How much better to fill our God-given place than to aspire to something out of God's plan and purpose! Carnal ambition brings loss, but godliness with contentment is great gain.

"The Indian Christian," Belgaum, India.

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— THEME —

*"The Challenge of  
The Future"*

## THE BRETHREN ANNUAL

SEVENTIETH ANNUAL CONFERENCE OF THE  
NATIONAL FELLOWSHIP OF BRETHREN  
CHURCHES HELD AT WINONA LAKE, INDIANA,  
AUGUST 17-23, 1959.

October 31, 1959

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## NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Next Conference: August 14-21, 1960, Winona Lake, Indiana

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## CONTENTS

### DISTRICT CONFERENCES

Allegheny .....	51
East .....	52
Indiana .....	53
Iowa .....	54
Michigan .....	55
Mid-Atlantic .....	56
Midwest .....	57
Northern Atlantic .....	57
Northern California .....	58
Northern Ohio .....	59
Northwest .....	60
Southeast .....	61
Southern California-Arizona .....	62
Southern Ohio .....	63

### NATIONAL ORGANIZATIONS

Brethren Youth Council .....	50
Evangelism, Board of .....	50
Foreign Missionary Society .....	32
Grace Theological Seminary .....	37
Home Missions Council, The Brethren .....	35
Laymen, National Fellowship of Brethren .....	48
Ministerial Relief, Board on .....	25
Ministers, The National Fellowship of Brethren ..	40
Missionary Herald Company, The Brethren .....	38
Sisterhood of Mary and Martha .....	45
Sunday School Board, The Brethren .....	50
Women's Missionary Council, The Brethren ...	43

### NATIONAL FELLOWSHIP

Churches, Directory of Brethren .....	65
Districts, Directory of .....	51
Ministers, Roster of .....	78
Minutes of 1959 National Fellowship—	
Business Sessions .....	20
Devotional Sessions .....	17
Moderator's Address .....	5
Organization and Committees .....	2
Statistical Report .....	20



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\*\*—Approved by conference

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# The Challenge of the Future

II Peter 3:14

MODERATOR'S ADDRESS

BY PAUL E. DICK

In the providence of God, we are gathered for our yearly conference of the National Fellowship of Brethren Churches. The memory of the blessed fellowship in the threefold communion service in the Grace College gymnasium, the last service of the 1958 conference, has been an incentive for us to be present to live lives more godly in Christ Jesus. The work of the past year has become history and will never be repeated. As a church and as individuals we are one year and many heartbeats away from the time when we must give an account to our blessed Lord. We have, without question, the past year brought to each of us untold blessings, as well as victories too numerous to recount. Suffice it to say, however, that what we have received from the gifts of our Lord is but the earnest of what is yet to come.

Our moderator would prelude his remarks by expressing a personal word of thanks and appreciation for having accorded the highest honor in the National Fellowship of Brethren Churches. Surely we did not aspire to this high office, but we have accepted it as a gracious act in the providence of God and trust that, as the beloved of the Lord, you will bear with us and pray we cooperate in a manner as only the Holy Spirit may direct.

The theme chosen by our Executive Committee—"The Challenge of the Future"—is surely an appropriate one for

our day. It is fitting in the sense that we as Christians, except as we serve the Lord and worship Him in the present, have absolutely nothing to which we might look forward, apart from that which we have been promised through the Lord Jesus Christ. We talk much about the future but do we realize that there is a very fine line drawn between the present and the future? The future could conceivably become the present in the twinkling of an eye and the reality of our hope would immediately become fulfillment and fact.

We are drawn aside in the twilight of God's age of grace to celebrate the 70th Annual Conference of the National Fellowship of Brethren Churches. No group of churches on earth has endeavored to adhere more strictly to the Holy Scriptures than The Brethren Church. It is not necessary for us to defend the Scriptures, for we as Brethren believe the Word of God is able to defend itself. It is for us to be on the offense, to see that the whole Word of God is taken, and given, and lived out before the world. It is the aim of this conference to so challenge and inspire our delegates and others in attendance that we will all be more diligent in our living and service for the Lord Jesus Christ.

None of us will doubt but that we are living in a day of lawlessness, corruption, wickedness, and sinfulness. We live in a world that is on the march, and in search



of that which is beyond, short of heaven and hell. The space age is here and the plan now is that man shall be thrust into space by his own mechanism. The rockets are rolling and the missiles are moving the world in a direction heretofore not known. In the midst of modern discovery and scientific invention, the world still reels to and fro and men's hearts are still failing them for fear, and for looking after those things which are coming on the earth. While this message is being penned we have no guarantee that if and when it is delivered we will not have moved into an age other than that of space, and our weapons of today will have become the obsolete weapons of yesteryear. Yet with all of the uncertainties of today we can still say with the songwriter of old "My hope is built on nothing less than Jesus blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name."

In writing to a believing people who were being tried severely for their firmness in the faith, the Apostle Peter bares his whole heart in an effort to encourage these people to continue in the faith. Peter was well qualified for this task, having been one of the disciples of the Lord, and having gone through many of the afflictions these believers were called upon to face. Peter could not claim a rabbinical culture, nor a university degree, nor a college parchment. He had never been a pupil of the great Gamaliel in Jerusalem, as had been Paul, but for all this or perhaps the lack of it, Peter was not hindered in his ministry for the Lord. Peter was a learned man in the things taught in the school of the Holy Spirit and when deductions are made we must recognize that this is the source and fountain spring from which all true knowledge comes.

In II Peter 3:14 we read: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Our subject as mentioned before—"The Challenge of the Future"

—is one that should arrest the attention of every believer. The fact does not have to be established as to whether there is a future. Our blessed Lord taught the reality of heaven, as well as the certainty of hell. The question is "What are we doing as believers to better prepare ourselves and others for heaven, and what are we doing to detour men from going to hell?" If this question is answered to the satisfaction of our God, we shall have a lifetime of faithful service to God, capped with the "Well done, thou good and faithful servant."

There is no question but what we are living in the greatest of all days, which to preach the Gospel. Sin has never been more popular and man has never been more susceptible. We are in the era "As the days of Noe were, so shall also the coming of the Son of man be." Satan is closing in on earth for a final all-out attack on the hearts of us and our church. But thank God that while the enemy closes his ranks, we look heavenward from whence cometh our Saviour the Lord Jesus Christ to give us complete and final deliverance over the evil one.

We as Brethren know where we are going. We have faithfully believed and taught the Scriptures through the years. Though the clouds of apostasy and unbelief have descended, have closed in on us and have given us a low ceiling, it were; nevertheless, we navigate by the greatest of all instruments, the Word of God. One of these days, as we believe, just as the pilot descended from the sky and bad weather to the safety of the earth, we shall go up in the twinkling of an eye, to escape all sin and corruption of this present age. With this thought let us now more minutely what Peter had in mind as he admonishes us in our text.

### Our View

Wherefore, beloved, seeing that ye look for such things. Make no mistake about it, Peter declares that which is revealed in God's Word concerning

things coming to pass is crystal clear. This is not clear we have not availed ourselves of the information that rightfully belongs to us. We are told to look for things! What are these things? Peter is concluding a very vivid picture at the end, half of which is destructive, the other half is constructive. Though the Holy Spirit Peter was able to project himself into the era of modicience which has already confirmed prophecy, as he spoke of the dissolution of all things by fervent heat. It is not necessary to ponder too long the thought of a new heaven and a new earth renewed by a fiery change that will come upon them. However, there is much in the Old Testament and New Testament which look in this direction. The earth on which we live, the scene of man's fall and crime, the arena where he chose to display His grace and reigning love in Christ, will one day soon be emancipated from the bondage of corruption and shall be renewed and become the seat of the blessed. In view of the prophecy that tells of the disposition of the heavens and the earth we are astonished to be persons in "all holy conversation and godliness." Our contention, or manner of life, has reference to our behavior before men. Our fitness refers to our behavior Godward. Every born again person should be eagerly anticipating the Day of the Lord, the very day the prophets of old predicted to see as they gave their lives at stake for His name's sake.

As we gather for this 70th Annual Conference of the National Fellowship of Brethren Churches is there one person who will doubt but that we are living on the very threshold of the coming of the blessed Lord of which Peter in verse 13 spoke? We must confess in all sincerity "and that, knowing the time, that it is high time to awake out of sleep; now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk

honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:11-14).

We need but to keep our eyes and ears open and our hearts tuned to the Scriptures to be cognizant of the fact that we are not long for this age. We believe the coming of Christ to be personal, premillennial and that it is imminent. Following this, the Lord will come after the Tribulation has run its course to set up His kingdom.

Before the coming of the Lord we are given many signs by which to discern His appearance. Daniel 12:4 tells us "shut up the words and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased." As we compare the past with the present, we must confess we have come a long way in these fields. The incident is told of a woman in England who, after long consideration had decided on a journey. Friends gathered to assist in her departure and walked by her means of conveyance a mile or more to bid her Godspeed, but lo, her entire journey was to be only fifty miles. If this were our day, we would call our loved ones and tell them we were taking off from a certain point and then add, "as soon as you hang up the phone, look out the window and you'll see me coming in for a landing." In our day we have chained the mighty forces of electricity, steam, gas, and the atom and in palatial carriages circle the world in just a few days. Railways track the earth, steamers plow the sea like a spiders web, and the airplanes are well traveled with many more on the way. Yet in the midst of all this as Dr. Robert G. Lee suggests "Many of us have failed to learn to walk with the Lord."

Knowledge shall also increase. We now have unprecedented facilities for our learning. The accent is on new grammar schools, high schools, colleges, and



universities. The public press and the communication systems have their presses rolling and their wires burning to convey the news. The histories of men are written before their tenure on earth is completed.

Paul in writing to Timothy said: "This know also, that in the last days perilous times shall come" (II Tim. 3:1). Physically, we have more and greater pestilences, famines, earthquakes, and hurricanes than ever before. Politically and socially, perilous times need but refer to communism and anarchy. Nothing could be worse than the creed of this, viz: "The first lie is God and the second is law." They vow that their mission is to destroy our social culture and they prophesy that something better will come.

In these perilous times we have distress of nations. National jealousies have caused offensive and defensive preparations on a scale of such magnitude as to grind out the life of the people with oppressive taxation. The world is practically a soldier's camp with millions of men ready to fly at each other in a universal war, with weapons so ingenious and deadly as to put all the past record beneath the shadow of comparison. Governments vie with each other in the suicidal policy of adding corps to corps—ships to ships—plane to plane—piling up national debts in the face of absolute bankruptcy.

It is frightful to contemplate the woe and carnage that would follow in the wake of these forces if once let loose. No wonder our great statesmen strain every nerve to defer even now that day in their struggle to preserve the peace of Europe, particularly at this time in Berlin.

But now Peter says that in the light of these things which are coming to pass we should be diligent.

### Our Diligence

Diligent for what? "That ye may be found of him in peace, without spot, and blameless." Peter is not speaking of a

sinless type of perfection, but rather keen sense of unbroken fellowship. We be **diligent** according to the dictionary would be for one to be industrious, severing, and exercise painstaking. As ministers and laymen we can find no better way to be found in peace, without spot, and blameless than to adhere strictly to that which is taught in the whole of God's Word. The Apostle exhorts us to "earnestly contend for the faith which was once delivered to the saints." Without this faith we have no future. Most of us will agree that nothing worthwhile is worth preserving whether it be in the form of an old tradition that we can see or something handed down to us by our forefathers in the form of memory or statements of belief. From the Christian standpoint we agree also that in the evaluation of various things we do not use the common denominator of the world; namely, dollars and cents, to measure the worth of such articles. The new birth cleanses up a line of demarkation for us to what is of permanent value as against that which is merely temporal and worthless.

At the present we are 1959 years removed from these great exhortations and if the people of Jude and Peter's time needed them how much more should we take them to heart as we live in the midst of heresies, isms, delusions, and false doctrine. In the midst of this false teaching, thousands have been delivered from the way of salvation and the good walk in Christ Jesus. Ever present with us are those who still query as to "What is truth?" Multitudes have been confused with the many teachings of liberalism of today but who have never been transfused with the Holy Spirit in regeneration.

We are asked to be diligent that we might be blameless and without spot. We are exhorted to contend for the truth or brace ourselves for it. We might ask—**What is faith?**

In this instance, it is the body of Christian doctrine which forms the

ce of the truth concerning "our common salvation." It is used synonymously with Gospel, and this, we know, was delivered to the body of the church at the beginning of its history as a complete revelation in itself. Revelation 22:18 and 19 reads: "For testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues which are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This faith is a sacred deposit reserved in its entirety and for which we are asked to earnestly contend. This is all the fundamental truths of God's Word. We can name but a few in passing.

The infallibility of the Scriptures originally written (without error).  
 The authority of the leading liberals of our day.  
 The Bible is an antiquated book and it must be brought up to date. He who would be no purpose in bringing forth a new translation unless it would be to adjust this old-time religion to the findings of modern science and scholarship. The Bible must be made to give again. To accomplish this, he who would have old and discredited doctrines must be brought into alignment with the spirit of understanding and modern science. Against this we need but refer to a portion of Paul's letter to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

The deity of Christ—Christ is God (John 1:29; John 1:14; I Tim. 3:16).

The vicarious atonement—this was necessary (Heb. 9:15-17, 22, 26).

The finished work of Christ upon the cross (John 17:14; 19:30).

The resurrection of Christ from the grave (I Cor. 15:14-17).

The virgin birth—again the liberal

would suggest that modern science cannot accept the idea that any man at any time was born of a virgin. Thank God we are only asked to believe and not to understand what has been divinely breathed regarding the virgin birth in Matthew 1:18-25 which begins: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child by the Holy Ghost."

7. Repentance—the second coming—the ordinances which we practice, not because they are Brethren but because they are Biblical.

These are but a few of the many fundamental truths for which we are to be found in diligence and for which we are asked to contend. Surely these are the things which give challenge to our future. These are the very things which form our faith.

Now the question is: How are we to preserve this faith?

### Our Conviction

Paul tells us to "stand fast in the faith." In the William's translation it reads: "Be always on your guard; stand firm in your faith; keep on acting like men; continue to grow in strength" (I Cor. 16:13). Paul continues as he writes in I Timothy 6:20: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called." The idea is that we should never let men push us back across that line of conviction that embraces a supernatural Christ into an area of indifference or denial.

Paul also reminds us to throw ourselves into "the defence of the gospel." "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel" (Phil. 1:16-17). We do this by the very things we say daily, and by the lives we live. It is sometimes necessary for us to challenge the false-



ness of accusation brought against our faith from whatever the vantage point might be, the pulpit, the pew, or elsewhere. It is not necessary to be pulpit pugilists or trigger happy theologians to accomplish this. Let us just make certain that we are Holy Spirit activated and not just active.

To preserve this faith, Jude in verse 3 tells us to "contend for the faith." The verb translated "earnestly contend" is used only in this particular instance and from it we get an English word "agonize." The Greek verb was used to express the idea of a contest in a gymnastic game, the actual fighting against the enemies of the state, and the struggling with those who were antagonistic to the Gospel. When Jude and others were writing, the Gospel was being threatened by teachers who denied its sufficiency and would have contaminated its purity. As a result, it was imperative that men redouble their labors to keep the deposit of truth intact as breathed by the Holy Spirit. It has been suggested that the word Jude uses here means "to fight standing upon a thing which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend it, and retain it." I ask—"Have we been in agony to keep this faith?" The question now comes:

Why should we earnestly contend for this faith and why should we be diligent in the propagation of it?

The answer is a very simple one—"There is none other." In Hebrews 1: 1 to 3 it reads: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last times spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Jude says this "faith" was delivered "once for all." The same word **hapox**

is used by the writer in Hebrews 9: "Christ was once offered to bear sins of many," and the word is again in I Peter 3:18: "For Christ hath once for all suffered for sins just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." Then is "the faith"—"The Gospel." "The Common Salvation by the Cross" that makes possible a challenge for the present, as well as for the future.

It is not necessary for me to tell whether or not we want to perpetuate the sacred trust that God has placed in our disposal. I need not ask whether or not we need to be diligent in guarding the only thing able to make us wise, blameless and spotless. We need only look at the sad facts as a result of so many one along the way failing to give us the whole Word of God. In a poll of young people of ages 17 to 22 some startling results were recently uncovered. This poll said that most young people know very little about their religion. Less than thirty percent could pass a grade school level Bible test. Sixty-four percent of young Protestants do not attend church regularly, eighty percent among the Jews, and twenty-four percent among the Catholics. Ninety percent of all faiths said they would never think of turning to a clergyman for help in solving life's problems. In all groups and all faiths the same questions evoked the most shocking play of ignorance. Three out of four knew Paul to be the apostle to the Gentiles and that Thomas was the doubter. Less than half knew that Moses led Israel out of Egypt. Not one in ten could name Pilate as the one who turned Christ over to His crucifiers. Not one in fifteen could name the man who wrote the handwriting on the wall, or the man who sold his birthright for a mess of pottage. Please do not laugh at my statement! Spiritual ignorance has become so popular and widespread that an elderly lady remarked that she felt sorry for Jesus because He did not

our day in order that He might have the advantages of a modern-day nation. This woman was not a thren, but some who call themselves thren may have made statements as ridiculous. I am so happy the pictures say of our Lord: "Never man be like this man" (John 7:46).

From a positive standpoint it might be noted that our ministry and belief in the whole Word of God will produce a generation of believers well grounded in the faith, who believe in the infallibility of the Scriptures, the deity of Christ, and so forth.

Oh, that we might be diligent—to be led of Him, or as the American Standard Version reads: "In peace, without stain and blameless in his sight." There should be within us the absence of every stain, stain, and speck of impurity. The purer our lives, the more conspicuous is sin when indulged in. The two words "blameless and spotless" are used in almost identical form in Peter's letter as he gave a description of the Lord Jesus when he was referred to as a Lamb without blemish and without stain. This means then that our lives should be copies or replicas of our Lord. No allowed sin should be indulged in any of us. Paul says in II Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." May it be said of us as it was said of the Israelite Nathaniel, when Jesus spoke of him as "an Israelite indeed, in whom is no guile" (John 1:47). Without doubt, this will "require diligence," but surely Christianity justly deserves all the care and labor we can bestow upon it. Can we doubt whether an individual, where life has been in danger, would take precaution against any further danger or surprise? Would he not be justly blamed if he were to be as heedless of danger as he was before he knew of the conspiracy that was formed against him? This individual, whatever attempt he made against him, might escape,

but for us there remains no possibility of escape. Our God in Christ is coming as a thief in the night, and in such an hour as we think not. We are entreated to be diligent, that whether He "cometh at even, or at midnight, or at the cock-crowing or in the morning" (Mark 13:35), we may be found of Him in peace, without spot and blameless.

We praise God tonight for The Brethren Church and for the great challenge He has placed before it. We praise God for the many opportunities of the past year and for the many victories won and trophies of grace we have been able to lay at His feet. But, for fear our successes will exalt self we might better hang our heads in humility and perhaps in shame for the little we did accomplish in view of the innumerable opportunities we neglected for His name's sake. Most certainly not one of us has a right to boast, save in the death and resurrection of our Lord Jesus Christ. Our boasting in this is oftentimes rather little among our fellow men. When we begin to lay stress upon what we have done through our own efforts, there naturally follows a lesser respect for the work of the Lord, and a questioning of the supreme authority of the written Word of God.

You will recall after a careful perusal of the four Gospels and the Book of Acts that the Lord had been very careful to instruct His disciples as to His person, His work, and His ministry. He presented to them the facts of His death, His resurrection, His coming again. The disciples were well aware of these important truths, and yet in Acts 1:6 we read: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" To this question Jesus replied: "It is not for you to know the times or the seasons, which the Father hath put in his own power." The implication seems to be that our Lord said "more important things are to be considered at the present than the restoration of the kingdom to Israel." He then said to His disciples:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

A witness as we understand it is one who is supposed to make a declaration of personal knowledge of the truth of a stated fact or event—one who gives evidence. The disciples of the Lord were well aware of the facts, for they had received them firsthand from the Lord himself. They knew He was virgin born and without sin; that He was crucified and buried and risen, and so forth. These were the facts and Jesus commanded the disciples to go out and be witnesses and make known these truths. The dictionary also says in regards to a witness that he is one who will put his signature to a document to show that he has seen it signed. To comply with this and go far beyond, the disciples were willing to seal their preaching of the facts with their own blood, and history tells us that many did this very thing. The disciples were crucified, flayed alive, beaten to death, slain by the sword, shot to death by arrows, and hanged. The disciples were but the beginning of a long list of champions for the faith who laid down their lives in the ministry and service of Christ.

### Our Challenge

In the light of these observations, the question again comes to our attention: "Does The Brethren Church have a future?" I make no apology when I say that of all the denominations scattered across the country, The Brethren Church and its future is as bright, if not brighter than that of any other. Thank God we have the wherewithal to meet the **challenge** of that future when we stand on the whole of God's Word and refuse to deviate from it regardless of the price we must pay.

But lest we become wise in our own conceits, we need to face some sobering thoughts as to what is ahead. In

preparing this moderator's address have not asked for facts or figures from our statistician. In my own heart I feel that God has directed His favor in blessing our way in many, many ways during the past year. But regardless of how much we have done there is an even greater work to be done. Dr. Oswald J. Smith mentions that he has visited hundreds of churches in all parts of the world. The most spiritual, in his mind, was the Russian church. Yet he could stand before this congregation of Russian Christians and exhort them "to be filled with the spirit." If Mr. Smith could exhort these people in such a manner, then these words should find a meaningful place in any church in the world. Regardless of how much we have accomplished as Brethren during the past year, we have only begun to scratch the surface of achievement, and in view of this I would like to suggest three things for our consideration.

1. The Brethren need a greater conception of Christian responsibility. How few of us have delved into the Scriptural teachings as to our stewardship before God. Statistics bear out the shocking tale that Christendom has fallen far short in its ministry of giving forth the Word of life. Much endeavor that has been put forth has been put forth from a philanthropic or charitable standpoint. How different was the Scriptural conception of stewardship as expressed by the great missionary Paul. Even after his missionary activities had covered the extensive territories of Asia Minor, Greece, and Macedonia he wrote in Romans 1:14 and 15: "I am debt both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." It was his duty—his debt—and he was only seeking as an honest man to discharge it. Elsewhere in the Bible, Corinthians 4:1 and 2 Paul calls himself a steward, a trustee, a witness, an ambassador—all conveying the thou-



sponsibility and obligation to give Gospel to all who had it not.

What applied to Paul applies to us. We are all men the Gospel. We are their brothers out of loyalty to Christ, out of realization that the Gospel is the remedy for their sin and the only peace for their many ills. To be an obedient child of God is to be committed to some definite share in giving out Gospel. Who is there among us who would say that we have reached saturation point in the giving of our talents, and gifts to see that the Gospel goes forth unhindered and undelayed?

The Brethren need a renewed conviction of the needs of the world! The Word of God continues to be crystal clear as to the sin and guilt of the world. Romans 3:9 and 10 reminds us "that all are under sin and there is none righteous." The mass of mankind continues to live in willful indulgence of gross sins of every sort. We must conclude then that unless the divine law is abrogated, we must be visited with the penalty of the Bible teaches in Roman 6:23 "The wages of sin is death" with no mitigation whatever that it applies less in one part of the world than in another. John 3:16 still declares the good news of salvation, and we will do well to remember it was for a world already lost and not in danger of being lost that God gave His only Son. If we question the necessity of the Gospel for the world, it is the same for ourselves. Unbelief and half belief—regarding the need of the world has cut the very nerve of our missionary effort. Hudson Taylor, when at the end of his life, said that he could never have thought of becoming a missionary but for the deep conviction and the lost condition of the heathen and their utter need of Christ. Pierard, Martin, Carey, Judson, and our own missionaries have and do share this conviction. Do we share this conviction with them?

The Brethren need a clear understanding of God's program for the

church. This program is unmistakably clear in the Word of God, but it is far from being understood by the whole church. There are at least two views in Christendom. The first makes the objective of our program the conversion of the world to Christ. The second is not world conversion but world evangelization or Gospel-witnessing. Matthew 24:14 and Acts 1:8 are keynote passages for this latter position which we share as Brethren: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We read also in Acts 15:12-15: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets." The word "agree" in this passage carries with it the idea of a great symphony with the blending together of a number of instruments for the production of a musical composition. It's an agreeable blending. The Holy Spirit likewise moved in the hearts of the prophets of old to be in perfect harmony with regards to all things written including the mission of the church in this our day. Will it be said of us at the bema seat of Christ that we have by-passed this all important task of winning men to Christ in favor of courting the praises of men? There are times when we apologize for being a small denomination. We forget so easily what God **has** done and **can** do with just a **few** who are dedicated to His purpose. Three hundred dedicated men in Gideon's day put to rout thousands who

were not dedicated to God's purpose. Our membership as a denomination in the continental United States as of January 1, 1959 was 24,660. This may sound like a small number, but Brethren let's remember that God doesn't count numbers, but He does make numbers count. The need in our church as of this moment is a new sense of submission to the will of the Lord, and a new degree of dedication to the task of winning men and women to the Lord Jesus Christ. We need a love for the souls of men that many of us have not had heretofore.

As we present the Gospel individuals are going to be won to a knowledge of Christ as Saviour. The size of our denomination, Feet-washing, the Love Feast, and Trine Immersion will not prevent these converts from coming into our fellowship.

To win men to Christ and carry out the New Testament program, we need to re-examine our own testimony to see whether or not we are in the place of a completely dedicated vessel to the Lord. Oh, that it might be said of us as it was said of the great General Stonewall Jackson in the war between the States: "The most reckless and irreligious of the Confederate Soldiers were silent in his presence, and stood awestruck and abashed before this great God-fearing man."

To conclude, does the future hold forth a challenge for The Brethren Church? May I suggest very dogmatically that if **we have** no future, then other denominations stand in an even more precarious position than ourselves. I believe with all my heart that The Brethren Church is one of the few remaining strongholds of righteousness and citadels of truth in the closing hours of this age of grace. Whatever we do as individuals and as a denomination we must do quickly.

### Conclusion

In reviewing the past year we are faced with some sad, as well as some

encouraging, facts. The statistical report will bear me out on these matters. We may have a tendency to think of our growth or lack of it in the light of that of other churches, but let's remember that the record on paper does not necessarily tell the complete story. Listening to a baseball announcer of a major league baseball team, he made this remark relative to one of the pitchers—"Mr. — is a good pitcher. He hasn't pitched a bad game all year. Yet the pitcher's record showed more losses than wins.

Within the framework of our denomination we have all the necessary organization and mechanics to do a gigantic work for the Lord Jesus Christ. We have to begin with the whole Word of God and we believe and teach it as the means of salvation from sin and growth in the Christian life. Though we are two thousand years removed from the original command to go forth and tell all nations, we are still admonished "go thou and do likewise." By the grace of God we have and should continue to do this very thing.

An integral part of our witness to the world is the Foreign Missionary Society. It has been a joy in the past year to see a number of new missionaries sent into various fields, and this is as it should be. If we had the means, we could send new fields and additional missionaries could be sent with the good news of salvation. We would commend the board of trustees and every missionary worker who has labored untiringly and sacrificed to give forth the Word of life to a lost and dying world.

The Brethren Home Missions Council, by the grace of God, has endeavored to carry out the great commission in our homeland. New churches were built and dedicated. New fields have been entered. On the other hand, some fields had to be set aside and appropriately reduced in the churches now being supported by the Council as a result of the national offering not being appreciated larger than that of a year ago. How-

things being equal, the home board and its missionaries have worked faithfully to honor the Lord through the ministry of the Word.

Another important part of our denominational program is the work of Grace Theological Seminary and Grace College. Statistics will reveal that since its beginning, Grace institutions have played an important part in the missionary program of our church, as well as in other fields of endeavor. Many of our missionaries and pastors are graduates of these schools. The blessing of the Lord on these institutions made it necessary for the board of trustees to provide more spacious quarters in order to meet the increasing need for the training of our young people. The board has long recognized this need, but until recently was in a position to do too much about it. We praise God, after years of praying, planning, and meditation a building program was launched and we now have these beautiful buildings to use for the glory of God. Inasmuch as Grace Seminary and Grace College are denominational schools, the support will have come largely from members of the denomination. We see nothing wrong with this, for The Brethren Church will always control the institutions, keep their standards high, and the distinctive doctrines and ordinances as believed and practiced by The Brethren Church will be taught. We would urge the constituency of The Brethren Church to consider the plan of giving one dollar or more per month for the support of these schools, as well as our missionary efforts.

The Brethren Missionary Herald Company is another important facet of our work. With but limited means, the Herald Company has made great strides in its efforts to give forth the Word of God through the printed page. Through the medium of the printed page Brethren and non-Brethren are kept well informed of the happenings of our beloved church. We are second to none in the giving forth of the printed Word through Sun-

day School literature, tracts, magazines, and books. We urge your continued prayer and financial support for this important agency of our church.

The Sunday School work in our church is surely one for which we thank Almighty God. The growth and enthusiasm engendered by the leader of this movement has been nothing short of miraculous.

The Women's Missionary Council has done its usual good work during the year. Where would we be without this fine dedicated organization within the framework of our denomination and local churches?

The youth movement in our church during the year was on the march. Many have been saved and led to dedicate their lives in service to the Lord. For this we are grateful, but again may we urge that these young people, by the grace of God, be kept as Brethren and taught in order to perpetuate the things that are sacred to our hearts.

The Board of Evangelism and Laymen are soul-winning institutions for which we praise God. If there is one thing needed in our church it is a revival in our hearts to be soul-winners for Christ. Particularly in our church is there the need to win men to a knowledge of Christ. Oh, that we might see men, men, men, won to the Lord!

From what has been said you are probably suspecting that I am an optimist. You are so right! I believe that God saves us, and then He expects us to serve Him. The Brethren Church is an important part of God's program. We have not reached the zenith of spiritual perfection, nor have we reached the saturation point in our giving as will be attested by the statistical report which will reveal that two million dollars of what should have come into our churches as tithe did not come into our treasuries.

In spite of this we have the greatest challenge ever in the history of The Brethren Church. We have all the tools with which to work, beginning with the



Word of God, and then the fine organizations within our denominational structure. We, as Brethren, through the years, have stood firmly on the great doctrines of the faith. The blood of Christ, the divinity of Christ, the resurrection, the ordinances are but a few of the essentials. We believe in prayer, in much prayer, in fervent prayer. We believe the whole Word of God and that it should be preached without fear of persecution and without fear of men. We believe in the power of the Holy Spirit to convict, comfort, and teach. With this in mind, we should remain separated from any and all apostate church organizations and worldly organizations that do not believe the Bible to be the divinely inspired Word of God.

As Brethren may we press toward the

work for the prize of the high call of God in Christ Jesus. To meet the increased needs of the Lord's work. The Brethren Church may we give ourselves anew to the ministry of prayer, the ministry of teaching, and a great sacrificial giving of our lives, our money, our time, and our talents for the cause of our Lord Jesus Christ. Someone has well said: "The Gospel is a strange merchandise; the more you export the more there is that remains."

May the immediate future challenge us with the greatest desire ever to go forth the Word, to win the lost, and to live lives of separation.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:14)

## DEVOTIONAL SESSIONS

### Monday Evening, August 17

The 70th annual conference of the National Fellowship of Brethren churches, meeting at Winona Lake, was opened by Moderator Paul E. Dick, Monday evening, August 17, 1959, at 7:15 p.m. This was almost a historical occasion, for the session was held in the air-conditioned Auditorium. For many years Brethren people have been accustomed to meeting in the old building that this was indeed quite a change and a significant occasion! Songleader Don Ogden led in the singing of "All Hail the Power of Jesus' Name," and "How Firm a Foundation." Then presented Charles Bearinger and Mary Young who sang a beautiful duet number entitled "In Times Like These We Need a Saviour." Another old favorite hymn, "On Christ the Solid Rock Stand," was beautifully sung by members of the conference.

James Hoffmeyer, Washington, Pa., II Peter 3:1-17, and Donald Bishop, Montevideo, Argentina, led in the opening prayer.

Vice Moderator Ward Miller gave thanks to God for the evening offering. He then sang the spirited song "Revive Us Again" which was sung by conference, after which Charles Bearinger sang "When I Think of Jesus."

Vice Moderator Ward Miller introduced Moderator Paul E. Dick who presented a stirring challenge on the con-

ference theme "The Challenge of the Future."

Executive Secretary H. Leslie Moore gave the announcements after which Ward Miller closed the meeting with prayer.

### Tuesday Morning, August 18

The first morning devotional session of the 70th annual conference was opened with the singing of "My Redeemer," followed by the morning prayer by Theodore Malaimare.

Dr. A. J. McClain brought the first of two messages in a series on "The Challenge of the Coming Kingdom."

Songleader Don Ogden led in the singing of "My Faith Looks up to Thee," and Herman Hein closed the meeting with prayer.

### Tuesday Evening, August 18

The first of the 1959 national conference inspirational hour services was opened with the singing of "He Lives," and "Since Jesus Came Into My Heart." Gerald Polman read the Scripture, using I John 1:1-10. Richard Grant led in the opening prayer.

Ken Gangel sang a beautiful solo number, followed by the evening offering. After this, songleader Don Ogden led in the singing of "My Jesus I Love Thee."

The Bible message of the evening was brought by Vice Moderator Ward Mil-

ler. He gave a very fine exposition of chapter 1 of I John.

The Brethren Challenge Hour which followed was in charge of the Board of Evangelism. This proved to be a service of blessing, coming to a fitting climax with the good message of Evangelist Dean Fetterhoff.

### **Wednesday Morning, August 19**

In the morning Bible hour Dr. McClain gave the second and concluding message in the series on "The Challenge of the Coming Kingdom." Many persons commented on the richness of these messages. Praise the Lord for the blessing from the Lord which these two messages brought.

### **Wednesday Evening, August 19**

The evening devotional service was opened with the singing of the hymn "Dwelling in Beulah Land" followed by "Love Divine." Charles Koontz read the Scripture, and Chaplain Lee Jenkins led in the evening prayer. A trio from Grace College presented a very fine musical number.

Dr. Glenn O'Neal brought the evening message, using an exposition of I John, chapter 2. The closing hymn was "Take the Name of Jesus With You."

The Brethren Challenge Hour was under the direction of the Brethren Home Missions Council.

### **Thursday Morning, August 20**

Dr. Herman A. Hoyt was God's messenger for the morning Bible hour. He brought a fine message on the subject, "The Challenge of the Revelation of Christ."

### **Thursday Evening, August 20**

The evening service was held in the Grace Seminary-College Gymnasium, with Paul E. Dick, moderator, presiding. Songleader Donald Ogden led in the singing of "One Day," and "When

We All Get to Heaven." Sherwood Lee read I John 3:1-13 for the Scripture reading, and Robert Kern led in prayer.

After the singing of "I Know What I Have Believed" Dr. Raymond Gingrich brought a good message, using an exposition of I John, chapter 3. Gingrich closed this portion of the program with prayer.

The Brethren Challenge Hour was in charge of Grace Seminary-College. The service there was the dedication of the two new college buildings. George Peek brought the challenge dedicatory message.

### **Friday Morning, August 21**

The Bible hour continued to be a blessing. Friday morning's session opened with the singing of "O Lord, Will Be Glory for Me," a song appropriate for the message of the morning. Irvin Miller led in prayer. Charles Mayes then brought a stirring message on the subject, "The Challenge of the Rapture of the Church." The service was closed with the singing of the hymn "Living for Jesus."

### **Friday Evening, August 21**

The evening inspirational hour opened with a special number by the Preachers' Quartet. James Sweet served as songleader as conference song "Redeemed." A very fine quartet number entitled "Washed in the Blood" was presented. Scripture reading for the evening was by Edmund Leech. He read I John 4:7-12. The Leo Polmans song "A Changeless Christ for a Changing World" followed by the conference song "Break Thou Out, O Bread of Life." James Dixon brought a helpful expository message from I John, chapter 4. The closing hymn was "I Would Be Like Jesus."

Following the evening inspirational hour the Foreign Missionary Society, in the Brethren Challenge Hour, presented missionaries, candidates, and other personnel.



### **Friday Morning, August 22**

The opening song of the Saturday morning session was "Jesus Saves." Prayer was offered by Clair Gartland. Nathan Meyer brought the Bible message, using the subject: "The Challenge of the Lost World." He closed the meeting with prayer.

### **Friday Evening, August 22**

National Youth Director Ernest Ringer directed a full program put on by the young people. Featured were various contest winners, reports by summer missionaries, and a quiz by two competing teams. It was a thrilling program in every sense of the word. The closing offering went to the Youth Council for their work.

### **Saturday Morning, August 23**

The National Sunday School Board selected the Sunday School program, including the choice of teachers, place of meeting, and general procedure. The attendance in all departments was very good.

Richard P. DeArmey was host pastor for the morning service. Songleader Don Ogden led the music in this service. Featured in this service was a dedication service for the missionary candidates whom the Foreign Missionary Society had voted to send to the mission field. Dr. Bernard N. Schneider brought the morning message on the subject, "The Challenge to Holy Living."

### **Sunday Afternoon, August 23**

The annual Missionary Rally, featuring workers from the foreign and home fields, was held at 2:00 p.m. Dr. L. L. Grubb and Dr. R. D. Barnard presided jointly.

### **Sunday Evening, August 23**

The closing session of the conference was held in the new Auditorium, at 7:00 p.m. Sunday, August 23. It was a fitting climax to a good conference. Richard P. DeArmey brought the closing message, an exposition of I John, chapter 5.

## BUSINESS SESSIONS

### FIRST BUSINESS SESSION

**Tuesday Morning, August 18**

The first business session of the 70th annual conference of the National Fellowship of Brethren Churches, meeting at Winona Lake, Ind., was officially called to order by the moderator, Rev. Paul Dick.

The membership committee reported 328 lay and 180 ministerial delegates, for a first-day total of 508, as compared to a first-day total in 1958 of 473. These delegates were seated.

By vote of conference the Grace Brethren Church of Trotwood, Ohio, was received into the National Fellowship of Brethren Churches.

The proposed agenda for the conference was read by the conference secretary. The agenda was approved by vote of the conference.

The Committee on Rules and Organization proceeded with the election of officers (see page 2).

An oral report by the Conference Travel Committee was accepted.

Motion prevailed that we ask the Committee on Rules and Organizations to bring in a ruling relative to proper wording of motion relating to reports (by the Membership Committee) in harmony with Roberts Rules, pages 222-223.

Motion prevailed to adjourn.

### SECOND BUSINESS SESSION

**Wednesday Morning, August 19**

The Membership Committee reported 21 additional lay and 7 additional ministerial delegates for a second-day total of 539, as compared to a second-day total last year of 503. These delegates were seated.

The minutes of the previous meeting were read and approved.

The report of the Statistician was read and adopted.

#### REPORT OF THE STATISTICIAN of the

National Fellowship of Brethren Churches

Year Ending December 31, 1958

#### Districts

Name	No. Churches Members		
	1957	1958	1957
Allegheny .....	11	11	1,343
California .....	29	28	5,571
East .....	14	14	2,453
Indiana .....	17	17	1,661
Iowa .....	7	7	805
Michigan .....	6	6	425
Mid-Atlantic .....	10	10	1,822
Midwest .....	8	8	579
Northern Atlantic ..	7	8	740
Northern California ..	5	5	472
Northern Ohio .....	18	20	3,290
Northwest .....	8	9	795
Southeast .....	13	13	1,871
Southern Ohio .....	14	14	1,926
	167	170	23,753

#### New Churches Reporting

District	New Churches Reporting	Church
Indiana .....	1	Koko
Northern Atlantic .....	1	Bos
Northern Ohio .....	1	Akron-Fairla
Northwest .....	1	Barber
	1	Toppen

#### Membership

Total membership reported last year .... 2

letter from other nominations .....	204
letter from Brethren churches .....	290
baptism .....	1,923
other .....	166
total .....	2,583
letter to other nominations .....	230
letter to Brethren churches .....	281
death .....	192
dismissal .....	59
roll revision .....	914
total .....	1,676
Net Gain .....	907
Present Membership .....	24,660
Male .....	10,631
Female .....	14,029

### Services

	Average Attendances	1957	1958
School .....	24,282	25,453	
ing Worship .....	19,375	20,431	
ing Worship .....	11,534	12,151	
Week Prayer Service .....	6,186	6,382	
al-Evangelistic .....	9,898	10,414	
Conference .....	3,938	4,033	
.....	1,685	2,499	
numion .....	9,924	10,316	
er of conversions .....	2,762	3,115	

### Auxiliary Organizations

	Enrollment	1957	1958
Bible School .....	2,393	2,494	
rsery, 0-3 years .....	2,908	2,888	
rsners, 4-5 years .....	4,533	4,590	
rsary, 6-8 years .....	4,499	4,590	
rsiors, 9-11 years .....	2,982	3,202	
rmmediates, 12-14 years .....	2,518	2,704	
rsiors, 15-17 years .....	1,979	2,082	
ing People, 18-24 years .....	11,628	12,236	
ults, 25 and up years .....	33,440	34,786	
total Enrollment .....			

### Average Attendances

	1957	1958
Bible School .....	24,282	25,453
e Roll Enrollment .....	1,444	1,496
e Department Enrollment .....	552	351
e Evangelism .....	1,607	1,380
e Vacation Bible School .....	14,195	15,387
ewship Societies .....	2,535	2,423
en's and Girl's Organizations .....	3,243	3,279
men's Missionary Council .....	2,228	2,440
erhood of Mary and Martha .....	230	259
s and Boys' Organizations .....	1,293	1,256
therhoods, or Magnify Clubs .....	983	980
rs' Groups .....	189	133
er .....		

### Properties and Valuations

ch Buildings .....	\$9,752,743.64
ch Equipment .....	1,093,271.86
anages .....	932,640.00
Property .....	1,321,342.17
Investments .....	142,670.93
ury Balances—less National .....	
erings .....	175,741.43
al Assets .....	\$13,418,410.03
on church properties .....	3,968,739.67
orth .....	\$9,449,670.36

### Expenditures

Pastors' Salaries—	
Paid by local church ....	\$509,749.74
Paid by District Mission .....	
Board .....	8,250.00
Paid by Home Missions .....	
Council .....	62,387.95
Allowances (utilities, etc.) .....	14,881.46
Car allowance .....	19,278.46
Estimated parsonage rent .....	61,602.33
Total paid to pastors .....	\$676,149.94
Other regular salaries paid .....	273,315.10
Current expenses (utilities, supplies, .....	
etc.) .....	363,215.06
Building debt payments .....	493,463.80
Improvements (and equipment) .....	335,103.05
Evangelistic services and Bible .....	
conferences .....	41,042.01
Bible school literature .....	103,440.28
Foreign Missions—	
Brethren Foreign Missions .....	\$283,381.27
Other .....	10,062.76
.....	293,444.03
Home Missions—	
Brethren Home Missions, .....	
regular .....	\$193,264.62
Brethren Home Missions, .....	
Jewish .....	14,996.36
District Missions .....	16,218.21
Other Jewish Missions .....	3,490.01
Other .....	20,260.59
.....	\$248,229.79
Education—	
Grace Seminary and College .....	\$132,044.63
Other .....	37,089.70
.....	169,134.33
Publication—	
Brethren Missionary Herald .....	\$14,122.90
Other .....	1,228.76
.....	15,351.66
Youth Fellowship—	
Brethren National Youth .....	
Council .....	\$4,084.97
Other .....	3,790.03
.....	7,875.00
National Sunday School Board .....	9,002.01
Other expenditures .....	202,940.07
Total expenditures .....	3,231,706.13
Balance in the treasuries including all .....	
funds .....	204,931.06

### Percentages and Relationships

Financial—	
\$3,231,706.13—total annual expenditures—per cap-	
ita \$131.05.	
2,488,669.31—total spent for local use—per cap-	
ita \$100.92.	
743,036.82—total spent abroad—per capita .....	
\$30.13.	
293,444.03—total spent for Foreign Missions—	
per capita \$11.90.	
248,229.79—total spent for Home Missions—per	
capita \$10.07.	
169,134.33—total spent for Education—per cap-	
ita \$6.86.	
15,351.66—total spent for Publication—per cap-	
ita \$6.2.	
7,875.00—total spent for Youth—per capita .....	
\$32.	
9,002.01—total for National Sunday School .....	
Board—per capita \$36.	

### Attendances—

20,431—Average Morning Worship attendance—	
83% of church membership.	
12,151—Average Evening Worship attendance—	
49% of church membership.	
6,382—Average Midweek Prayer attendance—	
26% of church membership.	
10,414—Average Revival-Evangelistic attendance .....	
—103 churches reporting with 17,555 mem-	



- bership—59% of church membership represented.
- 10,316—Average Communion Service attendance, 158 churches reporting with 23,808 membership—43% of membership represented.
- 907—Net gain in membership—3.82% of 1957 membership (23,753).
- 2,583—New members gained—11% of 1957 membership (23,753).
- 34,786—Bible School Enrollment—141% of church membership.
- 25,453—Average Bible School Attendance—73% of Bible School enrollment.
- 59,320—Should be enrolled in Bible School for best evangelistic field.
- 73,980—Should be enrolled in Bible School for the churches to be reaching their constituency.

#### Unusual Statistics Not on the Records

1. The national income for 1958 was \$360,500,000,000. The national population for year ending 1958 is 175,602,000. The per capita income for 1958 is \$2,053. This is determined by dividing the national income by the national population.

2. The membership of the Brethren churches at the end of 1958 is 24,660. The income of the members of the Brethren churches is determined by multiplying the membership, 24,660 by \$2,053. This income is \$50,626,980. The tithe of this income is \$5,062,698.

3. The gifts of Brethren people to the work of the church are:

\$3,231,706.13—the amount spent by all Brethren churches.

204,931.06—the amount in the treasuries at the end of 1958.

\$3,436,637.19

288,025.59—the amount in the treasuries at the beginning of 1958.

\$3,148,611.60—total income of Brethren churches for 1958.

4. Where did it go?

\$5,062,698—tithe on the income of Brethren families (item 2 above).

3,148,611—the total income for all Brethren churches in 1958.

\$1,914,087—that part of the tithe that did not come to the churches.

\$77.62—represents per capita amount of the above figure.

The following report of the Committee on Denominational Interests was adopted by conference:

#### REPORT OF COMMITTEE ON DENOMINATIONAL INTERESTS

The Denominational Interests Committee is elected annually by the delegates at our National Conference and is a creature of this Conference.

It was originally constituted to care for details in any litigation in connection with any Brethren church which might be sued for possession of its church property.

The Committee wishes to present a final report on the Leon, Iowa, litigation.

This case was successfully prosecuted by our attorney, Leonard Bosgraf, of Chicago, Illinois. We have received a grateful response from the Leon church.

The approximate total cost of this litigation is \$7,700. \$1701.50 of this amount is still owing by this Conference.

L. L. Grubb, Chmn.

Rev. Harold H. Etling read a portion of the report of the Sunday School Board, and moved that the remainder of the report be the first item of business at the

next session. The motion was passed. Motion prevailed to adjourn.

### THIRD BUSINESS SESSION

Thursday Morning, August 20

The minutes of the previous session were read and approved.

The following report of the Sunday School Board was adopted:

#### NATIONAL SUNDAY SCHOOL BOARD REPORT

I count it a real joy and privilege to again have the opportunity as your director to present an annual report for the past year July 1, 1958 to June 30, 1959. For the past five and a half years I have shared the responsibilities of work of Sunday schools in our church with board. These have been joyful years, and pleasant memories of the years of service and fellowship with this board whom I count among the finest men in all the world will always be cherished. A wonderful group of pastors, church leaders, Sunday School superintendents, teachers with their fine support and loyal operation, have made my work one of joy and delight. In submitting an annual report, I realize again that except for the members of the board and this loyal group of workers numbering more than 4,000 now, we would be able to make any progress report whatsoever.

As we come to this annual conference we find what I believe to be the finest prospect of the future yet known, and yet this means we have the greatest responsibility. For many months business journals and writings have been emphasizing the fact of a population explosion is taking place in America. Colleges are asking "Where will we put your boys and girls of the generation?" Public schools are hard pressed for sufficient space. Literally, America is growing a tremendous host of boys and girls, and the span of life is constantly being lengthened.

Brethren Sunday Schools hold the key to the outreach of The Brethren Church. Brethren Sunday Schools are the evangelistic frontier of the Brethren Church. Brethren Sunday Schools reach and must continue to reach the future student of our college and seminary. Brethren Sunday Schools must meet the challenge for a better trained leadership in everyone of our churches. The Lord Jesus called upon His generation "look upon the harvest fields," and yet there were but a small fragment of the harvest of an hour. Never in the history of the world has the harvest been more plenteous, never have the doors of opportunity been more numerous nor open.

Brethren Sunday schools are confronted with the spiritual responsibility of its fivefold aim never before. In our report to you this year, I shall try to suggest the ways in which we are attempting to reach the goals of this arm of the church.

#### REACH ALL WE CAN

First, our goal is that of "REACHING ALL THE PEOPLE WE POSSIBLY CAN REACH." A brief survey of our growth through the years is, I believe, in order, and so we have drawn several pictures which we submit herewith to help to see both our strength and weakness by the statistics. Before we look at these pictures, I suggest that we have a long way to go in convincing our constituency of the importance of good records. We must keep constant at this job until they are convinced.

Exhibit A gives us a picture of the growth in the number of our schools. When in 1939 we made a separate group, there were 177 schools reported. No records are available from 1939 to 1942, hence we begin with this date. In 1942 there were 69 schools and in 1958 there were 168 schools.

Exhibit B gives us the picture of our growth enrollment-wise. In 1942 there were 15,970 enrolled and in 1958 there were 13,225 enrolled. In addition, to that picture we show one other; namely, the enrollment picture for this year, broken by districts, with a general picture of the number of churches with increased and the number with decreased enrollment over the previous year.

	Sunday Schools	Enrolled	Schools Increase	Schools Decrease
East	13	30	7	6
Atlantic	10	70	5	5
Atlantic	8	70	5	3
gheny	11	64	7	4
	14	-217	5	9
Ohio	14	95	7	7
Ohio	18	300	10	8
ana	17	130	10	7
	7	-18	4	3
igan	6	32	5	1
west	8	32	5	3
west	9	91	6	3
Calif.	5	-99	2	3
ornia	28	547	18	10
TOTALS	168	1,325	96	72

Exhibit C gives us the picture of our growth in average attendance. In 1942 there were 1,128 persons and in 1958 there were 1,218 persons.

	Sunday Schools	Average Attend.	Schools Increase	Schools Decrease
East	13	104	11	2
Atlantic	10	32	5	5
Atlantic	8	47	5	3
gheny	11	-6	7	4
	14	-19	8	6
Ohio	14	149	10	4
Ohio	18	165	14	4
ana	17	175	12	5
	7	7	3	4
igan	6	39	5	1
west	8	52	6	2
west	9	—	4	5
Calif.	5	-25	2	3
ornia	23	358	17	11
TOTALS	168	1,128	109	59

In our growth, we believe, to be partially attributed to the emphasis placed upon "Reaching" and "Enlargement" through the National Sunday School Board. We have encouraged and aided this in several ways:

The annual contest in which this year the largest number of our schools participated at some degree (142 schools participated at least one or more months). This contest has increased in popularity and emphasis in our schools through the years, and we anticipate an even greater response in the coming year.

The continued emphasis through workshops, written word on "visitation," and the continued emphasis upon the six-point record system, of which are guides in the matter of growth.

These exhibits may be secured in mimeograph form from The National Sunday School Board.

3. The challenge of the tremendous population increase which we have talked about from the platform, and written about in our promotional literature. Again we say, every increase ought to be the cause of great thanksgiving to our God, but the decreases ought to cause us to confess our sin, and determine by the grace of God that decreases *must come to an end*. We should with increasing vigor ask the 72 schools that showed enrollment losses and the 59 schools that showed attendance losses to examine themselves to determine the cause, and then to seek ways to remedy the situation.

4. Our annual convention, we believe, was another part of the growth picture. The conventions have grown in interest and attendance each year, and the one just concluded was in many respects the zenith. Next year's convention plans are already in the making.

5. This year we have continued to conduct the two annual campaigns—Loyalty and Enlargement—with the best interest yet engendered in any campaign. We have already sent out the materials and planned the SSEC program for this fall. Definite recommendations on the spring Loyalty Campaign were set forth in sessions of the board and adopted and will be forthcoming to the churches in due season.

6. The continued monthly publication of the Promoter, Super Scoops, and Contest Reports have all contributed their share to the promotion of Sunday School enlargement.

7. As your director, we have traveled among the churches representing Sunday School work, and encouraging the schools in enlargement. This year we visited 79 of our schools in which we spoke; we shared in 9 district conferences; taught a two-week period at Grace Seminary in the field of Sunday School work; taught a one-week course (5 nights) at Grace Seminary in Daily Vacation Bible School; shared in the National Sunday School Convention at Des Moines, Iowa; taught two classes in the Gospel Light Conference and 3 in Scripture Press Conference; and taught in both East and West workshops of the Home Missions Department of our church.

### TEACH ALL WE REACH

The second goal of our department of labor has to do with the teaching of all that we reach. We would remind you again of the fact that our 168 schools reach more people with the Gospel weekly than any other phase of the work of The Brethren Church with 35,000 people enrolled in our classes, and a large percentage of these being regular in attendance in the study of the Word of God.

To improve this phase of our work, this year in conjunction with The Brethren Missionary Herald Company, and at the direction of the boards of these two groups, the joint curriculum committee after prayerful and careful consideration, recommended to the two boards responsible for Sunday School literature, that we adopt the materials of Gospel Light Publications, and that we put our covers on the same. This step to apply to all materials from Cradle Roll to and including High School. The two boards approved the recommendation, and thus the materials of Gospel Light Publications has become our standard materials as a Fellowship of churches. Your director has been working in close connection with Gospel Light on this project, and at the recommendation of the Editor of the Brethren Missionary Herald, I have been doing the editorial work of our curriculum from Gospel Light.

It is our conviction that with the use of closely graded, Bible materials in which Christ is presented in every lesson, we will see an ever-increasing knowledge of the Bible on the part of our pupils, and we will see a new interest to bring others into our Sunday Schools.

The curriculum committee continues to function,

studying and recommending constant improvement in Brethren literature.

### WIN ALL THE PEOPLE WE REACH

The third major objective of our work is that of "winning all the people we reach." It is very difficult to know just how many of our pupils are being won to Christ, but we are sure of this fact: "The Sunday School is the most fertile field for evangelism the church has." Since this is a fact, it behooves us to bend every energy to the matter of Sunday School evangelism.

In our study of statistics, the one thing that impresses us as a tragic situation is the number of our students that slip through our fingers. We are prayerfully and carefully considering ways and means that we might encourage and help our teachers and officers to catch the vision of being evangelists in their classes, and to do the work of an evangelist in visitation, teaching, and counseling. To that end, we have adopted the theme "WIN TO GAIN" for our 1960 convention, and we gear it particularly to the program of *Evangelism in the Sunday school and Evangelism Through the Sunday School*.

### TRAIN ALL THAT WE WIN

The fourth major of our objectives is that of "Training all that we win." This has not been a mere byword or pretty phraseology. We are happy to report that more and more of our teachers are working at the job of training.

During this past year, we have emphasized the introduction of our "Standards for Sunday Schools" and a part of that standard has to do with the training of all workers. After a very careful review of the standard this year, we have adopted it with at least some degree of finality, and effective with the new year; that is, from October to September, we begin the use of it in a real fashion and that in keeping with the idea of standards, we have set the month of October of each year as "Check-up-month," in which we will gather the reports from our schools, and then that we make the report as soon as possible thereafter, and publish such report in connection with our Promoter.

I am happy to report that more and more of our schools are adopting the idea of monthly workers conferences, and really making this a time of real training in service for the workers. The monthly ideas given to superintendents through our office are being used more and more with favorable results.

We must continue constantly to emphasize workers training in every phase. Therefore, we continue to work at the job of writing training courses. A new one will be ready early in September.

### ENLIST ALL WE TRAIN

The final objective of our board is to "Enlist all that we train." With the adoption of the new Sunday School literature, we believe many schools will be forced to enlarge their teaching staff. This will have real benefits in many ways. It will force us to be a larger employment agency. This in turn will mean more and more emphasis on training from our office.

And now by way of further report:

Early in the new year the National Youth Council moved from our office to the new college building. This immediately doubled our office rent, for they were paying one half of this office rent. It also increased our telephone bill, for they likewise paid one half of the local telephone charges.

Then we owned jointly a number of pieces of office equipment. After a meeting of each of the executive committees, a mutually agreeable value was placed upon the equipment owned jointly, and there came a complete separation of ownership. This was another item of expense

on our board. This, of course, is reflected in financial picture which is attached to this report. After this separation, it became easier that we purchase some new items of equipment and thus we have had a very heavy year in matter of expense on equipment.

A friend and loyal supporter of this board gave us a very needed piece of equipment when he purchased for us two new "Stenorette" dictation equipment. One piece for the office and one for the travel equipment of the director.

A new IBM electric typewriter was purchased. A new Gestetner mimeograph was purchased at a very excellent figure and is now in use.

Several other items of smaller expense included in our addition to office equipment; namely, two new cupboards and cabinets which have been needed for many months, a large paper cutter, purchased when the Brethren Missionary Herald sold their offset equipment.

In keeping with our program of training workers, this year we have begun a program of sending a monthly review of books that pertain particularly to the field of Christian Education. Our purpose is to continue this program and the books reviewed are placed in library of the National Sunday School Board. This program is beginning to pay results in additional reading being done by teachers and officers. We are recommending all books be purchased through the Brethren Missionary Herald Company.

### FILMSTRIPS

One of the very important arms of our work in recent months has been the study of recommendation for use of visual aids in connection with the teaching in our schools. In assist in this, we opened a filmstrip library which has now been in operation a little more than two full years. The library is growing. Recently we added all of the films of Far Filmstrips, Inc. and a part of the Library Society for Visual Education. We expect to promote this part of our program in a very big coverage this year, hoping that it will be a real blessing to our schools, and that it will be added opportunity to this board to be of service to our schools.

### OFFICE STAFF

I want to express a personal word of appreciation in this report for the wonderful staff that has labored with me during the year. Miss Bobbette Osborn, our office manager, has carried a heavy load of responsibility work in order that things might continue to function smoothly. The multiplicity of detail in a Sunday School office such as ours cannot be known apart from spending a part of your time in such an office. Her work has been of the highest caliber, and her contribution to the work has been only worthy of praise.

Likewise, Miss Hyla Palmer has worked faithfully with us through a number of years on a part-time basis while attending Grace College. Miss Palmer has chosen to follow others who have shared with us in days past in this office and opened our round of activities at the National Convention this year by being the chief participant in her marriage to Rev. W. E. Snider, who likewise has given hours of his time this year in helping in the work of the National Sunday School Board.

Mrs. Doris Shedd left the department in the spring and has now gone to California to assist in the teaching work of a kindergarten.

### FINANCIAL PICTURE

We are happy to present our annual financial report herewith. Our books are in balance.



y for audit at the time of National Conference.

**Statement of Assets and Liabilities**  
of  
**The National Sunday School Board**  
June 30, 1959

ts—		
ash .....	263.98	
accounts receivable .....	3707.61	
ss reserve for bad debts .....	106.20	
		3601.41
office equipment .....	5063.16	
ss equity of other boards .....	180.00	
preciation .....	929.58	3953.58
lms .....	793.94	
ss depreciation .....	200.00	593.94
ventory .....		3488.07
Total assets .....		11900.98
ilities and Net Worth—		
accounts payable .....	4070.06	
ounts due H. H. Etling .....	669.07	
Total Liabilities .....	4739.13	
et worth .....	7161.85	
Total liabilities and net worth .....		11,900.98

**Statement of Operation**  
of  
**The National Sunday School Board**  
For Fiscal Year Ending June 30, 1959

me—		
urch offerings .....	10,214.32	
ferences .....	1,204.01	
onoraria .....	398.19	
ational WMC gift .....	840.60	
ft from a friend .....	375.00	
angelistic meetings .....	266.17	
issionary Herald Co. consideration .....	780.00	
ook reviews .....	40.00	
upply sales .....	10,733.77	
ss postage cost .....	462.14	
ss sales cost .....	8,617.68	1,653.95
ervice sales .....		1,136.79
lmstrip rental .....	380.50	
ss postage .....	9.07	371.43
Total income .....		17,280.46
enses—		
rector's salary .....	4,217.45	
rector's house allowance .....	1,000.00	
rect salaries .....	4,260.35	
ravel .....	1,358.33	
office postage .....	483.96	
office supplies .....	938.28	
ent .....	425.00	
telephone and telegraph .....	231.45	
ministrative expense .....	647.58	
ocial Security .....	317.56	
romotion .....	88.00	
office expenses .....	290.78	
iscellaneous .....	299.28	
ospitalization .....	257.28	
vention expenses .....	99.44	
nd debts .....	46.10	
preciation .....	532.35	
Total expenses .....		15,493.19

income over expenses .....

re call attention to several important financial

ills.  
Accounts receivable and payable both were exceptionally large at the close of the year's

ness because of one large order of drapery  
erial sold just before the close of the year  
amounting to approximately \$2,600.  
The increase in assets in office equipment,  
gested in the report itself—office equipment,  
(net) \$2,066.08; 1959, \$3,953.58; inventory,  
\$,1,882.75; 1959, \$3,488.07, or an increase of  
roximately \$2,000. Net worth, 1958, \$4,521.08;  
\$,7161.85, or an increase of \$2,640.77  
his year 115 churches gave financial sup-  
port to our board through gifts for a total of

\$10,214.32. This means 53 churches did not contribute. The mimeographed report shows gifts by churches for the year.

Quarterly reports were sent to all pastors and superintendents indicating amounts given each quarter.

**NOMINATIONS TO THE NATIONAL SUNDAY SCHOOL BOARD**

The following names are placed in nomination for a three-year tenure of office to the National Sunday School Board:

James Dixon  
Vernon Harris  
Henry Rempel  
Robert Ervin

Respectfully submitted,  
National Sunday School Board  
Harold H. Etling, director

The following persons were elected to three-year terms on the Sunday School Board:

James G. Dixon, Vernon J. Harris,  
Henry G. Rempel, and Robert Ervin.

The following financial report of the **Board of Ministerial Benefits** of the National Fellowship of Brethren Churches was approved:

**BOARD ON MINISTERIAL BENEFITS**

July 1, 1958 to April 18, 1959

Assets—	
Cash balance brought forward .....	\$3,052.44
Receipts 7/1/58 to 4/18/59 .....	7,513.24
Loans and Investments .....	38,400.00
Total .....	48,965.68
Disbursements .....	8,403.95
Total Cash Valuation 4/18/59 .....	40,561.73
Liabilities—	
Minister's Accounts	
Cash Brought forward 7/1/58 .....	307.71
Receipts 7/1/58 to 4/18/59 .....	3,524.82
Total .....	3,832.53
Disbursements—	
Insurance premiums, withdrawals .....	3,760.04
*Cash on hand 4/18/59 .....	72.49
B.I.F. Investments .....	5,900.00
Total cash on hand or invested 4/18/59 .....	5,972.49
Relief Account—	
Cash brought forward 7/1/58 .....	1,075.36
Receipts 7/1/58 to 4/18/59 .....	433.36
Total .....	1,508.72
Disbursements—	
Pro-rated operating expense .....	210.98
B.I.F. Investment .....	1,000.00
Total .....	1,210.98
*Cash on hand 4/18/59 .....	297.74
B.I.F. Investments .....	3,000.00
Total cash on hand or invested 4/18/59 .....	3,297.74
Retirement Fund—	
Cash brought forward 7/1/58 .....	1,669.37
**Receipts 7/1/58 .....	3,555.06
Total .....	5,224.43
Disbursements—	
Pro-rated operating expense .....	632.93

Retirement payments .....	2,300.00
B.I.F. Investments .....	500.00
Total .....	3,432.93

*Cash on hand 4/18/59 .....	1,791.50
B.I.F. Investments and church loans ..	29,500.00

Total cash on hand or invested 4/18/59 31,291.50

Total cash valuation 4/18/59 .....40,561.73

\*Cash in bank 4/18/59—\$2,161.73

\*\*Includes \$1,387.50 interest on loans.

William H. Schaffer, Secy.-Treas.

Accounts audited by E. A. Arneth, accountant and auditor, Lansdale, Pa. Member of National Society of Public Accountants. Member of Pennsylvania Society of Public Accountants.

The following persons were elected to three-year terms to the Board of Ministerial Benefits:

Conard Sandy, Bryson Feters, and Clair Brickel.

The following recommendation of the Board of Ministerial Benefits was adopted:

The following are presented to conference as nominees for a three-year term of office. Three to be elected—Conard Sandy, Roy Lowery, Bryson Feters, Mason Cooper, and Clair Brickel.

Request that Conference change the name of the Board on Ministerial Relief, Inc. of the National Fellowship of Brethren Churches to the Board of Ministerial Emergency and Retirement Benefits of the National Fellowship of Brethren Churches, Inc.

The following recommendation of the Board of Ministerial Benefits was adopted:

We recommend that retirement benefits begin at the age of 65 provided:

\* (1). That ministers who begin cooperation with the plan after Sept. 1, 1959 must participate for at least 10 years to qualify, and—

(2). That at the time of retirement the ministers must be in full-time Brethren work.

\* Amendment to resolution: This does not effect status of men in plan prior to Sept. 1, 1959.

Motion prevailed to extend the time of the business session five minutes. The following recommendation of the Board of Ministerial Benefits was adopted:

We recommend that the National Fellowship of Brethren Churches petition all Brethren churches to support the Board of Ministerial Emergency and Retirement Benefits of the National Fellowship of Brethren Churches benefits of the 3 percent plan; calling attention to the fact that this is the least that the churches ought to do for the faithful ministers of our Fellowship.

2. We recommend that this National Fellowship of Brethren Churches urge all Brethren ministers to support this Board in the 1 percent plan, reminding them that there must be mutual cooperation if the ministers expect to share in the benefits.

William H. Schaffer, Secy.-Treas.

Motion prevailed to adjourn.

## FOURTH BUSINESS SESSION

Friday Morning, August 21

The minutes of the previous meeting were read and approved.

The following motion, made by Wesley Haller was passed: "To expedite the work of the Executive Committee of next year's conference, I move that the agenda of conference be suspended long enough to present one recommendation from the National Ministerium regarding the time and place of next year's conference."

The following recommendation from the National Ministerium was presented: "In view of the problem we face in regard to programming our Conference at Estes Park, Colorado, for the 1960 Conference, we express our appreciation to the men of the Midwest District for the preparatory work done. We recommend therefore, that we remain at Winona Lake for our 1960 Conference and that we plan to go to the Denver area at a later date when the problems can be resolved."

Motion prevailed to amend the motion that we accept the invitation of the California churches to hold the 1960 National Conference in Long Beach, California.

Motion prevailed to refer the whole matter of the place of the 1960 National Conference to the Executive Committee.

The Committee on Committees made the following report, which was adopted:

Membership, Rules and Organization, Moderator's Address, Resolutions, Finance, Conference Minutes, Auditing, Denominational Interest, Selective Service, Christian Day School, Pastors, Churches and Available Men, Conference Publicity, Travel Insurance, Brethren Hymnbook, Christian Ministry, and Nominating. (See pages 2 to 4).

The Committee on Selective Service gave an oral report, but no action was taken.

The Christian Day School Committee reported. The report was adopted.

**REPORT OF COMMITTEE  
on  
THE BRETHREN DAY SCHOOLS  
For National Conference**

Number of schools .....	11
Number of teachers .....	65
Number of pupils .....	1400
Number of busses .....	14
Number of graduates from Brethren High School .....	267
(Number of graduates in June 1959—57)	

THE LOCATIONS OF OUR SCHOOLS ARE AS FOLLOWS: Phoenix, Ariz. Hagerstown, Md. Leewood, Calif. Long Beach, Calif. Norwalk, Conn. Osceola, Ind. San Bernardino, Calif. Warrenton, Ind. Whittier, Calif. Paramount, Calif. Paramount Junior and Senior High Schools.) The average cost per pupil is between one hundred ninety dollars (\$190) and two hundred twenty-five dollars (\$225) per year. Parent-teacher Fellowships are maintained in these schools. Only pastors interested in schools may contact churches operating these schools for figures and information in general.

The following report by the **Resolutions Committee** was adopted.

**RESOLUTIONS**

The Resolutions Committee of 1959, after meeting, submit to the delegates of the 70th Annual Conference of the National Fellowship of Brethren Churches, assembled at Winona Lake, Minn., the following resolutions:

**ARTICLE I.**

Be it resolved that we give heartfelt thanks to our Heavenly Father, for the Lord Jesus Christ our Saviour and Lord; for His precious blood; for the forgiveness of our sins; for eternal life and the hope of glory.

We praise God for the Holy Spirit who has manifested His presence and power throughout the past year upon our entire Brotherhood, at home and abroad and during this conference.

We are deeply thankful in these days of apostasy that He has kept our church united and true to the fundamentals of our faith, and for the Word of God which has been so precious to us as individuals and as a church.

We further praise God for the joy of fellowship with our Brethren in Christ and for making it possible for us to be together at this time to study His Word and to do business for Him. We too express our thanks for peace and the freedom we still enjoy as a Nation. Let us pray that it may continue as we uphold our President in this time of tension and unrest, and that our people might repent of their sins and get back to God and the Bible through our Lord Jesus Christ that judgment might be withheld in our day.

**ARTICLE II.**

Be it resolved (1) that we reaffirm our belief in the fundamental doctrines of the Christian faith as revealed in the Word of God which is our only creed, and set forth in part in the message of the Brethren Ministry;

(2) that we reaffirm particularly our belief in the practice regarding baptism by Trine Immersion as essential for membership in The Brethren Church, and our distinctive belief regarding the threefold communion service;

(3) that we reaffirm our position of being opposed to, and having no part in, the World Council of Churches, or its auxiliaries, or any other apostate organization which has departed from "the faith which was once delivered to the saints";

(4) that we reaffirm our position with regard to separation from the world, worldly influences and tendencies, including our historic

stand with relation to war (as set forth in the Resolution of 1957).

**ARTICLE III.**

Be it resolved that we gratefully commend the following organizations for their conscientious and consecrated efforts:

(1) The Foreign Missionary Society for its vision in expanding the work to include the greatest number of fields (7), and the largest number of missionaries (106), in the history of The Brethren Church.

(2) The Home Missions Council for its efficient program of extending the testimony of The Brethren Church in America by assisting financially 116 churches in the past twenty years and by presently helping to establish fifty missions points.

(3) Grace Seminary and College for their efficient manner of administering the Lord's money for the past twenty-one years, which has helped to make possible present total assets of approximately one million dollars, with an indebtedness of less than \$250,000. We commend them also for the progress made in strengthening the academic program.

(4) The National Sunday School Board for its well-rounded program of building more and spiritually stronger churches through an increased emphasis on the Sunday School, including Workers' Training Courses, National Contests, and the annual Sunday School Convention.

(5) The Brethren Missionary Herald Company for its vigorous promotion of Christian literature, and its active leadership in making available to Brethren Sunday Schools a new and more effective curriculum.

(6) The Board of Evangelism for its dedicated work in reaching the lost with the Gospel of Christ by sending forth a full-time evangelist and by providing excellent gospel tracts.

(7) The Women's Missionary Council, The Brethren Youth Council, and the Laymen's Organization for the spiritual influence they have exerted both within and outside of their respective groups.

**ARTICLE IV.**

Be it finally resolved that we recommend to this Conference and to all of our Brethren people:

(1) That we exercise greater faithfulness in prayer, in stewardship, and in attendance to the services in the house of the Lord.

(2) That we as individuals, parents, and congregations, exert every possible influence toward having the privilege of Bible reading restored to the public school.

(3) That in view of the imminent return of our blessed Lord, we abandon ourselves completely to the will of God as we go forth to meet the challenge of the future.

Respectfully submitted,  
Homer Kent, Jr., Chmn.  
Carl H. Seitz  
R. Paul Miller, Jr.

Motion prevailed to send a copy of our resolution on War to the Secretary of State, Hon. Christian Herter.

The following report of the **Board of Evangelism** was adopted:

**FINANCIAL STATEMENT  
of  
BRETHREN BOARD OF EVANGELISM**

August 18, 1958 to August 18, 1959

Receipts—  
Balance on hand Aug. 18, 1958 \$908.17  
Campaign contributions ..... 6,135.36  
Contributions from National Fel-



lowship of Brethren Laymen (including Evangelism Sunday offerings) .....	3,584.91
All other offerings .....	699.18
Refund (Brethren Miss. Herald) .....	.40
<b>Total receipts .....</b>	<b>11,328.02</b>
<b>Disbursements—</b>	
Salaries .....	7,892.36
Travelling expenses .....	995.12
Tracts .....	122.35
Advertising and publicity .....	356.19
Envelopes .....	213.14
Postage .....	167.25
Telephone calls .....	30.74
Printing .....	149.50
Misc. ....	39.60

**Total disbursements .....** 9,966.25

Balance on hand August 18, 1959 ..... 1,361.77  
Respectfully submitted,  
Herman J. Schumacher, Treas.

## REPORT OF THE BOARD OF EVANGELISM

It is our joy in the name of our Lord Jesus Christ to bring another report (1958-59) to our National Conference. We praise God for all that has been accomplished, and desire to do greater things for our wonderful Lord in the coming year.

Our evangelists held 26 meetings throughout the year in Brethren churches. There were 332 services held and 52 other services, such as youth meetings, radio messages, and others. A total of 33,152 attended these services making an average of 96.5 per service.

The following decisions were made:

	Men	Women	Youth	Total
Salvation .....	23	23	88	134
Rededication .....	117	204	176	517

**Total .....** 651

Calls made 594.

The Board financially assisted 15 out of the 26 meetings held. On February 22, Evangelism Sunday, received its best cooperation from our Fellowship.

We have urged the reading of books on evangelism and have promoted Men's Fellowship groups in the various churches where meetings were held. As often as possible men's meetings were conducted in each church by the evangelist.

It is our greatest desire to have several teams in the field in the coming days. We need young men to train for this ministry. PRAY for evangelism, along with making it a part of your daily life. EVANGELISM is the key to our growth.

Respectfully submitted,  
Scott Weaver, Chmn.

The following persons were elected to three-year terms to the Board of Evangelism:

Joe Dombek, Bryson Feters, William Fisher, and R. Paul Miller.

The following report by the **Publicity Committee** was adopted:

## CONFERENCE PUBLICITY

The conference publicity committee had two meetings during the year, and approved the systematic use of The Brethren Missionary Herald and the special conference bulletins as the means of advertising this conference. Inasmuch as there were insufficient funds in the treasury of the National Fellowship of Brethren Churches, the entire amount was absorbed by the Brethren Missionary Herald. Lack of funds

made it impossible to go beyond this in advertising.

A. R. Kriegbaum, Chmn.  
Miles Taber  
L. L. Grubb  
Clyde Landrum  
W. A. Ogden

The following report by the **Brethren Youth Council** was adopted:

## BRETHREN YOUTH COUNCIL

We of the Brethren Youth Council rejoice in many blessings during the past year, and press our thanks to the people and churches and organizations who have made our work possible.

Our Youth Director, Ernest Bearinger, working under the handicap of a part-time ministry and a part-time salary, has traveled from coast to coast ministering among our churches, getting acquainted with the total picture of our problems.

Our district and national camps report some of the best years numerically and spiritually we have ever had. Our spiritual competition program among our youth is growing in interest and effectiveness. This year we have four teams competing nationally, four preachers and two girls with essays, and a number of music groups and selections—all winners in district competition. Saturday night, you who are attending the conference will have the opportunity of meeting the winners and seeing the quiz team play off.

Youth Sunday is growing in popularity, and next year it is scheduled to be at the end of National Youth Week, the first Sunday in February. We urge complete cooperation by all churches in the observance of Youth Sunday, allowing your young people to conduct services of the day, and by receiving an offering for the National Youth Work, which will then be shared by the districts for the planning and promotion of an effective spiritual program among our young people. This past year only 95 of our 170 churches made any contributions of any kind (Youth Sunday offering, honoraria, or otherwise) to the national office.

Our plans for the coming year include: planning of training programs for youth advisers; the promotion of National Youth Sunday; the enlargement of the spiritual competition among our youth with more substantial recognition of the winners; the financial support of the Home family in Africa; the selection and support of summer missionaries for special home-mission fields; and the establishment of a closer contact with Brethren youth in advanced schools other than Grace Seminary and College.

We covet your prayers, your suggestions, and your support for a more effective and far-reaching youth program in our beloved denomination.  
Ralph J. Colburn, Pres.

## FINANCIAL REPORT

<b>Sources of Income—</b>	
Youth partner .....	\$1,439
Church gifts .....	4,857
Sales, Merchandise .....	600
Miscellaneous .....	53
BYF gifts .....	320
BBC sales .....	315
BBC gifts .....	9

**7,578**

<b>Disbursements—</b>	
CWSB .....	340
Travel .....	889
Rent .....	177
Mailings and postage .....	423
Office supplies .....	1,320
Telephone .....	151
Director's salary .....	2,829

office salaries .....	1,451.95
withholding and Social Security .....	605.22
miscellaneous .....	476.50

9,315.65

for Bethany—	
total receipts .....	3,959.57
total disbursements .....	3,429.83

529.74

figure quoted as receipts includes some receipts for both the 1958 and 1959 camps. We do not realize a profit from 1958 Bethany.

Missions Projects—	
total receipts, Home Missions .....	1,607.59
total receipts, Foreign Missions .....	103.80
(sent to the Youth office)	
total receipts, Foreign Missions .....	338.08
(sent to the Foreign Missions office)	

2,049.47

total disbursements, Home Missions ... 1,484.18  
funds sent for the Foreign Mission Project, the report of the Don Hocking family, were automatically applied to that project by the Foreign Missionary Society.

#### RECAPITULATION

balance on hand August 1, 1958 .....	\$1,701.53
total receipts .....	13,247.82
total disbursements .....	14,289.56
balance on hand August 1, 1959 .....	668.79

The following persons were elected to one-year terms to the Brethren Youth Council:

Edwin Cashman, Ralph Gilbert, and  
Bob Polman.

Motion prevailed to seat Penny Rae Penfield on the National Youth Council as SMM representative.

The following recommendation by the National Ministerium was adopted:

"The National Ministerium recommends to the Conference the adoption of the Christian Service Brigade as the official boys' work of the National Fellowship of Brethren Churches."

Motion prevailed to adjourn.

#### FIFTH BUSINESS SESSION

##### Saturday Morning, August 22

Motion prevailed to adopt the minutes of the previous meeting as read and corrected.

Motion made to adopt the recommendation of the Executive Committee, pertaining to holding the 1960 National Conference in California. Motion was not passed.

Motion prevailed that the Conference return to Winona Lake in 1960. Motion prevailed that the 1960 National Conference dates be August 14-21.

Motion prevailed that the Saturday night, August 22, 1959, Conference offering go to the Brethren Youth Council.

Motion prevailed to adopt the report of the Committee on the **Moderator's Address:**

#### REPORT BY THE COMMITTEE ON THE MODERATOR'S ADDRESS

We, the committee on the Moderator's Address, desire to express our commendation to our retiring moderator, the Rev. Paul Dick, for his challenging address, "The Challenge of the Future." In particular we note his complete practicability in indicating our place in the scheme and opportunities in the days which lie ahead. Certainly none of us who have claimed Christ as Saviour could miss the impact of this message upon our lives.

We therefore recommend to this conference:

(1) That each of us through the grace of our Lord Jesus enlarge our conception of our Christian responsibility—that we owe all men the Gospel.

(2) That each of us by the grace of our Lord deepen our conviction as to the needs of the world; namely, salvation through Christ from the wages of sin.

(3) That each of us in Christ develop a clear understanding of God's program for the church—world evangelism or Gospel witnessing.

(4) Finally we recommend that the address of the Moderator be published in the Brethren Missionary Herald so that it will be made available to the entire brotherhood.

Respectfully submitted,  
Nathan Meyer, Chmn.  
Henry Rempel  
Thomas Inman

Motion prevailed to adopt the report of the Committee on Brethren **Hymnbook:**

Inasmuch as:

1. It is impractical to print a hymnal in a quantity smaller than 25,000 copies;

2. The printing of such a quantity would require an investment of a minimum of \$20,000;

3. The Brethren churches would not provide a market for this number of books, even if every church adopted its use;

4. It is not conceivable that a hymnal compiled by a Brethren Committee could, to the satisfaction of each congregation, surpass in quality all currently available hymnals;

5. Three current non-denominational hymnals are widely used with complete satisfaction in Brethren churches;

We therefore recommend that the National Fellowship of Brethren Churches:

1. Postpone indefinitely the compiling of a denominational hymnal;

2. Commend to its churches the following hymnals:

Inspiring Hymns, Singspiration  
Hymns for Praise and Worship, Hope Publishing Co.

Tabernacle Hymns No. 5, Tabernacle Publishing Co.

Respectfully submitted,  
Brethren Hymnal Committee  
Donald Ogden, Chmn.  
James Sweeton  
Russell Ward  
Herman Hoyt

Motion prevailed that the following report by the **Finance Committee** be adopted:

### 1958 Receipts—

Aug. 22—Balance on hand .....	\$1,575.20
Aug. 22—Offering .....	183.01
Aug. 23—Offering (Youth Council) .....	343.01
Aug. 24—A.M. offering .....	172.53
Aug. 24—P.M. offering (Communion) .....	377.21
Sept. 5—First Brethren Church, Spokane (Conference Supplies) .....	9.60

### 1959

Jan. 2—Missionary Herald (Gift) .....	165.24
Aug. 15—Missionary Herald (Gift) .....	264.70
Aug. 17—Offering .....	206.50
Aug. 18—Offering .....	198.01
Aug. 18—Delegate Fees .....	1,891.30
Aug. 19—Delegate Fees .....	322.10
Aug. 19—Offering .....	174.92
Aug. 20—Offering .....	103.10

Total receipts .....

5,986.43

### 1958 Disbursements—

Aug. 23—*Richard DeArney .....	30.10
Aug. 23—John M. Aebly (Mim. and mailing) .....	4.78
Aug. 23—*Winona Food Market .....	85.51
Aug. 23—Brethren Youth Council (offering) .....	343.01
Sept. 4—*F. W. Means and Co. ....	20.00
Sept. 4—*Robert E. Foltz .....	49.90
Sept. 4—*Brethren Home Mission Council (Mim. Song Sheets) .....	20.91
Sept. 5—*Winona Food Market .....	20.17
Sept. 5—*Lake City Candy Co. ....	17.66
Sept. 5—*Elmer Tamkin .....	2.80
Sept. 12—*Rent-All Co. (chairs and tables) .....	350.00
Sept. 12—*Mrs. Robert Ashman (Nursery) .....	10.00
Sept. 12—*Gene Witzky .....	4.30
Sept. 12—College Book Shop .....	7.65
Sept. 12—Brethren Investment Foundation (on note) .....	500.00
Dec. 30—Missionary Herald Co. (Annual) .....	1,050.00

### 1959

Jan. 5—Brethren Missionary Herald Co. (Annual) .....	165.24
Jan. 13—Record Herald Pub. Co. (Stat. Reports) .....	18.68
Mar. 26—Thomas Inman (postage) .....	25.00
Aug. 9—C. S. Zimmerman (Stat. expense) .....	27.16
Aug. 12—Nat'l S.S. Board (mimeo.) .....	60.00
Aug. 15—Missionary Herald Co. (Bulletins) .....	253.25
Aug. 15—Missionary Herald Co. (phone) .....	11.45
Aug. 20—Winona Lake Bible Conf. (Rental) .....	500.00
Aug. 20—Brethren Investment Foundation (Interest) .....	95.51

Total Disbursements .....

3,673.08

### RECAPITULATION—

Total Receipts .....	5,986.43
Total Disbursements .....	3,673.08

Balance on hand .....	2,313.35
Indebtedness for Leon (Iowa) trial .....	1,701.50

### 1959 Receipts—

Aug. 20—Bal. on hand .....	2,313.35
Aug. 21—Delegate Fees .....	17.50
Aug. 21—Offering .....	134.21

Total Receipts .....

2,465.06

### 1959 Expenditures—

Aug. 21—Clyde Landrum (postage) .....	7.65
Aug. 21—Miss Marcia Lowe, (mim. and paper) .....	9.28
Aug. 21—H. Leslie Moore (postage, etc.) .....	14.71

Aug. 21—\*Nat'l S.S. Board (mimeo. Reg. cards) .....

Aug. 21—Joe Dombek (signs) .....

Aug. 21—H. Leslie Moore (Ex. Secy. Hon.) .....

Aug. 21—Clyde Landrum (Conf. Secy. Hon.) .....

Aug. 21—C. S. Zimmerman (Stat.) .....

Aug. 21—Grace Theo. Seminary (music) .....

Aug. 21—Balance on hand .....

\*Total cost of communion—\$630.20

INDEBTEDNESS: Brethren Investment Foundation for Leon trial—\$1,701.50.

Motion prevailed to adopt the report of the **Auditing Committee**:

REPORT OF AUDITING COMMITTEE

The financial records of the National Fellowship of Brethren Churches, the National Sunday School Board, and the Brethren Youth Council have been audited, and to the best of our knowledge and belief they were found to be correct and in order.

Elmer Tamkin  
Kenneth G. Moeller  
Earle R. Cole

Motion prevailed to adopt the following report made by the Committee on **Pastorless Churches** and Available Men:

REPORT OF THE COMMITTEE OF PASTORLESS CHURCHES AND AVAILABLE MEN 1959

During the year the names of ten ministers were given to the committee to be sent out to churches requesting them. There were names of three churches on another list, available to men who might be interested in such contacts. With this information on hand, seven churches wanted copies of the list of names of men, and two requested the names of churches needing pastors.

Usually the question is asked? Did a minister come from any church on the list and did a minister from the other accept? Actually it did not happen that way. However, in one instance, a church requested the list of names of ministers and did employ or call one that now can be taken off the available list.

Two of the original three churches have ministers on the field. Seven of the original ten men are actively engaged as pastors, two are in secular work and have never held Brethren pastorates as far as my knowledge goes, and I know nothing about the activity of the remaining persons.

The suggestions for the new year:

1. The committee work should not be thought of as merely helping those persons who cannot otherwise find a place. Since some of our largest and more established churches request the list of available men, there should be men of stature and caliber they need available in the selection.

2. The Committee Chairman should be informed when a call has been accepted or when a vacancy no longer exists. This was suggested last year, but no one wrote to have a name dropped after the position was filled.

3. The old lists should not be carried over into the new year unless the churches and men involved indicate they desire it so, to some member of the committee.

Motion prevailed that we adopt the following report by the Committee on **Counsel and Recommendation**:

Counsel and Recommendation:



recommended that display space be allotted to boards, and organizations by the *Publicity Committee* of our conference.

Motion prevailed that we adopt the following report by the Committee on Counsel and Recommendation:

That we elect a stewardship committee of three pastors and two laymen and instruct them to carry the denominational program of giving with specific reference to the number of appeals, promotion, and that they secure information as available from all boards concerning their needs, and special attention to the needs of smaller churches and that they present a suggested program of Stewardship to the local church.

Motion prevailed that we adopt the following recommendation by the National Ministerium:

#### RECOMMENDATION OF THE NATIONAL MINISTERIUM

The National Ministerium of the National Fellowship of Brethren Churches recommends to our conference that we reaffirm our adherence to the historic practice of The Brethren Church; namely, that Trine Immersion is a requirement for entrance into its membership.

Wesley Haller, Secy.

The Committee on Committees placed the following persons in nomination for the Committee on Stewardship, and these persons were elected by Conference: three pastors and two laymen) John Boyer, Chmn. Kenneth B. Ashman, Secy. Boyer, Robert Ervin, Bryson Fetters.

Motion prevailed to adopt the report of the Board of Emergency and Retirement Benefits:

Recommendation from The Board of Ministerial Emergency and Retirement Benefits of the National Fellowship of Brethren Ministers, Inc.—at Recommendation No. 3, Part 2; namely, that, at the time of Retirement the minister be in full-time Brethren work" be rescinded. RE: The above named board desires more time for consideration on this matter.

Wm. H. Schaffer, Secy.-Treas.

Motion prevailed that we reinstate the matter of continuing the Bauman Memorial Lectures by instructing the Executive Committee to make a place on the program of Conference for taking of an offering to cover the expenses.

Motion prevailed that a committee of six persons be elected by this Conference, two of whom would be from the Midwest District, the director of the National Youth Council, the National president of the WMC, one member of the Publicity Committee, and the chairman of the Committee should be the moderator of the 1959-60 Conference. This committee is to be given full power to carry out all details for holding the 1961 Conference in Colorado, and that this committee shall bring back to the 1960 Conference a complete report.

Motion prevailed that the Committee on Committees appoint the members of the above Committee for the 1961 Conference in the Midwest District and that these be declared elected:

Harold Etling, Mrs. Paul Dick, Tom Inman, Russell Williams, A. R. Kriegbaum, Ernest Bearinger.

Motion prevailed that we express our appreciation to the laymen for their efficient service as ushers.

Motion prevailed to adopt the minutes of the final session as read.

Motion prevailed to adjourn sine die!

# NATIONAL ORGANIZATIONS

**The Foreign Missionary Society of the Brethren Church**  
**P.O. Box 588, Winona Lake, Indiana**

## Officers and Staff

Pres.—Rev. Charles W. Mayes  
 V. Pres.—Rev. W. A. Ogden  
 Gen. Secy. and Editor—Rev. Russell D. Barnard  
 Treas.—Rev. Homer A. Kent, Sr.  
 Rec. Secy.—Rev. Kenneth B. Ashman  
 Asst. Gen. Secy.—Rev. Clyde K. Landrum  
 Fin. Secy.—Mr. Kenneth G. Moeller  
 Asst. Fin. Secy.—Mrs. Clark Miller  
 Office Secy.—Miss Marcia Lowe  
 Asst. Office Secy.—Miss Norma Hullinger

## Board of Trustees

(Term Ending 1960)

Rev. Homer A. Kent, Sr.  
 Rev. W. A. Ogden  
 Rev. Bernard N. Schneider

(Term Ending 1961)

Rev. Charles W. Mayes  
 Rev. Alva J. McClain  
 Rev. Glenn F. O'Neal

(Term Ending 1962)

Rev. Kenneth B. Ashman  
 Rev. Herman W. Koontz  
 Mr. Herman J. Schumacher  
 4718 W. Indiana Ave., Elkhart, Ind.

## Foreign Missionary Directory

### Africa—

Balzer, Mr. and Mrs. Albert W., B. P. 240, Bangui, Republic of Central Africa.  
 Cochran, Miss Rosella, B. P. 13, Bozoum via Bangui, Republic of Central Africa.  
 Dunning, Rev. and Mrs. Harold I. B. P. 13, Bozoum via Bangui, Republic of Central Africa.  
 Geske, Miss Edith, B. P. 36, Bossangoa via Bangui, Republic of Central Africa.  
 Habegger, Miss Mary Ann, B. P. 31, Bossangoa via Bangui, Republic of Central Africa.  
 Hill, Rev. and Mrs. Robert W., Bossengele via Bangui, Republic of Central Africa.  
 Hocking, Rev. and Mrs. Donald G. B. P. 21, M'Baiki via Bangui, Republic of Central Africa.  
 Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, Republic of Central Africa.  
 Jones, Miss Gail, Mission a N'Zoum, Bocaranga via Bangui, Republic of Central Africa.  
 Kennedy, Rev. and Mrs. Lester W. B. P. 21, M'Baiki via Bangui, Republic of Central Africa.

nedy, Mrs. Minnie, Mission a Be-  
koro, Paoua via Bangui, Republic of  
Central Africa.

at, Miss Ruth, B. P. 13, Bozoum via  
Bangui, Republic of Central Africa.

ever, Rev. and Mrs. J. P., Mission a  
Bekoro, Paoua via Bangui, Republic  
of Central Africa.

son, Dr. and Mrs. Harold A., B. P.  
6, Bossangoa via Bangui, Republic  
of Central Africa.

ler, Rev. and Mrs. Donald F., B. P.  
3, Bozoum via Bangui, Republic of  
Central Africa.

hler, Miss Marie, Bouca via Ban-  
gui, Republic of Central Africa.

nn, Miss Mary Beth, B. P. 36, Bos-  
sangoa via Bangui, Republic of Cen-  
tral Africa.

bins, Dr. and Mrs. Austin, Mission  
Evangelique, Yaloke via Bangui, Re-  
public of Central Africa.

arin, Rev. and Mrs. William J.,  
Bossangoa via Bangui, Republic of  
Central Africa.

der, Rev. and Mrs. Roy B., Bouca  
via Bangui, Republic of Central  
Africa.

der, Miss Ruth, B. P. 13, Bozoum  
via Bangui, Republic of Central  
Africa.

er, Rev. and Mrs. Charles R., Mis-  
sion Evangelique, Yaloke via Ban-  
gui, Republic of Central Africa.

er, Dr. and Mrs. Floyd W., B. P.  
6, Bossangoa via Bangui, Republic  
of Central Africa.

erston, Miss Marian, Mission a  
Zoro, Bocaranga via Bangui, Re-  
public of Central Africa.

on, Miss Elizabeth, Mission Evan-  
gelique, Yaloke via Bangui, Republic  
of Central Africa.

iams, Rev. and Mrs. Robert S.,  
Batangafo via Bangui, Republic of  
Central Africa.

#### Argentina—

l, Miss Bertha, Rivadavia 433, Rio  
Cuarto, F.C.N.G.B.M., Prov. Cor-  
doba, Argentina, S. A.

Dowdy, Rev. and Mrs. J. Paul, Almi-  
rante Brown 808, Barrio Alberdi, Rio  
Cuarto, F.C.N.G.B.M., Prov. Cor-  
doba, Argentina, S. A.

Hoyt, Rev. and Mrs. Solon W., Chiclana  
1074, Don Bosco, F.C.G.R., Argen-  
tina, S. A.

Marshall, Rev. and Mrs. James B.,  
Rivadavia 433, Rio Cuarto,  
F.C.N.G.B.M., Prov. Cordoba,  
Argentina, S. A.

Rottler, Rev. and Mrs. Carson E.,  
Fenoglio 71, Laboulaye, F.N.G.S.M.,  
Prov. Cordoba, Argentina, S. A.

Schrock, Rev. and Mrs. Lynn D., Calle  
10, No. 90, Barrio Parque Velez,  
Sarsfield, Cordoba, Argentina, S. A.

Sickel, Mrs. Loree, Remedios de Esca-  
lada 74, Rio Tercero, F.C.B.M.,  
Prov. Cordoba, Argentina, S. A.

#### Brazil—

Burk, Rev. and Mrs. Bill A., Caixa  
Postal 861, Belem, Para, Brazil.

Hulse, Miss Barbara, Caixa Postal 861,  
Belem, Para, Brazil.

Miller, Rev. and Mrs. Edward D., Mac-  
apa, Terr. Federal do Amapa, Brazil.

Zielasko, Rev. and Mrs. John W., 1630  
Sebastiao Freitas, Capanema, Para,  
Brazil.

#### France—

Fogle, Rev. and Mrs. P. Fredrick, 79  
Chemin de Vassieux, Caluire et Cuire,  
Rhône, France.

\*Julien, Rev. and Mrs. Thomas T., 1,  
rue Royaume, Geneva, Switzerland.

\*Miller, Miss Lois, Maison de L'Al-  
liance Francaise, 101, Boulevard Ras-  
pail, Paris VI, France.

\*Ringler, Miss Lois, 5 Rue Dupres,  
Asnieres (Seine), France.

\*Schumacher, Miss Evelyn, Maison de  
L'Alliance Francaise, 101, Boulevard  
Raspail, Paris VI, France.

(\* In language study)

#### Hawaii—

Tresise, Rev. and Mrs. Foster R., 335  
Manae Street, Kailua, Hawaii.



**Mexico—**

Edmiston, Rev. and Mrs. Sibley M.,  
Apartado 85, Guanajuato, Gto., Mex-  
ico.

Haag, Rev. and Mrs. Walter E., 439  
Sunset Lane, San Ysidro, Calif.,  
U.S.A.

Howard, Rev. and Mrs. A. L., 406  
Mary Ave., Calexico, Calif., U.S.A.

**Puerto Rico—**

Brenneman, Rev. and Mrs. Maxwell H.,  
F16—Summit Hills, P.O. Box 10144,  
Caparra Heights, P. R.

**In the United States—**

Altig, Rev. and Mrs. J. Keith, 8357 E.  
Otto, Downey, Calif.

Beaver, Rev. and Mrs. S. Wayne, 3060  
Hope St., Huntington Park, Calif.

Bickel, Miss Florence, 101 Fourth St.,  
Winona Lake, Ind.

Bishop, Rev. and Mrs. Donald E., 309  
W. Grandview, Sunnyside, Wash.

Byron, Miss Grace, 101 Fourth St., Wi-  
nona Lake, Ind.

Churchill, Rev. and Mrs. Jack B., 4718  
Snowden Ave., Lakewood, Calif.

Cone, Rev. and Mrs. George E., 101  
Fourth St., Winona Lake, Ind.

Cripe, Miss Mary, 1520 Teresa St., Mo-  
desto, Calif.

Emmert, Miss Mary, Dallas Center,  
Iowa.

Foster, Mrs. Rose, Box 604, Winona  
Lake, Ind.

Garber, Rev. and Mrs. Martin M., 236  
W. Beverly St., Tracy, Calif.

Goodman, Rev. and Mrs. Marvin L.,  
Jr., 1115 Yale Ave., Claremont, Calif.

Maconaghy, Rev. and Mrs. Hill, 1233  
S. 56th Street., Philadelphia 43, Pa.

Nielsen, Miss Johanna, 1819 Pine Ave.,  
Long Beach 6, Calif.

Sheldon, Rev. and Mrs. C. B., Box 588,  
Winona Lake, Ind.

Spangler, Mr. and Mrs. Donald A.,  
101 Fourth St., Winona Lake, Ind.

Sumey, Rev. and Mrs. Charles R., 500  
State St., Johnstown, Pa.

**Under appointment—**

Cover, Mr. and Mrs. Robert (for Arge-  
tina).

Dickson, Mr. and Mrs. James (for  
Puerto Rico).

Johnson, Mr. and Mrs. George (for  
Brazil).

Leech, Mr. and Mrs. Edmund (for E-  
waii).

Maycumber, Mr. and Mrs. Randall (for  
Brazil).

**FINANCIAL STATEMENT**

January 1, 1958 to December 31, 1958

**BALANCE SHEET**

<b>Assets—</b>	
Cash in banks and on hand .....	\$15,507
Notes Receivable—General Fund .....	11,500
Notes Receivable—Annuity Fund .....	45,211
Notes Receivable—Annuity Reserve Fund .....	36,109
A. T. & T. Stock .....	1,791
<b>General Fund Properties—</b>	
Missionary Residence, Winona Lake .....	15,039
Missionary Residence, Calexico, Calif. ....	8,500
Annuity Fund Properties .....	90,707
Scripture and Book Inventory .....	1,810
Equipment for office and deputation work .....	10,441
Less: depreciation on equipment .....	1,000
<b>Total .....</b>	<b>235,617</b>
<b>Liabilities and Net Worth—</b>	
Notes payable .....	42,762
SMM funds for investment .....	2,500
SMM funds for higher education of missionary children .....	2,370
Accrued Withholding Taxes .....	391
Collected for others .....	932
Mortgage on Annuity Property .....	17,057
Annuities in force .....	104,472
Net worth of funds .....	65,131
<b>Total .....</b>	<b>235,617</b>

**INCOME AND EXPENSE STATEMENT**

<b>Income—</b>	
Gift total for 1958 .....	283,381
Interest on Annuity Investments .....	13,149
Other interest .....	744
Annuity contracts matured .....	6,200
<b>Total .....</b>	<b>303,474</b>
<b>Expenses—</b>	
<b>Administrational—</b>	
Office salaries .....	23,418
Telephone, telegraph, cable, and taxes .....	1,826
Postage .....	1,980
Rent .....	2,200
Office stationery and supplies .....	1,622
Board meeting expenses .....	1,031
Appropriations .....	100
Maintenance on office equipment .....	314
Interest .....	1,983
Legal and audit .....	271
Field trip to Puerto Rico (Ashman) Barnard and Landrum field trip to Europe and Africa (\$468.96 refund- ed in 1959) .....	91
Depreciation on office and deputation equipment .....	3,156
<b>Total .....</b>	<b>500</b>
<b>Total .....</b>	<b>38,517</b>

Promotional—	
Foreign Missions issue of Brethren	
Missionary Herald .....	7,581.56
Publicity (bulletins, mail appeals,	
etc.) .....	7,929.67
Cuts, engravings, and photography ..	1,203.04
Travel expenses in U.S.A.—mission-	
aries and office personnel .....	7,499.22
Films .....	624.34
Total .....	24,837.83
Missionary and Field Expenses—	
Missionary Residence, Winona Lake .	1,685.25

Field expenditures .....	79,879.33
Furlough travel .....	22,327.64
Missionary personnel .....	126,495.42
Total .....	230,387.64
Other—	
Annuity Interest Expense .....	6,940.32
Total Expenses .....	300,683.37
Excess of income over expenses for	
1958 .....	2,790.90
Books audited by Longfellow & Ramsey, Pub-	
lic accountants.	

**The Brethren Home Missions Council, Incorporated**  
**P.O. Box 587, Winona Lake, Indiana**

**Officiary**

Pres.—Rev. Paul R. Bauman
V. Pres.—Rev. John M. Aeby
Secy.—Rev. Luther L. Grubb
Treas.—Mr. Chester McCall
10 Don Felipe Dr., Los Angeles 8, Calif.
* * *
Asst. Field Secy.—Rev. Lester E. Pifer
Office Mgr.—Mr. Frank J. Poland
Box 587, Winona Lake, Ind.
Office Secy.—Mrs. Barbara Hoke
Rt. 3, Warsaw, Ind.
Asst. Office Secy.—Mrs. Florence Figert
Rt. 3, Warsaw, Ind.
Bookkeeper—Miss Louise Blankenship
Fourteenth St., Winona Lake, Ind.

**Board of Directors**

Rev. John M. Aeby
Rev. Paul R. Bauman
Rev. Harold Bolesky
10 Sloane Ave., Mansfield, Ohio
Rev. Gordon W. Bracker
Rev. Earl Cassel
Rt. 2, Hummelstown, Pa.
Rev. Richard P. DeArmey
Rev. Paul E. Dick
Rev. Luther L. Grubb
Rev. Jesse Hall
Rev. Chester McCall
10 Don Felipe Dr., Los Angeles 8, Calif.
Rev. Foye B. Miller
Box 398, Winona Lake, Ind.
Rev. Vernon W. Schrock
1 Hawthorne St., Waterloo, Iowa
Rev. Harry Shipley
W. Oak St., West Alexandria, Ohio
Rev. Edison K. Yoder
9 N.E. 28th St., Pompano Beach, Fla.

**FINANCIAL STATEMENT**

Six Months Period July 1-December 31, 1958

<b>Assets—</b>	
Cash, Checking Account .....	\$28,520.10
Petty Cash .....	25.00
Loans Receivable .....	22,117.41
Annuity Funds Invested .....	70,000.00
Advances Receivable .....	6,179.97
Deferred Chgs. for Contingent Notes	
Payable .....	173,760.00
Deferred Hospital Insurance .....	136.51
Airplanes on hand .....	27,552.33
Less depreciation .....	5,586.24
	21,966.09
Leasehold Improvements .....	3,372.78
Less depreciation .....	572.58
	2,800.20
Office equipment .....	1,832.07
Less depreciation .....	222.37
	1,609.70

Total .....	327,114.98
<b>Liabilities—</b>	
Notes Payable .....	45,261.45
Contingent Notes Payable .....	173,760.00
Accrued Federal Withholding Tax .....	125.90
Accrued Social Security Tax .....	20.70
Accrued Gross Withholding Tax .....	70.98
Total .....	219,239.03
<b>Accountabilities—</b>	
Annuities .....	78,300.00
Net Worth—	
Surplus Account .....	29,575.95
Total .....	327,114.98

**BRETHREN INVESTMENT FOUNDATION  
INCORPORATED**

The Brethren Investment Foundation has the same officary as The Brethren Home Missions Council, Inc., Winona Lake, Ind.  
Financial Secretary—Mr. Elmer Tamkin, Box 775, Winona Lake, Ind.

**FINANCIAL STATEMENT**

June 30, 1959

<b>Assets—</b>	
Cash in Lake City Bank, Checking	
Account .....	\$35,598.29

Reserve Fund .....	109,102.40
Notes Receivable .....	1,665,934.31
Office Equipment .....	3,511.97
Less Reserve for Depreciation .....	996.45
	<u>2,515.52</u>
Total Assets .....	1,813,150.52
Liabilities—	
Loans Payable .....	1,640,235.91
Savings Accounts .....	35,805.32
Annuities .....	78,300.00
Accrued Federal Withholding Tax .....	67.00
Accrued Gross Withholding Tax .....	13.14
Accrued Social Security Tax .....	18.74
Total Liabilities .....	1,754,440.11
Net Worth—	
Surplus .....	<u>58,710.41</u>
Total Liabilities and Net Worth .....	1,813,150.52

### Home Mission Directory

Akron, Ohio—Fairlawn Brethren Church. Pastor, Rev. Raymond E. Gingrich.

Albuquerque, N. Mex.—Grace Brethren Church. Pastor, Mr. Robert Salazar.

153 Pueblo Luna Dr. N. W.

Anaheim, Calif.—Grace Brethren Community Church, Pastor, Rev. Forest F. Lance.

Barberton, Ohio—First Brethren Church, Pastor, Rev. Robert L. Burns.

Berrien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins.

Boston, Mass.—Grace Brethren Church. Pastor, Rev. William Snell.

Cheyenne, Wyo.—First Brethren Church. Pastor, Rev. Russell L. Williams.

Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum.

Cuba, N. Mex.—Brethren Navajo Mission. Rev. and Mrs. Evan Adams, Miss Angie Garber, Mr. and Mrs. Howard Vulgamore, Mr. and Mrs. Larry Wedertz, Mr. and Mrs. Thomas Bailey, Mrs. Mary Baer, Miss Lois Garverich, Mr. and Mrs. Lee Trujillo.

Davenport, Iowa—Grace Brethren Church. Pastor, Rev. Carl Key.

Dayton, Ohio—Grace Brethren Church. Pastor, Rev. Randall Maycumber.

Denver, Colo.—Grace Brethren Church. Pastor, Rev. Thomas Inman.

Dryhill, Ky.—Brethren Chapel. Missionary, Miss Evelyn Fuqua.

Elyria, Ohio—Grace Brethren Church. Pastor, Rev. Galen M. Lingenfelt.

Fort Wayne, Ind.—Grace Brethren Church. Pastor, Rev. W. Carl Miller.

Fremont, Ohio—Brethren Chapel. Pastor, Rev. Granville Tucker.

Gardena, Calif.—The Grace Brethren Church of Gardena. Pastor, Rev. I. E. Cook.

Goshen, Ind.—Grace Brethren Church. Pastor, Rev. R. Paul Miller, Sr.

Grand Rapids, Mich.—Grace Brethren Church. No pastor.

Grandview, Wash.—First Brethren Church. Pastor, Rev. Robert Griffith.

Hatboro, Pa.—Suburban Brethren Church. Pastor, Rev. Lester O. Stanley.

Johnson City, Tenn.—Grace Brethren Church. Pastor, Rev. Charles Martin.

Johnstown, Pa.—Geistown Grace Brethren Church. No pastor.

Kokomo, Ind.—Indian Heights Grace Brethren Church. Pastor, Rev. William Kolb.

Lansing, Mich.—Grace Brethren Church. Pastor, Rev. J. Ward Treveler.

Leon, Iowa—Leon Brethren Church. Pastor, Rev. Glen Welborn.

Long Beach, Calif.—Los Altos Brethren Church. No pastor.

Los Angeles, Calif.—Brethren Methodist Testimony. Missionaries, Rev. and Mrs. Bruce L. Button; and Isobel Fraser.

Montclair, Calif.—Montclair Grace Brethren Church. Pastor, Rev. Harold D. Painter.

Oxnard, Calif.—Grace Brethren Church. Pastor, Rev. Max Fluke.

Paramount, Calif.—Paramount Brethren Church. Pastor, Rev. John May.

Parkersburg, W. Va.—Grace Brethren Church. Pastor, Rev. Richard Plaway.

Pompano Beach, Fla.—Grace Brethren Church. Pastor, Rev. Deane Risser.



Portland, Oreg.—Grace Brethren Church. Pastor, Rev. Theodore Malai-mare.  
 Rialto, Calif.—Rialto Brethren Church. No pastor.  
 San Bernardino, Calif.—Grace Brethren Church. Pastor, Rev. Lyle W. Marvin.  
 San Diego, Calif.—Grace Brethren Church. Pastor, Rev. F. Archer Baum.  
 San Jose, Calif.—Grace Brethren Church. Pastor, Rev. J. C. McKillen.  
 Seattle, Wash.—View Ridge Brethren Church. Pastor, Rev. Phillip J. Simons.  
 Taos, N. Mex.—Spanish-American Missions. Arroyo Hondo—Arroyo Hondo Brethren Church. Ranchos de Taos—Cordillera Brethren Church. Taos—Canon Brethren Church. Rev. Sam I.

Horney, superintendent, Miss Celina Mares, Mr. Jake Maestas.  
 Toppenish, Wash.—Grace Brethren Church. Pastor, Rev. Donald Farner.  
 Trotwood, Ohio—Grace Brethren Church, Pastor, Rev. Richard Jackson, Jr.  
 Troy, Ohio—Grace Brethren Church. Pastor, Rev. Herman H. Hein, Jr.  
 Tucson, Ariz.—No pastor.  
 Virginia Beach, Va.—Grace Brethren Church. Pastor, Rev. Harold Arrington.  
 West Covina, Calif.—West Covina Brethren Church. Pastor, Rev. Ralph W. Askins.  
 Wheaton, Ill.—Grace Brethren Church. Pastor, Rev. James C. Sweeton.  
 Winona, Minn.—Grace Brethren Church. Pastor, Rev. Roy Dice.

### Grace Theological Seminary

P.O. Box 397, Winona Lake, Indiana

Pres.—Rev. Alva J. McClain  
 Sec. V. Pres.—Rev. W. A. Ogden  
 Treas.—Rev. Herman A. Hoyt  
 Sec. in Charge of Public Relations—  
 Rev. Paul R. Bauman  
 Registrar—Rev. Homer A. Kent, Sr.  
 Secs. of the Board and Corporation—  
 Rev. Paul E. Dick  
 Sec. V. Pres.—Rev. Kenneth B. Ashman  
 Secy.—Rev. Lester E. Pifer  
 Treas.—Mr. F. B. Miller  
 Secy.—Rev. James L. Boyer

### Administrative Committee of the Faculty

Rev. W. A. Ogden (chmn.)  
 Rev. Herman A. Hoyt  
 Rev. Homer A. Kent, Sr.  
 Rev. Paul R. Bauman  
 Rev. James L. Boyer (secy.)  
 Rev. Alva J. McClain

### Executive Committee of the Board

Rev. Paul E. Dick  
 Rev. Kenneth B. Ashman  
 Rev. Lester E. Pifer  
 Mr. F. B. Miller  
 Winona Lake, Ind.  
 Mr. Cleve Miller  
 226 Hammond Ave., Waterloo, Iowa  
 Rev. William A. Steffler  
 Rev. Alva J. McClain, ex officio

### Board of Trustees

Term Ending 1960)

Rev. James G. Dixon  
 Rev. Richard DeArmey  
 Rev. E. Thomas Inman  
 Rev. Charles W. Mayes  
 Mr. Cleve Miller  
 226 Hammond Ave., Waterloo, Iowa  
 Mr. F. B. Miller  
 Winona Lake, Ind.

Rev. William H. Schaffer  
Rev. William A. Steffler

(Term Ending 1961)

Mr. Harold Bolesky  
689 Sloan Ave., Mansfield, Ohio  
Rev. Paul E. Dick  
Rev. Lowell Hoyt  
Rev. Clyde K. Landrum  
Rev. A. L. Lynn  
Mr. Glenn Miller  
15120 ElSoneta Dr., Whittier, Calif.  
Rev. Lester E. Pifer  
Mr. F. E. Simmons  
5100 Chevy Chase Parkway, N. W., Washington,  
D. C.  
Rev. Glenn O'Neal

(Term Ending 1962)

Rev. C. H. Ashman, Sr.  
Rev. Kenneth B. Ashman  
Mr. O. E. Hacker  
1621 Benson Dr., Dayton 6, Ohio  
Rev. Sam Horney  
Mr. James Michael  
R.R. 2, Box 299, Roanoke, Va.

Rev. Earle Peer  
Mr. Carl Seitz  
980 E. Godfrey Ave., Philadelphia 24, Pa.  
Rev. Russell Ward  
Rev. Russell Williams

#### BALANCE SHEET—1958-59

Assets—	
Cash in bank and on hand .....	11,298
Investments .....	66,14
School Property .....	896,61
Other Assets .....	12,86
Total Assets .....	986,91
Liabilities .....	
Accountabilities .....	325,29
Total Liabilities and Accountabilities .....	391,95
Net Worth and Surplus .....	594,96
Total Liabilities, Accountabilities, and Net Worth .....	986,91

#### Alumni Association

Pres.—Rev. John Aeby  
V. Pres.—Rev. Bruce Button  
Treas.—Rev. Ivan French  
Secy.—Rev. Richard P. DeArme

### The Brethren Missionary Herald Company, Incorporated

P.O. Box 544, Winona Lake, Indiana

#### Board of Trustees

Pres.—Rev. Robert Crees ('60)  
V. Pres.—Rev. Herman Hoyt ('60)  
Secy.—Rev. Mark Malles ('61)  
Asst. Secy.—Rev. True Hunt ('62)  
Treas.—Bryson Fetters ('62)  
Member of Exec. Comm.—Rev. William  
Male ('60)  
Rev. Robert E. A. Miller ('61)  
Rev. Thomas Hammers ('61)  
Mr. Robert Sackett ('61)  
1010 Randolph, Waterloo, Iowa  
Rev. Ralph Colburn ('62)  
Rev. William Schaffer ('62)  
Rev. Arnold R. Kriebbaum, ex officio

#### Staff

Exec. Editor and Bus. Mgr.—Arnold R.  
Kriebbaum

Asst. to the Editor—Kenneth Herm  
Bookkeeper—Wayne Guthrie  
Editorial Secy.—Mrs. Goldie Buikema  
Office Secy.—Miss Betty Spradlin  
Secy. to Editor—Mrs. Rollin Sandy  
Printer—Leland Larmon  
Clerk—Mrs. John Benson  
Staff Assts.—James Nettleton, She  
wood Durkee

#### Minutes

The president of the corporation,  
D. Crees, called the meeting to ord  
at 10:10 a.m. Tuesday, August 18, 195

The financial report and membersh  
lists were distributed. The secretary re  
additional names of members.

A motion prevailed that the nam  
listed and read be voted members of th

poration with the privilege to vote the business sessions, provided they members of The Brethren Church. The secretary reported the results of ballot election of trustees by mail. Those elected for three-year terms are: Jesse Fetters, Ralph Colburn, Trueant, William Schaffer.

At the 1958 corporation meeting proposed amendments to the Code of Regulations were presented for the consideration of the corporation. These were again approved by the secretary and adopted by unanimous vote (see Annual 1958, p.

A motion prevailed that the following names be placed in nomination for membership to the board of trustees for three-year terms:

D. Crees	Ord Gehman
A. Hoyt	Russell Ward
William Male	Gene Witzky

The Executive Editor presented the financial report covering the period July 1, 1958 to June 30, 1959.

A motion prevailed that the report be accepted as given.

The executive editor gave a brief report indicating the blessing of the Lord on the Brethren Missionary Herald Company in its missionary ministry of extending the Gospel message through the printed page.

Members of the board of directors and staff personnel of the Brethren Missionary Herald Company were presented to the corporation by the executive editor.

The minutes were read and approved. A motion prevailed to adjourn.

The meeting was closed with prayer by Ralph Colburn.

#### FINANCIAL STATEMENT

July 1, 1958 to June 30, 1959

ASSETS	
<i>Current Assets</i>	
in register .....	\$ 50.00
Cash .....	250.00
in bank .....	7,503.78
	<hr/>
	\$ 7,803.78
Accounts receivable .....	18,025.14
Notes Receivable .....	9,032.08
Handmade inventory .....	31,333.09
Supply inventory .....	970.99
	<hr/>
Total current assets .....	67,165.08

<i>Non-Current Assets</i>	
Land .....	4,000.00
Building .....	139,691.17
Reserved for depreciation .....	8,355.93
	<hr/>
	131,335.24
Furniture and fixtures .....	12,076.93
Reserved for depreciation .....	9,560.20
	<hr/>
	2,516.73
Shop equipment .....	10,820.12
Reserved for depreciation .....	9,683.92
	<hr/>
	1,136.20
Willys panel truck .....	1,673.27
Reserved for depreciation .....	1,637.27
	<hr/>
	0.00
Total non-current assets .....	138,988.17
Other assets .....	6.44
Total current assets .....	67,165.08
	<hr/>
Total assets .....	206,159.69

#### LIABILITIES AND NET WORTH

<i>Current Liabilities</i>	
Accounts payable .....	6,957.17
Accrued federal withholding tax .....	358.60
Accrued social security tax .....	121.52
Accrued gross withholding tax .....	104.43
	<hr/>
	7,541.72
<i>Non-Current Liabilities</i>	
Notes payable—	
First National Bank of Warsaw .....	22,400.92
Lincoln National Bank of Fort Wayne .....	22,400.20
	<hr/>
Total non-current liabilities .....	44,801.12
<i>Annuities</i>	
Link annuity .....	1,000.00
Net worth .....	152,816.85
	<hr/>
Total liabilities .....	206,159.69

#### CONDENSED PROFIT AND LOSS STATEMENT

Brethren Missionary Herald Magazine—	
<i>Income—</i>	
Subscriptions .....	26,014.83
Cooperating boards .....	16,641.66
	<hr/>
Total income .....	42,656.49
<i>Cost—</i>	
Outside work .....	19,922.54
Salaries .....	17,013.85
Operating expenses .....	7,913.78
Depreciation .....	1,281.51
	<hr/>
Total cost .....	46,131.68
Net loss .....	3,475.19
<i>Merchandise Sales—</i>	
<i>Income—</i>	
Total sales .....	106,162.61
<i>Cost—</i>	
Purchases .....	67,308.71
Salaries .....	17,013.86
Operating expenses .....	9,629.59
Depreciation .....	2,679.42
Gifts .....	
Free literature and printing .....	3,567.90
National Sunday School Board .....	720.00
	<hr/>
Total cost .....	100,919.48
Net gain .....	5,243.13
<i>Publication Offering—</i>	
Receipts in gifts .....	13,923.39
Expenses .....	2,715.57
	<hr/>
	11,207.82
Rental income (net) .....	673.63
Misc. income .....	50.00
	<hr/>
Net gain .....	13,699.39
Total cost of real estate and buildings .....	\$143,300.38



Equity from former property and payments to date .....	98,499.26
Balance on building debt .....	44,801.12
Principal paid—current period .....	4,434.00
Interest paid—current period .....	2,165.89
	<hr/> 6,599.89

Note—The books of the Brethren Missionary Herald Company are open for inspection by any member of the Corporation.

## The National Fellowship of Brethren Ministers

Chmn.—Ralph Colburn  
 V. Chmn.—Bruce Button  
 Secy.—Gerald Polman  
 Asst. Secy.—Earle E. Peer  
 Fin. Secy.—Richard Sellers  
 Treas.—Wendell Kent

### Minutes

#### Tuesday, August 18

The National Fellowship of Brethren Ministers convened for the first regular session of 1959 in the seminary auditorium, Winona Lake, Ind. Chairman Homer A. Kent, Sr., presided.

Missionary Roy Snyder led in the devotional period reading from the first chapter of the Book of Jeremiah.

The first item of business was a report of the membership committee. After some corrections, the report of this committee was adopted.

Introductions resulted in the following men being presented to the group: John Terrell, Mel Hobson, Rolland Hein, Alva Steffler, Robert Salazar, Charles Martin, Robert Messner, Ralph Askins, Carlton Fuller, and Brother Shinton.

Report of the Program Committee was presented by the chairman, Brother Conard Sandy. Motion prevailed that the report of this committee be adopted as the agenda for the sessions of this year's ministerium.

The report of the Nominating Com-

mittee was given by the committee secretary, Brother Evan Adams. The election resulted in the following being named to office for the coming year 1959-1960: Chairman, Ralph Colburn; vice chairman, Bruce Button; secretary, Gerald Polman; assistant secretary, Earle E. Peer; financial secretary, Richard Sellers; treasurer, Wendell Kent.

A report was given by the Brethren Youth Council. Brother Ralph Colburn chairman, introduced Mr. Arthur Robbins who spoke to the Ministerium concerning the work of The Christian Service Brigade.

Brother Herbert Bess presented a paper on the subject: "The Office of the Prophet in Old Testament Times."

After several announcements, the meeting was adjourned with prayer.

#### Wednesday, August 19

Missionary Donald Bishop led in the devotional period, reading a portion of Deuteronomy 18 before prayers were offered.

Minutes of the previous day's session were read and approved.

The matter of the announcement of election results was discussed. Motion passed that next year the majority rule shall apply to elections of this ministerium.

Memorials were under the direction of Dr. W. A. Ogden. He began by reading a portion of Scripture from II Timothy 4. The following men spoke in memory of Dr. W. S. Bell: Dr. A. J. McClain, Dr. Charles Ashman, Sr., Dr. Paul R. Bauman, Rev. Archie Lynn, and Rev. George Dunahue. Rev. R. I. Hummer, Rev. Robert Holmes, and Rev. Sewell Landrum spoke in memory of Rev. George Drushall.

Rev. Robert Burns, pastor of the new work at Barberton, Ohio, was introduced to the Ministerium.

Rev. Harold Etling, reporting for the Committee on Counsel and Recommendation, spoke concerning a recom-

recommendation to be presented to the National Conference calling for the establishment of a Stewardship Committee.

The following resolutions from the East District Fellowship of Brethren Churches were read:

The following resolutions were unanimously adopted and signed by every pastor of the East District Ministerium, meeting at Everett, Pa., July 23, 1959.

Resolved that—

1. Since The Brethren Church from its beginning and continuing without interruption to the present time, has believed, taught, and practiced all the doctrines and ordinances of Scripture, and

2. Because Trine Forward Immersion has always been a definite requirement for admission to church membership, and

3. Because Trine Forward Immersion is one of the said ordinances associated with the doctrine of the Trinity, and

4. Because we sincerely believe departure herefrom indicates a dangerous trend, therefore we, pastors, acting under conviction, recommend that the National Ministerium reaffirm its time-honored and historic Biblical position relative to this problem, and that any pastor, elder, or congregation who refuses to comply shall not be received into the membership of this association, and we further recommend, that the National Ministerium recommend to our National Conference that they take a similar position.

After much discussion, substitute motions, amended motions, the following motion was passed. Motion prevailed that the matter of a committee to deal with these resolutions be referred to the Executive Committee of the ministerium or the appointment of a committee.

Because of the time consumed in discussing this matter, motion passed that the papers on our program be shifted ahead one day that each man might be heard.

Motion to adjourn. Brother Warren Camkin led in the closing prayer.

### Thursday, August 20

Missionary Walter Haag led in the devotional period.

Minutes of the previous meeting were read and approved.

Brethren John Paul Burke, Robert Kern, and Donald Carter were introduced to the Ministerium.

An offering for the work of the National Ministerium was received.

When called upon to report, representatives of the Home Missions Council,

Foreign Missionary Society, and Grace Seminary, declined to make any statements because of the need of time to handle other business.

Brother Conard Sandy reported for the committee of twenty-six men appointed on Wednesday to handle the matter of the resolutions from the East District Ministerium. Motion prevailed to receive this report. Original is attached to the minutes.

Motion passed unanimously to adopt the first recommendation contained in this report; that is, that the matter of the action of the two California churches regarding the practice of Trine Immersion as a requirement for church membership be left with the California Fellowship of Brethren Churches and that we request that their disposition of it be made known to the ministers of the brotherhood.

Motion passed to adopt the second recommendation contained in this report; that is, that we reaffirm our adherence to the historic practice of The Brethren Church; namely, that Trine Immersion is a requirement for entrance into its membership.

Motion prevailed to adopt the third recommendation contained in this report; that is, that within the next two years papers be read before the ministerium dealing with the requirements of membership in the local church.

Dr. James Boyer presented a paper on the subject: "The Office of the Prophet in New Testament Times."

Motion to adjourn. Dr. John Whitcomb led in the closing prayer.

### Friday, August 21

Missionary Keith Altig led in the devotional period.

The minutes of the previous meeting were approved as read.

Brother Ernest Bearinger reported for the Brethren Youth Council. Some additional remarks about youth work in The Brethren Church were made by Ralph Colburn.

Motion passed that the National Ministerium recommend to the National Conference that the conference adopt the Christian Service Brigade as the official boys' work in The Brethren Church.

Brother Harold Etling reported for the National Sunday School Board.

The report of the treasurer, Brother Jack Peters, was heard.

Motions prevailed that the papers presented to the National Ministerium be mimeographed and mailed to each minister, an offering being received to defray the expenses, and that the old Executive Committee see to the mailing of these papers.

Brother L. C. Hohenstein read a prepared statement concerning the action taken by his church, the First Brethren Church of Whittier, Calif. Several commented upon this statement.

Motions prevailed that the minutes of this organization be published in the Brethren Annual, and that this become a continuous action of this organization.

Committees for the coming year were announced: **Nominating:** William Schaffer, chmn.; Kenneth Teague, Harry Sturz, Galen Lingenfelter, Homer Kent, Sr. **Program:** W. A. Ogden, chmn.; Glenn O'Neal, Scott Weaver, Russell Williams, James Dixon. **Membership:** Bruce Button, chmn.; secretaries of all districts.

Dr. Charles Ashman, Sr., presented a paper on the subject: "The Dynamics of That Blessed Hope in Present-day Preaching."

Motion prevailed that we recommend to the National Conference that we reaffirm our adherence to the historic practice of The Brethren Church; namely, that Trine Immersion is a requirement for entrance into its membership.

The Executive Committee of next year's conference reported and asked that the following recommendation be made to the Conference by the Ministerium: In view of the problem faced

in regard to programming our conference at Estes Park, Colorado, for the 1960 Conference, we express our appreciation to the men of the Midwestern District for preparatory work done, and we recommend that we remain at Vernal Lake for the 1960 Conference, and that we plan to go to the Denver area at a later date when the problems can be resolved.

After the usual motion for adjournment, the meeting closed with prayer.

### Saturday, August 22

Missionary Wayne Beaver led in devotions, reading from I John 4.

Minutes of previous day's business were read and approved.

Dr. Homer Kent, Sr., expressed appreciation for the fine way in which our missionaries had conducted the devotional periods throughout the week.

A report was heard from the Brethren Laymen's organization. Brother Conrad Sandy introduced the retiring president of this group, his brother, Rollin Sandy, who expressed appreciation to the ministers for their cooperation. He then introduced the new president of the National Brethren Laymen, Brother Kenneth Kohler, who spoke of some plans for the coming year.

Brother Scott Weaver reported for the Board of Evangelism.

Dr. McClain spoke concerning the work of the Committee on Denominational Interests throughout the past twenty years.

Motion prevailed that the new Executive Committee of this organization include in the report of the Nominating Committee a Committee on Rules and Organization, this committee to become one of the standing committees of the National Ministerium.

Motion prevailed that the Program Committee consider the possibility of presenting some inspirational messages in our ministerium next year.

Motion passed that a telegram of sympathy be sent to the Conner family.



Dr. Mayes presented a paper on the subject: "An Evaluation of the Present World Scene in the Light of Bible Prophecy."

Motion passed to adopt the minutes of this session.

Motion to adjourn. The new chairman, Ralph Colburn, led in the closing prayer.

Respectfully submitted,  
Wesley Haller, Secy.

### The Brethren Women's Missionary Council

THEME for 1959-60 "Under His wings" (Ruth 2:12)

#### WMC Officiary

es.—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
rst V. Pres. (proj. chmn.)—Mrs. Harold Etling, Box 718, Winona Lake, Ind.

cond V. Pres.—(prog. chmn.)—Mrs. Thomas Hammers, 1011 Birdseye Blvd., Fremont, Ohio.

ec. Secy.—Mrs. Scott Weaver, R.R. 3, Osceola, Ind.

st. Rec. Secy.—Mrs. Williard Smith, 2183 Streetsboro Rd., Hudson, Ohio

n. Secy.-Treas.—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles 8, Calif.

t. Secy.—Mrs. Benjamin Hamilton, Box 701, Winona Lake, Ind.

itor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.

ayer Chmn.—Mrs. Rose A. Foster, Box 604, Winona Lake, Ind.

troness of SMM—Mrs. T. R. Henning, Box 85, Middlebranch, Ohio

#### District WMC Presidents

legheny—Mrs. John Hottle, R.R. 1, Friedens, Pa.

East—Mrs. William Schaffer, 215 Arthur St., Kittanning, Pa.

Indiana—Mrs. Robert Boone, 603 Kinsmoor Ave., Fort Wayne, Ind.

Iowa—Mrs. Vernon Schrock, 1421 Hawthorne St., Waterloo, Iowa

Michigan—Mrs. Gilbert Hawkins, 601 N. Mechanic St., Berrien Springs, Mich.

Mid-Atlantic—Mrs. Jack K. Peters, 241 Bryan Place, Hagerstown, Md.

Midwest—Mrs. Sam Horney, Box 1531, Taos, N. Mex.

Northern Atlantic—Mrs. Robert Markley, 237 W. Cherry St., Palmyra, Pa.

Northern California—Mrs. Conard Sandy, P.O. Box 6162, Country Club Centre, Sacramento 21, Calif.

Northern Ohio—Mrs. Williard Smith, 2183 Streetsboro, Hudson, Ohio

Northwest—Mrs. H. Leslie Moore, 719 Franklin Ave., Sunnyside, Wash.

Southeast—Mrs. S. H. Henry, R.R. 1, Limestone, Tenn.

Southern Calif.-Ariz.—Mrs. John Mayes, 6290 Lemon Ave., Long Beach 5, Calif.

Southern Ohio—Mrs. Richard Jackson, Jr., Box 3095, Trotwood, Ohio

Number of Councils reporting—204

Number of members—4,397

Number reading entire Bible—286

Number prayer warriors—3,052

Tracts distributed—77,300

Souls saved (approx.)—630

Honorary councils in foreign mission fields (approx.)—20

#### CASH ACCOUNT

Balance July 25, 1958 .....\$7,904.72

##### Receipts—

General Conference Offering—1958 .....	512.88
Credential Offering—1958 .....	273.50
Sisterhood Mary and Martha .....	600.00
General and Publication Offering .....	2,861.28
Home Missions Offering .....	3,553.78
Christian Education Offering .....	3,258.94
Foreign Missions Offering .....	3,353.41
Thank Offering .....	6,001.44
Missionary Birthday Offering .....	4,121.53
Missionary Residence Offering .....	1,041.90
Home Missions Special .....	866.66
Foreign Missions Special .....	1,777.17
Grace Seminary Special .....	342.68
National Sunday School Special .....	194.33
National Youth Special .....	414.71

Total Receipts .....29,174.21

<b>Disbursements—</b>	
General Expense .....	4,117.00
Home Missions .....	3,553.78
Christian Education .....	3,258.94
Foreign Missions .....	3,353.41
Thank Offering .....	6,001.44
Missionary Birthday .....	3,900.00
Missionary Residence .....	1,281.02
Home Missions Special .....	866.66
Foreign Mission Special .....	1,946.81
Grace Seminary Special .....	342.68
National Sunday School Special .....	194.33
National Youth Special .....	414.71

Total Disbursements .....29,230.78  
 Cash Balance, July 25, 1959 .....7,848.15

#### NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS 1959-1960

##### 1. DAILY BIBLE READING AND STUDY:

First Choice: The entire Bible in 1959-1960 (Three chapters a day, five on Sunday.)

Second Choice: Ruth, Judges, Mark, Ephesians, Philipians, Colossians, Job, I and II Timothy, Titus, Philemon, Exodus, Jonah, Acts, Genesis, Hebrews, Psalms 42 to 48, Joshua 20 to 24, Esther, Romans, Song of Solomon, John 13 to 21, Revelation.

Third Choice: Bible reading of your own choosing.

2. We recommend the establishment of daily family devotions in every home. If extra help is needed, seek the advice of your pastor. We also recommend that the local prayer chairman be responsible for the family worship emphasis in the local councils.

##### 3. PRAYER WARRIORS:

Each council enlisting prayer warriors from the congregation, using the five-year prayer warrior pledge card, adding a star each year. We urge a special emphasis of the 15th day of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in The Brethren Missionary Herald.

##### 4. SOUL-WINNING:

Our goal—every lady a witness and a soul-winner. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used, and the prayer chairman keeping the record of all souls saved through the effort of your council.

##### 5. MONTHLY MEETINGS:

A minimum of 12 devotional meetings **URGING** the use of the Brethren WMC programs.

##### 6. DISTRICT PROJECTS AND RALLIES:

Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for the WMC work.

##### 7. MAJOR OFFERINGS:

(1) September, October, November—Home Missions, \$3500, send before December 10. Third year of the three-year project. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, \$3500, send before March 10. One-half for Grace Seminary and College to complete furnishing Grace College lounge. One-fourth to Brethren Sunday School Board to be used for the training of

Bible-school workers and needed equipment. One-fourth to Brethren Youth Board for support of Summer Youth Missionary program and office equipment.

(3) March, April, May—Foreign Missions, \$3500, send before June 10. The fourth year of the five-year project of building a missionary residence at Winona Lake, Ind.

(4) June, July, August—General and Publication fund, \$3500, send before Sept. 10.

(5) Thank offering for Brethren Jewish Missions, send to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the Penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday Offering to be received during the year for the support of WMC missionaries. Send this offering to the national financial secretary-treasurer by June 10. Birthday missionaries for 1959-60 are Miss Elizabeth Tyson, Africa; Mrs. Lynn Schrock, Argentina; Mrs. J. Keith Altig, Brazil; Mrs. Mary Baer, Navajo Mission.

#### DISTRICT WMC OBJECTIVES 1959-60

1. Each district is urged to honor those reading the Bible through by presentation of an award.

2. Every district represented on the national board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

3. A four-minute achievement report to be given at national board meeting, the retiring president to be responsible for a written report which will be read by the present presiding officer.

4. That the district project chairman work together with the national project chairman toward one display for the National Conference.

5. Each district to select a prayer chairman who will cooperate with our national prayer chairman.

6. The district president to promote the organization of a WMC in every Brethren church in her district.

7. Each district sponsor at least one project—said project to be **CLEARED THROUGH THE NATIONAL 1ST VICE PRESIDENT TO AVOID DUPLICATION**. Each district has the privilege of keeping the project within the district.

8. That all district offerings for national Brethren works go through the national WMC financial secretary-treasurer.

9. Each district contribute an annual free-will offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by June 30 and to be used as the committee in charge sees the need.

10. Each district president to receive the local annual statistical reports and to compile the district statistical report and send to the national recording secretary by July 20.

11. Each district president to stress the importance of using the **BRETHREN WMC**

program packets in the local councils to foster unity among us.

12. SMM to be represented on the district WMC conference program. That each district WMC give financial assistance, if possible, to their district SMM patroness or president to attend National Conference.

#### NATIONAL WMC RECOMMENDATIONS

1. That a membership consecration service be held annually in each local council.

2. Each local president endeavoring to attend district meetings and National Fellowship, her council aiding in expenses if at all possible.

3. That we send good usable adult and children clothing to Taos, N. Mex., by parcel post to: Sam Horney, Box 1531, Taos, New Mexico; or by express to: Sam Horney, Box 1531, Taos, New Mexico, via Santa Fe, New Mexico. That we send only children's clothing (up to 15 years of age) to Navaho Indian Mission, by express to: Brethren Navaho Mission, Cuba, New Mexico, c/o San Juan Basin Lines, Albuquerque, New Mexico. That each council be responsible for the entire expense.

4. That officers in the local councils be elected in June, installed in July, and take office at the August meeting, and have statistical reports compiled by the retiring president in the hands of the district president by July 1.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, and so forth.

6. That the women in each council continue to show an increased interest in the sisterhood in all possible ways, such as prayer, work projects, financial help (purchasing reading books, and pennants), and a willingness to serve in an advisory capacity.

7. We continue to urge that all local and district councils use *Brethren talent* and *support Brethren works*.

8. That each local prayer chairman sponsor the formation of a prayer chain with a link for each soul saved as a result of the prayers and efforts of the women.

9. That the women of each council be encouraged to use Pen Pointers to every possible advantage.

10. That each WMC lady be urged to be a faithful steward of the money God has entrusted to her. (See Phil. 4:17.)

11. That every WMC offer to assist the pastor in displaying promotional material of all cooperating boards.

12. That each council purchase one of the following books or use a book of its own choosing to be given as a book review, if desired. Books may be purchased from the Brethren Missionary Herald Co., Winona Lake, Ind.

(Ethel Emily Wallis and Mary Angela Bennett, \$3.95, Harper & Brothers, Publishers).

HARVEST MOON ON THE AMAZON (Rosemary Cunningham, \$2.50, Zondervan Publishing House).

AND TO THE ESKIMOS (Gleason H. Ledyard, \$3.75, Moody Press).

#### Sisterhood of Mary and Martha

Theme—"Living for Jesus"

Theme Verse—Ephesians 2:10

Motto—"Do God's Will"

Colors: Green, which stands for service and represents Martha. White, stands for worship and represents Mary.

Aim—To develop every girl to be a living testimony for her Master; to give girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Saviour.

#### SMM National Officers

Pres.—Penny Rae Edenfield, Box 258-B, R.R. 2, Uniontown, Pa.

V. Pres.—Joyce Ashman, Winona Lake, Ind.

Gen. Secy.—Linda Baker, Winona Lake, Ind.

Treas.—Evelyn Tschetter, Winona Lake, Ind.

Editor—Janet Aeby, Winona Lake, Ind.

Asst. Editor—Marcia Hulliberger, Winona Lake, Ind.

Literature Secretary—Janet Hammers, Winona Lake, Ind.

Bandage Secy.—Kathleen Bailey, R.R. 1, Sunnyside, Wash.

Patroness—Mrs. T. R. Henning, Box 85, Middlebranch, Ohio

Asst. Patroness—Mrs. John Burns, 103 Luray Ave., Alexandria, Va.

#### SMM District Presidents

Allegheny—Judy Williams, R.R. 1, Stoystown, Pa.

East—Carol Barndt, 773 Grove Ave., Johnstown, Pa.

Books recommended:

TWO THOUSAND TONGUES TO GO



Indiana—Linda Weaver, R.R. 3, Box 309, Osceola, Ind.

Iowa—Carol Clark, North English, Iowa

Michigan—Judy Funderburg, Box 67, New Troy, Mich.

Mid-Atlantic—June Bell, R.R. 2, Williamsport, Md.

Midwest—Pat Jones, R.R. 2, Box 1296, Cheyenne, Wyo.

Northern Atlantic—Judy Engle, 51 S. 46th St., Lawntown, Harrisburg, Pa.

Northern California—

Northern Ohio—Sara Jane Quartz, 511 Lamont, Akron 12, Ohio

Northwest—Linda Moore, 719 Franklin Ave., Sunnyside, Wash.

Southeast—Patricia Catron, 630 Arbutus Ave., Roanoke, Va.

Southern California—Arizona—Susan Pennington, 9223 Hildreth Ave., South Gate, Calif.

Southern Ohio—Carolyn Peters, R.R. 1, Covington, Ohio

#### For Junior Girls:

##### Mary Goals

\*1. Attend at least 10 devotional meetings using SMM material in the WMC Herald, unless excused by the patroness.

\*2. Memorize the required Bible verses for each devotional lesson.

\*3. Attend all church services possible.

\*4. Well-prepared participation in your devotional program at least once.

\*5. Try to observe quiet time each day, including Bible reading and prayer.

\*6. Read a Christian book, preferably missionary, approved by your patroness.

\*7. Bible Reading: Ephesians, I John, II John, III John.

\*8. Give out at least five tracts during the year approved by your patroness.

##### Martha Goals

\*1. Be responsible for a minimum of 12 bandages.

\*2. Take part in Christian Service.

\*3. Participate in the monthly offering for the National funds.

\*4. Enlist a new girl for SMM.

\*5. Have part in planning or presenting a public program in the interest of SMM, presenting its aims and projects.

\*6. Provide supplies to mission points or missionaries' and pastors' families.

\*7. Write a letter to a foreign-missionary child.

##### Junior Awards

Emerald—All the starred goals

Diamond—All the starred goals and three unstarred

Ruby—All the goals and 8 extra bandages (as 20 bandages are used per day on the field).

#### For Middler and Senior Girls:

##### Mary Achievements

#### Bible Study:

1. Establish daily personal quiet time.

2. Memorize all the required Bible verses.

3. Memorize 10 verses on the plan of salvation and review them one month later to your patroness.

4. Mark 10 verses on the plan of salvation in your Bible using a cross to mark the passage in the margin of your Bible.

5. Begin to pray for an unsaved girl of your own age. Win the confidence of the girl for whom you have begun to pray and begin witnessing to her. Report the results of your contact to your patroness.

6. Bible Reading:

(1) Middlers—Genesis

(2) Seniors—Read at least one chapter a day beginning with the Book of Genesis.

(3) Seniors ONLY: Study of Acts. (Refer to the Study Booklet).

#### Missions—

1. Have part in some sort of missionary program in your church. This could be with your group in presenting some skit or play, or individually, such as making posters, advertising or ushering in a WMC program, or a missionary conference, and so forth.

2. Roll at least 20 bandages.

3. Make an oral report about some personal contact you have made with one of the home or foreign-mission points in The Brethren Church. This report or personal testimony could be given to a BYF group, WMC group, a Bible School class, or your own or another Sisterhood. It could be based upon a personal interview with a missionary, a report or personal interview with a missionary, a report on a letter having been received by you from a missionary, or by personal observation and contact with a mission field yourself.

4. Read one of the following not read last year: *Undaunted Hope* or *Stranger than Fiction* by Dr. Florence Gribble, or *Conquering Oubangui-Chari for Christ* by Dr. Orville Jobson, or *African Links* by Miss Mary Emmert.

5. Seniors ONLY: Read *Let's Build a Brethren Church* by Dr. L. L. Grubb.

#### Martha Achievements

1. Home—Demonstrate by means of sketching, cut-outs, pictures, or small scale models your plans for decorating the following rooms: kitchen, bedroom, living room, and recreation room.

2. Family—Make a daily schedule for a baby. If possible, take care of a baby or a small child for one whole day.

3. Hostess—Plan an entire party or social for one of the following: afternoon hike, an after-church "sing," young people's banquet, bridal shower, birthday party, afternoon tea for mothers and daughters, and so forth. Your plans should include invitations, decorations, program or entertainment, menu or refreshments.

4. Cooking Duties—Practice at least one method of preparing each of these items of food and write them in a recipe book: Meat, vegetables, salads, desserts. Also, select the proper silverware, glassware, chinaware. Seniors ONLY: Plan, prepare, and serve one complete meal.

5. Needlework—Complete four projects using the following as suggestions: Knitting, crocheting, embroidery, applique, weaving, sewing, etc. (Each girl may choose four projects, all of one field or in four separate fields.)

6. Personal—Plan wardrobes for the following:

High school senior, or College freshman, Nurse, or Schoolteacher, Missionary going

to Africa or South America. NOTE: Plan three wardrobes.

#### Middler and Senior Awards

The following awards will be given to those who have completed each section:

1. Bible Study—Bible emblem
2. Home—Home emblem
3. Hostess—Apron emblem
4. Personal—Mirror emblem
5. Missions—"GO" emblem
6. Family—Bootie emblem
7. Cooking—Cup and saucer emblem
8. Needlework—Needle and thread emblem

(1) All Mary achievements must be completed annually.

(2) The Martha achievements do not need to be completed in one year, but when they are completed, and the Mary achievements have been completed for that year, a key necklace will be awarded to the girl. If she has already received one, she will receive a copy of *The Amplified New Testament*.

#### Projects—

1. National: Car for Miss Isobel Fraser. Goal—\$1,700.
2. Birthday: The Higher Education of Missionaries' Children. Goal—\$700.
3. Personal: Memorize one of the following books: Ephesians, James, or Jonah. One of the following awards will be given:
  1. \$7.50 toward Bethany Camp
  2. SMM green or white sweater
  3. SMM key necklace
  4. \$7.50 worth of material from the Brethren Missionary Herald Company.

*Juniors and Middlers:* Memorize all the foreign missionaries' names and respective fields. Award—SMM stationery or SMM scarf.

*Seniors:* Read the entire Bible through. Award—"S" letter.

All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages; thus she will be crowned the National Bandage Queen for 1959-60. The minimum amount is 250 bandages.

**LOCAL ORGANIZATION GOALS—**(Dates must be postmarked no later than the specified date.)

1. At least one cabinet meeting in the fall and one in the spring.
2. Bandages for Africa be sent to the Brethren Missionary Residence, 101 Fourth Street, Winona Lake, Ind., anytime during the year.
3. A report of the number of bandages rolled sent to the district bandage secretary by July 1, with the names and addresses of the two highest.
4. At least one post-card news item sent to the national editor.
5. Statistical blanks sent to the district secretary and district president by July 1.
6. Sept.-Oct. National General Fund. Goal, \$750. Due Nov. 10. (This includes Missionary Herald printing expense, Youth Council expenses, etc.)
- Nov.-Feb. National Project. Goal, \$1,700. Due March 10.
- March, National Officers' Conference Expenses. Goal, \$600. Due April 10.
- April, Birthday Offering. Goal, \$700. Due May 10. (Higher education of Missionaries' children)
- May-June, National General Fund. Goal, \$750. Due July 10.

NOTE: All Sisterhoods meeting all local organization goals will be recognized as Honor SMM's.

#### DISTRICT ORGANIZATION GOALS—

1. A report of the district bandage secretary to the national bandage secretary by July 15. (This is to include the names and addresses of the two girls who rolled the most bandages in the district.) (Our Bandage Queen will be selected from these girls.)

2. A district project.

3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.

4. District secretary send a compiled statistical report to the national general secretary by July 15.

5. District help their president or girl representative in coming to early board meeting, (\$15 is the minimum amount.)

6. That all districts meeting all district goals be recognized as honor districts.

#### RECOMMENDATIONS—

1. That Evelyn Tschetter be appointed national treasurer for 1959-60.

2. That Linda Baker be appointed general secretary for 1959-60.

3. That Janet Aebly be appointed editor for 1959-60 with Marcia Hulliburger as co-editor.

4. That Kathleen Bailey be appointed national bandage secretary for 1959-60.

5. That Janet Hammers be appointed national literature secretary for 1959-60.

6. That we cooperate with the Youth Council for 1959-60 with one member of the executive board to the Youth Council, preferably the president.

7. The honor district having the highest per capita giving to the national, district, and local will receive an honor award

8. That a gift of \$25 be given to all national officers attending National Conference for expenses, plus mileage expense of 4 cents per mile, one way only.

9. That the program committee for 1961-62 be made up of the District Patroness, Mrs. Gerald Towner, and four members at large from the Southern Ohio District. The committee is to consult the national editor throughout the year.

10. That the national board meet previous to 1960 conference and each member receive \$5 per working day present.

11. That the SMM give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June, and have the general secretary write a letter of thanks to them.

12. That each local SMM group ask the local WMC to provide an extra lady besides the Assistant Patroness to train for Patroness.

13. That we give \$100 to the National Youth Council in October.

14. That the District Patroness contact newly organized churches that they might receive the SMM materials which will help them organize their group.

15. That district SMM officers contact the youth committee of the district early in the year and ask for cooperation in camp program with SMM meetings; letter be sent to the National Youth Council and ask that they make room in camp curricula for SMM meetings.

16. That SMM materials be taken to district camps and that some be sold in camp stores.

17. That local SMM order additional copies of the WMC number of the Brethren Missionary Herald.

18. That a vote of thanks be given to Jeanette Turner Baker for her work as editor.

19. That a vote of thanks be given to the Iowa District for their work on this year's program.

20. That a committee from the Southern California-Arizona District be responsible to present supplementary material to the executive committee by January 15. The committee shall be made up of the following: Mrs. Arthur Pekarek, chairman, Mrs. Gerald Polman, Mrs. Wendell Kent, Miss Isobel Fraser, and Mrs. Leo Polman.

21. That the Junior Patroness be given the authority to use the study book, *A World Tour With Jesus* by Ise Lefton Schlaitzer, as they see fit.

22. That the National Executive Committee appoint a nominating committee at this National Conference.

### The National Fellowship of Brethren Laymen

Pres.—Kenneth R. Kohler, Sr., 1209 Pratt St., Philadelphia 24, Pa.

V. Pres.—Herbert L. Edwards, 101 S. Union Rd., Dayton 27, Ohio

Secy.—Richard T. Saunders, 3619 Austin St., Washington 20, D. C.

Treas.—Ben C. Zimmerman, R.R. 1, Warsaw, Ind.

Editor—Roy Lowery, 118 W. Potomac St., Williamsport, Md.

Student Aid—Clifford Sellers (chmn.), Frank Poland, Rev. Donald Ogden, Rev. Richard DeArmey, adviser; a student selected by the committee.

Under the guidance of the Holy Spirit, this organization shall seek to: Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Saviour, in accordance with His Holy Word; the Bible, the whole Bible, and nothing but the Bible;

Promote Christian fellowship among the men of The Brethren Church; and

Effect an organization of Brethren Laymen, banded together by the bonds of Christ's love, to spread the Gospel far and wide. To encourage men to work in close cooperation with their pastor under the direction of the Holy Spirit in the privilege that is ours of being co-laborers with Jesus Christ.

### Goals

1. Daily Bible Reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelist rallies, and tract distribution.
4. Support our local pastor and his work.
5. Help build our Sunday School through the national and local Sunday School boards.
6. Start new local and district Laymen's groups in churches and areas where they do not exist.
7. Start and sponsor local boys club.
8. Encourage every layman to be a sacrificial giver.

### Projects

1. Board of Evangelism, \$3,500.
  2. Grace Seminary and College, \$950.
  - (1) Five (5) scholarships of \$100—\$500
  - (2) Self helps\*, \$100. (3) Gifts, \$150
  - (4) Loans, \$200. \*Money given to Grace Seminary for work around school
  3. Foreign Missions, full support of Donald A. Spangler, \$1,000.
  4. Home Missions, Navajo Mission Student Center, \$1,000.
  5. Brethren Youth Council, support of Youth Director, \$500.
  6. General Expense Fund, \$500.
  7. Grace Theological Seminary and College Endowment Fund, \$10,000.
- Total of projects, \$17,450.

### 1959 Conference Notes

Sessions 101 through 105 were held in the Rainbow Room of the Westminster Hotel at Winona Lake, Ind., Aug. 1 through 22. The sessions were well attended with a total number of 12 men registering and an average attendance of 86 daily.

Our speakers this year were Brother Ernest Bearinger, Youth Director; Miss Angie Garber, Rev. Richard P. DeArmey, Rev. James Dixon, and Rev. Dean Fetterhoff.

In addition to these speakers in the regular sessions, a special missionary rally was held on Tuesday afternoon



th a number of our missionaries and  
ard personnel taking part. On Wednes-  
y afternoon a Laymen's Activities  
ally was held with reports from sev-  
al districts and local churches. The  
ord blessed in a wonderful way as we  
lowsheiped together, and many testi-  
ed that this was the greatest men's  
ssion they had been privileged to at-  
nd.

### FINANCIAL REPORT

Receipts—	
ational Sessions, 1958 .....	\$178.99
legheny District—	
Aleppo, Pa. ....	19.26
Jenners, Pa. ....	17.25
Somerset, Pa. ....	11.50
ifornia District—	
Long Beach (First) .....	25.00
Fillmore .....	5.00
Rialto .....	38.47
Beaumont .....	5.00
Phoenix, Ariz. ....	5.00
st District—	
Conemaugh, Pa. ....	6.95
Johnstown, Pa. ....	105.75
Altoona, Pa. (First) .....	38.50
Everett, Pa. ....	13.75
Martinsburg, Pa. ....	6.08
Leamersville, Pa. ....	129.33
Johnstown, Pa. (Riverside) .....	21.25
Martinsburg, W. Va. ....	105.00
Laymen .....	35.00
diana District—	
Osceola .....	5.00
Fort Wayne .....	15.00
Winona Lake .....	251.33
Sidney .....	67.00
Peru .....	25.00
wa District—	
Leon .....	60.00
Waterloo .....	60.00
Michigan District—	
Alto .....	40.59
id-Atlantic District—	
Hagerstown, Md. (Grace) .....	77.55
Washington, D. C. ....	12.56
Alexandria, Va. ....	11.00
Laymen .....	50.00
idwest District—	
Taos, N. Mex. ....	24.70
Laymen .....	19.00
Portis, Kans. ....	6.00
orthern Atlantic District—	

Philadelphia, Pa. (Third) .....	54.25
York, Pa. ....	23.36
Palmyra, Pa. ....	106.74
Allentown, Pa. ....	6.95
Philadelphia, Pa. (First) .....	45.00
Hatboro, Pa. ....	20.00
Harrisburg, Pa. ....	5.00
Northern Ohio District—	
Akron (First) .....	136.00
Cuyahoga Falls .....	92.62
Laymen .....	113.86
Middlebranch .....	26.30
Findlay .....	25.38
Danville .....	10.65
Ankenytown .....	10.00
Sterling .....	23.50
Northwest District—	
Sunnyside, Wash. ....	27.00
Spokane, Wash. ....	12.75
Grandview, Wash. ....	19.59
Southeast District—	
Roanoke, Va. (Wash. Heights) .....	44.00
Laymen .....	106.14
Radford, Va. ....	11.50
Roanoke, Va. (Ghent) .....	2.00
Southern Ohio District—	
Dayton (First) .....	579.67
West Alexandria .....	55.00
Dayton (Calvary) .....	68.40
Dryhill, Ky. ....	5.00
Trotwood, Ohio .....	30.00
Misc. gifts .....	4.59
Total Receipts .....	2,978.07
Disbursements—	
Board of Evangelism .....	1,396.00
Grace Seminary and College, (2	
\$100 scholarships) .....	200.00
Grace Seminary and College, (self helps) .....	100.00
Foreign Missionary Society (Spangler) .....	340.15
Home Missions Council (Navajo) .....	400.00
National Youth Council .....	240.00
General expenses	
Westminster Hotel (Gift) .....	25.00
Brethren Missionary Herald (Gift) ..	50.00
Brethren Missionary Herald (Annual	
space) .....	35.04
Postage .....	20.80
Winona Lake Post Office—Mailing	
Permit .....	30.00
Winona Lake Post Office—Postage ..	8.70
National Sunday School Board—for	
printing Constitutions and Goals ..	24.10
Roy Lowery (Travel expense) .....	68.64
H. L. Edwards (Travel expense) .....	68.40
A. Rollin Sandy (Travel expense) ..	21.60
Brethren Missionary Herald, cuts for	
the Laymen's Page .....	17.13
Christian Cards Co., Winona Lake,	
Envelopes, cuts, and receipt cards ..	56.64
Total Disbursements .....	3,101.40

### ACCOUNTS SUMMARY—August 1, 1958 to August 15, 1959

	Board of Evang.	Grace Seminary	Foreign Missions	Home Missions	Youth Council	General Expense
Receipts .....	1,487.95	307.09	340.15	452.20	240.00	176.09
Disbursements .....	1,396.00	300.00	340.15	400.00	240.00	425.25
al. 8/15/59 .....	91.95	244.42	000.00	52.20	000.00	211.56

### Grand Totals:

Bal. 8/23/58 .....	698.05
Receipts .....	3,298.47
Disbursements .....	3,101.40
Balance 8/15/59 .....	\$60.13

**National Sunday School Board**  
**P.O. Box 365, Winona Lake, Indiana**

Pres.—Miles Taber  
 V. Pres.—James Dixon  
 Secy.—Treas.—John Burns  
 Director—Harold H. Etling  
 Office Mgr.—Miss Bobbette Osborn  
 Office Secy.—Miss Lois Etling  
 Board Members—(see page 3)

All correspondence relating to Sunday School work should be addressed to The National Sunday School Board, Box 365, Winona Lake, Ind.

**Board of Evangelism**

Pres.—Scott Weaver  
 V. Pres.—R. Paul Miller, Sr.  
 Secy.—L. Joseph Dombek  
 Box 621, Winona Lake, Ind.  
 Asst. Secy.—Mr. Owen Hacker  
 Treas.—Bryson Fettes  
 205 Bryan St., Berne, Ind.  
 Board members listed on page 3.

**Brethren Youth Council**  
**P.O. Box 617, Winona Lake, Ind.**

Pres.—Ralph Colburn  
 V. Pres.—Edwin Cashman  
 Secy.—John Burns

Treas.—Homer A. Kent, Jr.  
 Council members listed on page 3.

The Brethren Youth Council exists to aid the local church and the district in planning and promoting youth programs and activities designed to reach and keep youth for Christ and the church. It is supported by Youth Sunday offerings, other special offerings and budgeted gifts, and the monthly gifts of Youth Partners.

Among the current projects are:

1. Promotion of National Youth Week (January 24-31, 1960) and Youth Sunday (January 31) with leadership by the youth in the services of the day.

2. Promotion of missionary interest and giving, for the support of the Hocking family in Africa, through designated gifts direct to the Foreign Missionary Society.

3. Promotion of missionary activity by the selection of summer missionaries and for their support for home missions.

4. Encouragement of talent development by the spiritual competition program in churches, districts, and at national camp, which includes music competition, essays, preaching, and quiz teams.

Adoption (by national conference) of Christian Service Brigade as our boys' club program for effective development and spiritual training of boys for Christ.

6. Use of best available material by BYF groups, which we believe to be those published by Christian Workers Service Bureau.

7. Continuance of Camp Bethany, our National Camp, and spiritual highlight of year.

# DISTRICT CONFERENCE ORGANIZATIONS

## ALLEGHENY

### Allegheny Fellowship of Brethren Churches

Next Annual Conference: Meyers-  
Brethren Church, Meyersdale, Pa.  
y 9-11)

#### *Executive Committee*

—Ralph C. Hall  
Mod.—Richard Placeway  
—R. Paul Miller, Jr.  
Secy.—C. J. Lunden  
s.—C. J. Larmon  
—R. Wayne Hoover  
bers at Large—Walter Fike, Roger  
Courtwright

#### *NFBC Executive Committee*

ne Baker  
Larmon

#### *Committee on Committees*

h C. Hall  
old Lowry  
ne Baker

#### *Credentials*

or Rogers  
Grof, Jr.  
am Johnson

#### *Resolutions*

Mohler  
es Hoffmeyer  
Paul Miller, Jr.

#### *Rules and Organization*

Wayne Baker  
Richard Placeway  
William Johnson

#### *Auditing*

C. J. Lunden  
Ralph C. Hall  
Paul Alexander

#### *Youth*

R. Paul Miller, Jr., 1 yr.  
Walter M. Fike, 1 yr.  
Russell E. Konves, 2 yrs.  
Ralph C. Hall, 3 yrs.  
Bruce Rosner, 3 yrs.

#### *Moderator's Address*

Wayne Baker  
Victor Rogers  
Paul Mohler

#### *Ministerial Examining Board*

R. Paul Miller, Jr.  
Victor Rogers  
Ralph C. Hall

#### *Ministerium*

Pres.—Wayne Baker  
Secy.-Treas.—James Hoffmeyer

#### *Missions Board*

Chmn.—Russell E. Konves  
V. Chmn.—Richard Placeway  
Secy.-Treas.—Ralph C. Hall  
Asst. Secy.-Treas.—Wayne Baker  
All active pastors and the following  
laymen:  
Jesse Chapman  
C. Shields



C. J. Lunden  
Ira Blough  
Fred Grof, Jr.  
Vinton Flasher  
James Kimmel  
Billy F. Yoder  
Cecil Boal  
Kenneth Keller  
James Minnear

### *Laymen*

Pres.—Jesse Chapman  
Aleppo, Pa.  
V. Pres.—Roger Courtwright  
Youth Adviser—Howard Flick

### *Women's Missionary Council*

Pres.—Mrs. John Hottle  
R.R. 1, Friedens, Pa.  
V. Pres.—Mrs. Fred Devan  
2d V. Pres.—Mrs. R. Paul Miller, Jr.  
Secy.—Mrs. C. J. Larmon  
802 W. Main St., Somerset, Pa.  
Asst. Secy.—Mrs. Russell Yoder  
Treas.—Mrs. Ralph C. Hall  
Asst. Treas.—Mrs. Hazel Chapman

### *Sisterhood of Mary and Martha*

Pres.—Judy Williams  
V. Pres.—Lois Cale  
Secy.—Judy Collier  
338 Braddock Ave., Uniontown, Pa.  
Treas.—Linda Yoder  
R.R. 1, Meyersdale, Pa.  
Bandage Secy.—Carol Leidig  
Jr. Representative—Ruth Rogers  
Patroness—Mrs. Victor Rogers  
Asst. Patroness—Mrs. Wayne Baker

### *Cooperating Churches*

Accident, Md.—First Grace Brethren  
Aleppo, Pa.—Aleppo Brethren  
Grafton, W. Va.—First Brethren  
Jenners, Pa.—Jenners Brethren  
Listie, Pa.—Listie Brethren  
Meyersdale, Pa.—Meyersdale Brethren  
Meyersdale, Pa.—Summit Mills Brethren  
Parkersburg, W. Va.—Grace Brethren  
Stoystown, Pa.—Reading Brethren  
Uniontown, Pa.—First Brethren  
Washington, Pa.—Grace Brethren

## **EAST**

### **THE EAST FELLOWSHIP OF BRETHREN CHURCHES**

Next annual conference: First Brethren Church, Altoona, Pa. July 18-21.

### *Executive Committee*

Mod.—Kenneth E. Wilt  
V. Mod.—Stanley Hauser  
Secy.—Fred Wm. Walter  
Asst. Secy.—Ralph Burns  
Treas.—Sheldon Snyder  
Stat.—Richard Beach  
Members at Large—Richard Grant  
Homer Lingenfelter

### *NFBC Executive Committee*

Richard Grant  
Fred Wm. Walter

### *Committee on Committees*

Wm. H. Schaffer  
Ralph Burns  
Clair Gartland

### *Credentials*

Stanley Hauser  
Sheldon Snyder  
Clair Beach

### *Resolutions*

Willard Gates  
Ralph Burns  
Walter Lingenfelter

### *Rules and Organization*

Richard Grant  
Wm. H. Schaffer  
Carl Uphouse

### *Auditing*

Grover Snyder  
Richard Beach  
Ralph W. Hooks

### *Ministerial Examining Board*

Wm. H. Schaffer '60  
Fred Wm. Walter '61  
Clair Gartland '62

**Moderator's Address**

Glass  
e Snyder  
er Nowag

**Constitution Revision**

Wm. Walter  
H. Schaffer  
er Lingenfelter

**Youth**

neth E. Wilt '60  
ard Grant '61  
H. Schaffer '61  
h Burns '62  
c Gartland '62

**Mission Board**

—Roy Glass  
Pres.—Clair Gartland  
-Treas.—Richard Grant  
Secy.-Treas.—W. H. Schaffer  
the active pastors and one layman  
each congregation.  
r Beach  
ver Snyder  
Hoyt  
erge Hildebrand  
ly Cousins  
ry Replogle  
ard Glass  
mas Allbaugh  
bert Christopher  
c. Lint  
ph W. Hooks

**Ministerium**

—Fred Wm. Walter  
Pres.—Homer Lingenfelter  
y.—Kenneth E. Wilt  
c. Secy.—Clair Gartland

**Sisterhood of Mary and Martha**

—Carol Barandt  
Grove Ave., Johnstown, Pa.  
Pres.—Nancy McMunn  
y.-Treas.—Darlene Auker  
Oak Ave., Altoona, Pa.  
Representative—Sharon Bentz  
dage Secy.—Janet Harbaugh  
oness—Mrs. Charles Sumey  
t. Patroness—Mrs. Barandt

**Women's Missionary Council**

Pres.—Mrs. Wm. Schaffer  
V. Pres.—Mrs. Ida Mae Anthony  
Secy.—Mrs. Bernard Imler  
Box 303, Hollidaysburg, Pa.  
Asst. Secy.—Mrs. Fred Walter  
Treas.—Miss Effie Newman  
Asst. Treas.—Mrs. Gordon Frailey  
Pianist—Mrs. Miriam Beach  
Program Chairman—Mrs. Clair Gartland  
Prayer Chmn.—Mrs. Von Bowser

**Laymen**

Pres.—Richard Beach

**Cooperating Churches**

Altoona, Pa.—First Brethren  
Altoona, Pa.—(Juniata) Grace Brethren  
Conemaugh, Pa.—Conemaugh Brethren  
Conemaugh, Pa.—Pike Brethren  
Conemaugh, Pa.—Singer Hill Grace Brethren  
Everett, Pa.—Everett Grace Brethren  
Hollidaysburg, Pa.—Vicksburg Brethren  
Hopewell, Pa.—Grace Brethren  
Johnstown, Pa.—First Brethren  
Johnstown, Pa.—Riverside Brethren  
Kittanning, Pa.—First Brethren  
Kittanning, Pa.—North Buffalo Brethren  
Leamersville, Pa.—Leamersville Brethren  
Martinsburg, Pa.—First Brethren

**INDIANA****Indiana Fellowship of Brethren Churches**

Next annual conference: Indian Heights Brethren Church, Kokomo, the second Monday after Easter.

**Executive Committee**

Mod.—William Kolb  
V. Mod.—Gene Witzky  
Secy.—Mrs. Edward Byrne  
4872 Mamie Dr., Fort Wayne, Ind.  
Asst. Secy.—Mrs. Doris Sheller  
Treas.—Elmer Tamkin

Stat.—Richard DeArmey  
Members at Large—Harold Etling, Edward Bowman

### ***NFBC Executive Committee***

Richard DeArmey  
R. Paul Miller

### ***Youth***

Irvin Miller  
Gene Witzky  
Richard DeArmey

### ***Ministerial Examining Board***

Chmn.—Mark Malles  
Secy.—Gene Witzky  
All ordained pastors of the fellowship

### ***Ministerium***

Chmn.—Scott Weaver  
V. Chmn.—Carl Miller  
Secy.—George Johnson

### ***Mission Board***

Chmn.—Irvin Miller  
Asst. Chmn.—Robert Ervin  
Secy.—Frank Poland  
Treas.—Carl Miller  
All pastors and three laymen

### ***Women's Missionary Council***

Pres.—Mrs. Robert Boone  
603 Kinsmoor, Fort Wayne, Ind.  
V. Pres.—Mrs. Lorys Witter  
Secy.—Mrs. Melvin Fisher  
R.R. 2, Flora, Ind.  
Asst. Secy.—Mrs. Owen Sheller  
Treas.—Mrs. Bea Schumacher  
Asst. Treas.—Mrs. Audrey Leek  
Prayer Chmn.—Mrs. Ray Aeby  
Patroness—Mrs. Harold Etling  
District Editor—Mrs. Elery Garrison

### ***Sisterhood of Mary and Martha***

Pres.—Linda Weaver  
R. R. 3, Box 309, Osceola, Ind.  
V. Pres.—Gloria Geberin  
Secy.—June Heeter  
Treas.—Debbie Uphouse  
Jr. Representative—Jeanne Foote  
Bandage Secy.—Miriam Ashman

### ***Laymen***

Pres.—Bob Foltz  
V. Pres.—George Christie  
Secy.—Bob Schumacher  
Chmn. Boys Work Comm.—Al Schlatter

### ***Cooperating Churches***

Barbee Lakes—Barbee Brethren  
Berne—Bethel Brethren  
Clay City—First Brethren  
Elkhart—Grace Brethren  
Flora—Grace Brethren  
Fort Wayne—First Brethren  
Fort Wayne—Grace Brethren  
Goshen—Grace Brethren  
Kokomo—Indian Heights Brethren  
Leesburg—Leesburg Brethren  
Osceola—Bethel Brethren  
Peru—Peru Brethren  
Sidney—Sidney Brethren  
South Bend—Ireland Road Brethren  
Warsaw—Warsaw Community Grace Brethren  
Wheaton, Ill.—Grace Brethren  
Winona Lake—Winona Lake Brethren

## **IOWA**

### **Iowa District Conference of Brethren Churches**

Next annual conference: Carl Brethren Church, Garwin, Iowa. July 24, 25, 1960.

### ***Executive Committee***

Mod.—John M. Aeby  
V. Mod.—Forrest Jackson  
Secy.—Mrs. Ray Andrew  
Leon, Iowa  
Treas.—Roger Herr  
Dallas Center, Iowa  
Stat.—L. E. Deits  
Youth Director—Forrest Jackson

### ***NFBC Executive Committee***

Glen Welborn



**Mission Board**

Chmn.—John Aeby  
 Secy.—R. H. Kettell  
 Secy.—Treas.—Robert Clouse  
 Secy.—Andrew  
 Douglas Rogers  
 Homer Hocken  
 William Faas  
 Ralph Morgan  
 Active pastors of the district

**Ministerial Examining Board**

Regularly ordained pastors of the district

**Ministerium**

Chmn.—Edward Clark  
 Chmn.—Forrest Jackson  
 Secy.—Glen Welborn

**Laymen**

Secy.—L. E. Deits  
 South St., Waterloo, Iowa  
 Pres.—William Faas  
 Secy.—Treas.—Roger Herr  
 Illinois Center, Iowa  
 Boys' Adviser—Francis Diggins

**Constitution Committee**

Chmn.—John Aeby  
 Vernon Schrock  
 R. H. Kettell

**Women's Missionary Council**

Secy.—Mrs. Vernon Schrock  
 Pres.—Mrs. Wilma Myers  
 Secy.—Mrs. Bernard Aupperle  
 Secy.—Mrs. Charles Allen  
 Secy.—Mrs. Raymond Kettell  
 Secy.—Mrs. Edwin Schrock  
 Patroness—Mrs. Erwin Loritz  
 1st. Patroness—Mrs. John Aeby

**Cooperating Churches**

Edar Rapids—Grace Brethren  
 Illinois Center—First Brethren  
 Darwin—Carlton Brethren  
 Leon—Leon Brethren  
 North English—Pleasant Grove Brethren  
 Waterloo—Grace Brethren  
 Minn.—Grace Brethren

**MICHIGAN****Michigan District Conference of Brethren Churches**

Next annual conference: New Troy Brethren Church, New Troy, Mich., June, 23-26.

**Executive Committee**

Mod.—Ward Tressler  
 V. Mod.—William Ernest  
 Secy.—Larry Gegner  
 Asst. Secy.—Gilbert Hawkins  
 Treas.—Loren Gray  
 Stat.—Violet Shipley  
 Members at Large—Robert Dell, Earl Funderburg

**NFBC Executive Committee**

Earl Funderburg

**Ministerial Examining Board**

Chmn.—Earl Funderburg  
 Secy.—Gilbert Hawkins  
 Robert Dell  
 Ward Tressler

**Youth**

Chmn.—Earl Funderburg  
 Secy.—Gilbert Hawkins  
 Robert Dell  
 William Ernest  
 Larry Gegner  
 Ward Tressler

**Mission Board**

Chmn.—Frank Kauffman  
 Secy.—Mrs. Mervin Munk  
 Treas.—Gilbert Hawkins

**Sisterhood of Mary and Martha**

Pres.—Judy Funderburg  
 New Troy, Mich.  
 V. Pres.—Nancy Personette  
 Secy.—Treas.—Margene Blain

**Women's Missionary Council**

Pres.—Mrs. Gilbert Hawkins  
 1st. V. Pres.—Mrs. Theodore Titus  
 2d V. Pres.—Mrs. Violet Shipley  
 Secy.—Treas.—Mrs. Freeman Hoffman  
 Prayer Chmn.—Mrs. Myrtle Reed

Patroness—Miss Norma Hulliberger  
Asst. Patroness—Mrs. Earl Funderburg

### **Cooperating Churches**

Alto—Calvary Brethren  
Berrien Springs—Grace Brethren  
Lake Odessa—Grace Brethren  
Lansing—Grace Brethren  
New Troy—New Troy Brethren  
Ozark—Grace Brethren

## **MID-ATLANTIC**

### **Mid-Atlantic Fellowship of Brethren Churches**

Next annual conference: First Brethren Church, Waynesboro, Pa., May 12-14

### **Executive Committee**

Mod.—James Dixon  
V. Mod.—William Howard  
Secy.—J. Edwin Cordell, Jr.  
Wayne Bldg., Waynesboro, Pa.  
Asst. Secy.—Ralph Fitz  
Treas.—John M. Stillman, Sr.  
Stat.—Earle E. Peer

### **NFBC Executive Committee**

Jack Peters  
John Burns

### **Committee on Committees**

Paul E. Dick  
William Gray  
Earle E. Peer

### **Credential**

William Howard  
Ralph H. Fitz  
Marian Munch

### **Young People**

James G. Dixon  
Earle E. Peer  
Jack K. Peters  
Kenneth M. Heefner  
Paul E. Dick

### **Moderator's Address**

Warren E. Tamkin  
Frank H. Gardiner

### **Resolutions**

William Gray  
Franklin E. Gregory

### **Sunday School**

John J. Burns  
Richard T. Saunders  
Miss Mabel Donaldson

### **Ministerial Examining Board**

All regularly ordained pastors of the trict.

### **Ministerium**

Earle E. Peer  
Warren E. Tamkin  
William E. Howard

### **Mission Board**

Paul E. Dick  
William Gray  
Jack K. Peters  
Franklin F. Gregory  
M. R. Box 35, Martinsburg, W. Va.

### **Laymen**

Pres.—  
V. Pres.—Floyd Hartman  
Secy.—Richard T. Saunders  
3629 Austin St., S.E., Washington 20, D. C.  
Treas.—Roy Lowery  
118 W. Potomac St., Williamsport, Md.

### **Women's Missionary Council**

Pres.—Mrs. Jack K. Peters  
1st V. Pres.—Mrs. Frank Allen  
2d V. Pres.—Mrs. Waldo Stouffer  
Secy.—Mrs. Paul Miller  
11 W. North St., Waynesboro, Pa.  
Asst. Secy.—Mrs. Howard Dorsey  
Treas.—Mrs. Marjorie Creighton  
400 Kern St., Winchester, Va.  
Asst. Treas.—Mrs. Ray Shirey  
Prayer Chmn.—Mrs. William Gray  
Patroness—Mrs. John J. Burns  
Asst. Patroness—Mrs. William G.

### **Cooperating Churches**

Alexandria, Va.—Commonwealth  
nue Brethren  
Hagerstown, Md.—Calvary Brethren  
Hagerstown, Md.—Gay Street Brethren

gerstown, Md.—Grace Brethren  
 rtinsburg, W. Va. Rosemont Breth-  
 en  
 en Fountains, Va.—Trinity Breth-  
 en  
 shington, D. C.—First Brethren  
 ynesboro, Pa.—First Brethren  
 chester, Va.—First Brethren

## MIDWEST

### West District of Brethren Churches

#### *Executive Committee*

d.—Russell Williams  
 Mod.—Harold Inman  
 y.—Ruby Bates  
 S. Dale Court, Denver, Colo.  
 as.—Florimel Maestas  
 t.—Cecila Bodge

#### *NFBC Executive Committee*

n I. Horney

#### *Mission Board*

nn.—Sam I. Horney  
 y.—Harold Inman

#### *Youth Committee*

n Watts  
 k Metzgar  
 annie Harper  
 yton Cundiff

#### *Laymen*

s.—Russell West  
 Pres.—Carl Bates  
 y.—Treas.—Harold Inman

#### *Women's Missionary Council*

s.—Mrs. Sam I. Horney  
 V. Pres.—Mrs. Russell Williams  
 V. Pres.—Shirley Lynn  
 y.—Lena Inman  
 Secy.-Treas.—Margie Hopkins  
 M Patroness—Mrs. Thomas Inman  
 t. Patroness—Miss Celina Mares  
 yer Chmn.—Mrs. Walter Bodge

#### *Sisterhood of Mary and Martha*

Pres.—Pat Jones  
 V. Pres.—Sandra Reske  
 Secy.-Treas.—Linda Bidlack  
 Bandage Secy.—Kay Bodge

#### *Cooperating Churches*

Albuquerque, N. Mex.—Albuquerque  
 Grace Brethren  
 Arroyo Hondo, N. Mex.—Arroyo  
 Hondo Brethren  
 Beaver City, Nebr.—Grace Brethren  
 Cheyenne, Wyo.—First Brethren  
 Denver, Colo.—Grace Brethren  
 Portis, Kans.—First Brethren  
 Ranchos de Taos, N. Mex.—Cordillera  
 Brethren  
 Taos, N. Mex.—Canon Brethren

## NO. ATLANTIC

### Northern Atlantic Fellowship of Brethren Churches

Next annual conference: Suburban  
 Brethren Church, Hatboro, Pa., May  
 10-12.

#### *Executive Committee*

Mod.—Herman Koontz  
 V. Mod.—John Neely  
 Secy.—Miss Rena G. Bauer  
 1207 Alcott St., Philadelphia 49, Pa.  
 Asst. Secy.—Alva Conner  
 Treas.—John Kauffman  
 R.R. 1, Box 405, Harrisburg, Pa.  
 Stat.—George Wilhelm

#### *NFBC Executive Committee*

Herman Koontz

#### *Committee on Committees*

Lester Smitley  
 George Wilhelm  
 Lloyd V. Herr

#### *Credentials*

John Neely  
 John Kauffman  
 Miss Rena Bauer



**Resolutions**

Alva Conner  
Tom Kyler  
Miss Barbara Kolb

**Ministerial Examining Board**

Pres.—John Neely  
Secy.—Lester Smitley  
All regularly ordained pastors

**Youth**

Robert Markley  
Lester Smitley  
John Neely

**Mission Board**

Pres.—Robert Markley  
V. Pres.—John S. Neely  
Secy.—William Hetrick  
700 Norristown Rd., Maple Glen, Pa.  
Treas.—George Wilhelm

**Ministerium**

Pres.—Herman Koontz  
V. Pres.—Alva Conner  
Secy.—Treas.—John Neely

**Laymen**

Pres.—Kenneth R. Kohler  
1209 Pratt St., Philadelphia 24, Pa.  
V. Pres.—William Schulze  
Secy.—Marcellus Whittle  
104 Third Ave., Mt. Ephraim, N. J.  
Treas.—John M. Kauffman  
R.R. 1, Box 405, Harrisburg, Pa.

**Women's Missionary Council**

Pres.—Mrs. R. Wm. Markley  
237 W. Cherry St., Palmyra, Pa.  
V. Pres. (Proj.)—Mrs. George Wilhelm  
V. Pres. (Prog.)—Miss Barbara Kolb  
Secy.—Mrs. Pauline T. Ford  
157 N. Franklin St., Palmyra, Pa.  
Treas.—Miss Pauline Seitz  
980 Godfrey Ave., Philadelphia 24, Pa.  
Prayer Chmn.—Mrs. Harry Knepper  
Editor—Mrs. Samuel Grubb

**Sisterhood of Mary and Martha**

Pres.—Judy Engle  
51 S. 46th St., Harrisburg, Pa.  
V. Pres.—Carolyn Belvin  
Secy.—Pat Adcock  
999 Loucks Pl., York, Pa.  
Treas.—Joy Neely  
1170 Wolf St., Fullerton, Pa.  
Bandage Secy.—Edith Law  
Patroness—Mrs. Alva Conner  
Asst. Patroness—Mrs. Herman Koontz

**Cooperating Churches**

Allentown, Pa.—First Brethren  
Harrisburg, Pa.—Melrose Garden  
Brethren  
Hatboro, Pa.—Suburban Brethren  
Needham, Mass.—Grace Brethren  
Palmyra, Pa.—Grace Brethren  
Philadelphia, Pa.—First Brethren  
Philadelphia, Pa.—Third Brethren  
York, Pa.—Grace Brethren

**NO. CALIFORNIA****Northern California Fellowship of  
Brethren Churches**

Next annual conference: La Loma  
Grace Brethren Church, Modesto, Calif.  
May 13-14

**Executive Committee**

Mod.—Conard Sandy  
V. Mod.—J. Paul Miller  
Secy.—Charles H. Koontz  
Asst. Secy.—Max Williams  
Treas.—J. C. McKillen  
Stat.—Kenneth Holgate

**NFBC Executive Committee**

Conard Sandy  
Phillip J. Simmons (alternate)

**Youth**

Martin Garber  
Max Williams  
J. Paul Miller  
Miss Clara Garber

**Constitution**

J. Paul Miller  
Phillip J. Simmons  
Charles H. Koontz

**Mission Board**

Pres.—Kenneth Holgate

**Women's Missionary Council**

Pres.—Mrs. Conard Sandy  
V. Pres. (Proj.)—Mrs. Max Williams  
V. Pres. (Prog.)—Mrs. J. C. McKillen  
Secy.—Mrs. Martin Garber

st. Secy.—Mrs. Ben Holgate  
 eas.—Mrs. Jack Ramey  
 itor.—Mrs. Charles Koontz  
 IM Patroness—Miss Clara Garber

### **Cooperating Churches**

ico—Grace Brethren  
 odesto—McHenry Avenue Grace  
 Brethren  
 odesto—LaLoma Grace Brethren  
 ramento—Grace Brethren  
 n Jose—Grace Brethren Church  
 acy—First Brethren

## **NO. OHIO**

### **Northern Ohio District Fellowship of Brethren Churches**

Next annual conference: Findlay  
 brethren Church, Findlay, Ohio.

### **Executive Committee**

od.—Galen Lingenfelter  
 Mod.—M. L. Myers  
 cy.-Treas.—Bernard Schneider  
 st. Secy.-Treas.—Edwin Cashman  
 at.—Ted Henning  
 st. Stat.—Charles Turner

### **NFBC Executive Committee**

assell Ogden  
 iles Taber

### **Committee on Committees**

Charles Turner  
 Robert Holmes  
 ranville Tucker

### **Youth**

vin Lehnhart  
 twin Cashman  
 air Brickel  
 esley Haller  
 illiard Smith

### **Mission Board**

all pastors, and one additional repre-  
 sentative from each church)  
 mn.—Kenneth Ashman  
 Chmn.—Miles Taber  
 cy.-Treas.—Charles Turner

### **Ministerial Examining Board**

All active ordained pastors of the dis-  
 trict. Officers are the same as the min-  
 isterium.

### **District Ministerium**

Chmn.—Robert Holmes  
 V. Chmn.—Gerald Teeter  
 Secy.-Treas.—Charles Turner  
 Asst. Secy.-Treas.—Clair Brickel

### **Brethren Men**

Pres.—Vernon Cone  
 164 W. Washington St., R.R. 3, Norwalk, Ohio  
 V. Pres.—Ivan Moomaw  
 Secy.-Treas.—Charles W. Frost  
 117 Covington Ave., Findlay, Ohio  
 Boys' Adviser—Rev. Robert Burns  
 Ministerial Adviser—Rev. Clair Brickel

### **Women's Missionary Council**

Pres.—Mrs. Williard Smith  
 2183 Streetsboro Rd., Hudson, Ohio  
 Ist V. Pres.—Mrs. Homer Miller  
 2d V. Pres.—Mrs. Russell Ogden  
 Secy.—Mrs. George Ripple  
 537 Fritsch Ave., Akron, Ohio  
 Asst. Secy.—Mrs. Atlee Hostetler  
 Treas.—Mrs. John Brown  
 201 Saxton Rd., Mansfield, Ohio  
 Asst. Treas.—Mrs. Cloyd Weirich  
 Prayer Chmn.—Mrs. Ivan Moomaw  
 Asst. Prayer Chmn.—Mrs. James Cook  
 Editor—Mrs. John Armstrong

### **Sisterhood of Mary and Martha**

Pres.—Sara Jane Quartz  
 511 Lamont, Akron 12, Ohio  
 V. Pres.—Connie Bellheimer  
 Secy.—June Beery  
 Seville, Ohio  
 Asst. Secy.—Nancy Orondorff  
 Treas.—Joan Smetzer  
 1013 Wick Ave., Ashland, Ohio  
 Asst. Treas.—Linda Brown  
 Lit. Secy.—Becky Crawford  
 Asst. Lit. Secy.—Rebecca Macon  
 Jr. Representative—Sandra Predo  
 Asst. Jr. Representative—Sally Haller  
 Patroness—Mrs. Edwin Cashman  
 Asst. Patroness—Mrs. Wesley Haller

### **Cooperating Churches**

Akron—Fairlawn Brethren  
 Akron—First Brethren  
 Ankenytown—First Brethren  
 Ashland—Grace Brethren

Barberton—First Brethren  
 Canton—First Brethren  
 Cleveland—First Brethren  
 Cuyahoga Falls—Grace Brethren  
 Danville—Danville Brethren  
 Elyria—Grace Brethren  
 Findlay—Findlay Brethren  
 Fremont—Grace Brethren  
 Fremont—Brethren Chapel (Colored)  
 Homerville—West Homer Brethren  
 Mansfield—Grace Brethren  
 Mansfield—Woodville Grace Brethren  
 Middlebranch—First Brethren  
 Rittman—First Brethren  
 Sterling—First Brethren  
 Wooster—First Brethren

## NORTHWEST

### Northwest Fellowship of Brethren Churches

Next annual conference: Grace Brethren Church, Grandview, Wash., March 22-24, 1960.

#### *Executive Committee*

Mod.—Neil Beery  
 V. Mod.—Theodore Malaimare  
 Secy.—Robert Griffith  
 Asst. Secy.—Thomas Hammers  
 Treas.—Ernest Morrell  
 Stat.—Mrs. Ray Kelley

#### *NFBC Executive Committee*

Henry Dalke

#### *Committee on Committees*

Jesse Hall  
 Keith McDaniels  
 Donald Farner

#### *Ministerium*

Pres.—Thomas Hammers  
 V. Pres.—Donald Farner  
 Secy.-Treas.—Theodore Malaimare

#### *Women's Missionary Council*

Pres.—Mrs. H. Leslie Moore  
 1st V. Pres. (Proj.)—Mrs. Leonard Fuerst

2d V. Pres. (Prog.)—Mrs. Henry D.  
 Secy.—Mrs. Donald Farner  
 Treas.—Mrs. Francis Wattenbarger  
 Mabton, Wash.  
 Prayer Chmn.—Mrs. Thomas Hamu

#### *Mission Board*

Pres.—Neil Beery  
 V. Pres.—Theodore Malaimare  
 Secy.—Henry Dalke  
 Treas.—Dan Green  
 Lay Representative—Ernest Morrell  
 All pastors, and one additional layman from each church

#### *Resolutions*

Henry Dalke  
 H. Leslie Moore  
 Robert Griffith

#### *Camp*

Dir.—Neil Beery  
 Bus. Mgr.—Henry Dalke  
 Secy.-Treas.—Don Farner  
 Members at Large—Ronald Lund, C. Pickett

#### *Laymen*

Pres.—Jim Kopp  
 R.R. 1, Wapato, Wash.  
 V. Pres. (Prog.)—Jack Williams  
 Secy.-Treas.—Francis Wattenbarger  
 Mabton, Wash.  
 V. Pres. (Boy's Work)—John Bos  
 Pastoral Adviser—Robert Griffith  
*Sisterhood of Mary and Martha*  
 Pres.—Linda Moore  
 V. Pres.—Gloria Felsman  
 Secy.-Treas.—Barbara Roderick  
 Box 336, Cemetery Road, Sunnyside, Wash.  
 Asst. Secy.-Treas.—Elaine Barlow  
 Bandage Secy.—Marcelene Jones  
 Jr. Representative—Carol Ingalsbee  
 Patroness—Mrs. Robert Griffith  
 Asst. Patroness—Mrs. Francis Wattenbarger

#### *Cooperating Churches*

Albany, Oreg.—Grace Brethren  
 Grandview, Wash.—Grace Brethren  
 Harrah, Wash.—Harrah Brethren  
 Portland, Oreg.—Grace Brethren  
 Seattle, Wash.—View Ridge Brethren  
 Spokane, Wash.—First Brethren  
 Sunnyside, Wash.—First Brethren  
 Toppenish, Wash.—Grace Brethren  
 Yakima, Wash.—Grace Brethren



## SOUTHEAST

### Southeast Fellowship of Brethren Churches

Next annual conference: Ghent Brethren Church, Roanoke, Va., May and 4, 1960.

#### Executive Committee

Mod.—Edward Lewis  
Mod.—Carlton Fuller  
Secy.—Frank W. Campbell  
Parkdale Drive, Salem, Va.  
Asst. Secy.—Mrs. S. H. Henry  
Treas.—Thomas Craghead  
At.—Ralph Colburn  
Pastor—Kenneth Teague

#### NFBC Executive Committee

Mason Cooper  
Kenneth Teague

#### Trustees

James Michael ('60)  
H. Conner ('61)  
M. Coffey ('62)

#### Committee on Committees

Chmn.—K. E. Richardson  
Vernon Harris  
Marlene Lackey

#### Moderator's Address

Chmn.—Vernon Harris  
Charles Martin  
Harold Arrington

#### Resolutions

Chmn.—Carlton Fuller  
Mrs. Boyce Craghead  
M. Coffey

#### Credentials

Chmn.—Elwood Kingrey  
Mrs. William C. Fisher  
Mrs. G. W. Hall

#### Youth Work

Chmn.—Edward Lewis  
Mason Cooper  
William Byers  
Vernon Harris  
Kenneth Teague

### District Insurance

Chmn.—K. E. Richardson

### Ministerium

Chmn.—Mason Cooper  
V. Chmn.—Thomas Craghead  
Secy.-Treas.—Vernon Harris  
Asst. Secy.-Treas.—Carlton Fuller

### Mission Board

Pres.—Kenneth Teague  
V. Pres.—K. E. Richardson  
Secy.-Treas.—B. H. Conner  
Asst. Secy.-Treas.—Carlton Fuller  
Active Pastors of the District

### Lay Members—

Howard Camper  
S. A. Moore  
Monroe Turner  
A. M. Curtis  
Ralph Armentrout  
Tony Wray  
D. T. Reed  
G. W. Hall  
S. M. Coffey  
B. H. Conner  
William Harris

### Youth Fellowship

Pres.—Patricia Catron  
630 Arbutus Ave., S.E., Roanoke, Va.  
V. Pres.—Robert Dearing  
Secy.—Joyce Rice  
2306 Sycamore Ave., Buena Vista, Va.  
Treas.—John Rice  
2306 Sycamore Ave., Buena Vista, Va.  
Advisers—Mason Cooper and William Byers

### Sisterhood of Mary and Martha

Pres.—Patricia Catron  
630 Arbutus Ave., S.E., Roanoke, Va.  
V. Pres.—Mary Ann Davis  
Secy.-Treas.—Mary McGuire  
R.R. 2, Box 157, Radford, Va.  
Patroness—Miss Virginia Craghead  
Covington, Va.  
Asst.-Patroness—Mrs. James Keith

### Women's Missionary Council

Pres.—Mrs. S. H. Henry  
R.R. 1, Limestone, Tenn.  
V. Pres.—  
Secy.—Mrs. Joe Sizemore  
Parish Court, Covington, Va.  
Treas.—Mrs. Inez Simmons  
R.R. 8, Box 460, Roanoke, Va.

**Laymen**

Pres.—Grover W. Sink  
 R.R. 5, Box 565, Roanoke, Va.  
 V. Pres.—Raymond W. Dalton  
 Secy.—Treas.—Ray Ward  
 2002 Oak Ave., Buena Vista, Va.

**Cooperating Churches**

Buena Vista, Va.—First Brethren  
 Covington, Va.—First Brethren  
 Fort Lauderdale, Fla.—Grace Brethren  
 Hollins, Va.—Patterson Memorial  
 Johnson City, Tenn.—Johnson City  
 Brethren  
 Limestone, Tenn.—Vernon Brethren  
 Radford, Va.—Fairlawn Brethren  
 Riner, Va.—Grace Brethren  
 Roanoke, Va.—Clearbrook Brethren  
 Roanoke, Va.—Garden City Brethren  
 Roanoke, Va.—Ghent Brethren  
 Roanoke, Va.—Washington Heights  
 Brethren  
 Virginia Beach, Va.—Grace Brethren

**SO. CALIF.-ARIZ.****Southern California-Arizona District  
Conference**

Next annual conference:

**Executive Committee**

Mod.—Charles W. Mayes  
 V. Mod.—Charles Ashman, Jr.  
 Secy.—Dallas Martin  
 Asst. Secy.—Wendell Kent  
 Treas.—Robert Pryor  
 Stat.—P. A. Yerian

**Committee on Committees**

Harold Painter, Chmn.  
 George Peek  
 Gerald Polman

**NFBC Executive Committee**

Bill Smith  
 George Peek  
 John Mayes

**Board of Trustees**

Walter McPheeters (60)  
 Robert Culp (61)  
 Ed Hastings (62)  
 Chester McCall (63)  
 Arthur Adams (64)

**District Mission Board****Pastors—**

Gerald Polman (60)  
 Forest Lance (60)  
 Lyle Marvin (61)  
 Henry Rempel (61)  
 Harold Painter (61)  
 Adam Rager (62)  
 Robert McCormick (62)  
 Harry Sturz (62)

**Laymen—**

E. L. Culp (60)  
 Walter McPheeters (60)  
 Al Wedin (60)  
 Ellsworth Dale (61)  
 A. W. Keating (61)  
 Chester McCall (62)  
 William Garber (62)

**Ministerial Examining Board**

Bill Smith  
 Charles W. Mayes  
 Glenn O'Neal  
 George Peek  
 Elias White  
 Forest Lance  
 Harry Sturz

**Youth**

James McClellan ('60)  
 Robert Kliever ('60)  
 Barbara Mitchell ('60)  
 Wayne Flory ('61)  
 Lester Cook ('61)  
 Raymond Thompson ('61)  
 Robert McCormick ('62)  
 Barbara Murray ('62)  
 Sisterhood Patronesses

**Nominating**

Forest Lance, Chmn.  
 Charley Curtis  
 Robert McCormick  
 Curtis Mitchell  
 W. J. Martin

### **Resolutions**

Ercher Baum, Chmn.  
Wayne Flory  
Earl Hedrick

### **Moderator's Address**

James McClellan, Chmn.  
Henry Rempel  
Lesley Williams

### **Rules and Order**

Charles Ashman, Jr., Chmn.  
Bill Smith  
Pendell Kent

### **Laymen**

E. Trimmer, Chmn.  
George Smith  
Richard Kelly  
Donald Murray  
Robert Rudolph

### **Government Affairs**

Charles W. Mayes, Chmn.  
Kenn O'Neal  
A. Yerian

### **Women's Missionary Council**

es.—Mrs. John Mayes  
0 Lemon Ave., Long Beach, Calif.  
Pres.—Mrs. Neva Schlange  
cy.—Mrs. Wayne Flory  
7 Nelsonbark, Lakewood, Calif.  
st. Secy.—Mrs. Betty Brand  
eas.—Mrs. Martha Booher  
5 E. 14th St., Long Beach, Calif.

### **Cooperating Churches**

naheim—Grace Brethren Community  
tesia—Carson Avenue Brethren  
aumont—Cherry Valley Brethren  
ill—Bell Brethren  
illflower—First Brethren  
mpton—First Brethren  
lmore—First Brethren  
ardena—Gardena Brethren  
endale—First Brethren  
glewood—First Brethren  
Verne—First Brethren  
ng Beach—First Brethren  
ng Beach—Los Altos Brethren  
ng Beach—North Long Beach Breth-  
ren  
s Angeles—Community Brethren  
ontclair—Grace Brethren

Norwalk—Norwalk Brethren  
Oxnard—Grace Brethren  
Paramount—Paramount Brethren  
Phoenix, Ariz.—First Brethren  
Rialto—Rialto Brethren  
San Bernardino—Grace Brethren  
San Diego—Grace Brethren  
Seal Beach—Seal Beach Brethren  
South Gate—First Brethren  
South Pasadena—Fremont Avenue  
Brethren  
Temple City—Temple City Brethren  
West Covina—West Covina Brethren  
Whittier—First Brethren  
Whittier—Community Brethren

## **SO. OHIO**

### **Southern Ohio District Conference of Brethren Churches**

Next annual conference: Grace Brethren Church, Englewood, Ohio (Time to be determined by the Executive Committee)

### **Executive Committee**

Mod.—William Steffler  
V. Mod.—Lon Karns  
Secy.—Randall Maycumber  
Asst. Secy.—Richard Sellers  
Treas.—Roy Kinsey  
Stat.—Richard Jackson  
Members at Large—Mrs. Gerald Tow-  
ner, Russell Ward

### **NFBC Executive Committee**

William Steffler  
True Hunt

### **Committee on Committees**

Randall Maycumber  
Randall Rossman  
Sewell Landrum

### **Ministerium**

Chmn.—Lon Karns  
V. Chmn.—Herman Hein  
Secy.—Charles Gantt  
Asst. Secy.—True Hunt



### **Ministerial Examining Board**

The Ministerial Examining Board shall be composed of all regularly ordained elders in good standing who are pastors of Brethren churches within the district.

Chmn.—William Steffler

Secy.—Herman Hein

### **Mission Board**

Chmn.—Richard Sellers

Secy.—Herbert Edwards

The board is composed of all active pastors in the district, together with three elected laymen:

Roy Kinsey

Joseph Mohler

Herbert Edwards

### **Youth**

Chmn.—Richard Jackson ('61)

V. Chmn.—Edward Jackson ('60)

Secy.—Treas.—Richard Sellers ('62)

### **Women's Missionary Council**

Pres.—Mrs. Richard Jackson, Sr.

V. Pres.—Mrs. Orville Rike

Secy.—Mrs. Richard Sellers

Asst. Secy.—Mrs. Russell Ward

Treas.—Mrs. William Bridenbaugh

Asst. Treas.—Mrs. Henry Barnhart

Prayer Chmn.—Mrs. Herman Hein

### **Sisterhood of Mary and Martha**

Pres.—Carolyn Peters

V. Pres.—Melanie Gauvey

Secy.—Sherry Hyre

Treas.—Rosemary Zell

Jr. Rep.—Penny Preston

Patroness—Mrs. Gerald Towner

Ass't. Patroness—Mrs. Richard Jackson, Jr.

### **Cooperating Churches**

Camden—First Brethren

Clayhole, Ky.—Clayhole Brethren

Clayton—First Brethren

Covington—First Brethren

Dayton—Calvary Brethren

Dayton—First Brethren

Dayton—Grace Brethren

Dayton—North Riverdale Brethren

Dayton—Patterson Park Brethren

Dryhill, Ky.—Brethren Chapel

Englewood—Englewood Grace Brethren

Sinking Springs—Grace Brethren

Trotwood—Grace Brethren

Troy—Grace Brethren

West Alexandria—Grace Brethren

# DIRECTORY OF BRETHREN CHURCHES

*ted by States; Giving City, Pastor's Name, Church Name, Membership as of  
1, 1959, Address, and Telephone Number; and Name and Address of Secretary  
Clerk*

## ARIZONA

PHOENIX (Charles H. Ashman, Jr.)  
Grace Brethren Church (90)  
2940 W. Bethany Home Rd. (Tel.  
CR 7-2886)  
Mrs. Louise Lucas, church address

BEAUMONT (Wendell Kent)  
Cherry Valley Brethren Church (112)  
Vineland and Beaumont Aves.  
Three miles north of Highway 99  
(Tel. Victor 5-2643)  
Mrs. Carl Hitsch, Box 606, Beau-  
mont, Calif.

BELL (Emlyn Jones)  
Bell Brethren Church (63)  
6830 Wilcox Ave. (Tel. LU 2-7033)  
Mrs. Florence Bowhall, 5887 Con-  
verse Ave., Los Angeles 1, Calif.

BELLFLOWER (Harry Sturz)  
First Brethren Church (135)  
9405 E. Flower St. (Clark and Flower  
Sts.) (mailing address, Box 306)  
(Tel. TORrey 7-6132)  
Mrs. Lloyd Lockwood, 9245 E.  
Maple Ave.

ANAHEIM (Forest F. Lance)  
Grace Brethren Church (89)  
1546 E. La Palma Ave. (Tel. KEY-  
stone 5-2073)  
Miss Doris Burdick, church address

ARTESIA (Adam H. Rager)  
Carson Avenue Brethren Church  
(100)  
12138 E. Carson St. (Corner of  
Norwalk Blvd. and Carson St. (Tel.  
HARRISON 5-4808)  
Mrs. Alice Rust, 22310 S. Devlin St.

CHICO  
Grace Brethren Church (107)  
1505 Arbutus Ave. (Arbutus and E.  
5th Ave.) (Tel. FI 2-8642)  
Mrs. D. L. Yeater, 817 Nancy Lane

COMPTON (William Smith)  
First Brethren Church (159)  
1005 Rose St., (Cor. Rose and Rose-  
crans Aves.) (Tel. NEwmark  
1-1898)  
Mrs. Helen McCall, Church address

## CALIFORNIA

**FILLMORE** (Ord Gehman)  
First Brethren Church (100)  
422 Central Ave. (Tel. 532-J)  
Harold Robinson, 624 Saratoga St.

# **GLENDALE**

First Brethren Church (120)  
632 W. Stocker St., zone 2 (1 block  
south of Hoover High School) (Tel.  
CItrus 2-1808)  
James Martin, 809 Burchett St., Glen-  
dale, Calif.

# **INGLEWOOD** (Glenn O'Neal)

First Brethren Church (416)  
2400 W. 85th St. (Manchester at Van  
Ness, zone 4) (Tel. PL 1-2505)  
Joseph Morphis, 6315 W. 79th St.,  
Los Angeles 45, Calif.

# **LA VERNE** (Elias D. White)

First Brethren Church (132)  
Third and E Sts., P.O. Box 217 (Tel.  
LYcoming 3-1204)  
Mrs. Elizabeth Clark, 2235 5th St.

# **LONG BEACH** (Charles W. Mayes)

First Brethren Church (1469)  
1925 E. Fifth St., Zone 12 (Tel. HE  
2-5384)  
Dorothea Humphreville, 1925 E. 5th  
St.

# **LONG BEACH**

Los Altos Brethren Church (116)  
6565 Stearns St., Zone 15 (Tel.  
GEneva 1-0993)  
N. Joseph Zahn, church address

# **LONG BEACH** (George O. Peek)

North Long Beach Brethren Church  
(896)  
6095 Orange Ave. (Zone 5) (Tel.  
GARfield 3-5431)  
Erich Christiansen, 7175 Myrtle Ave.,  
Zone 5

# **LOS ANGELES** (Robert McCormick)

Community Brethren Church (117)  
5839 Whittier Blvd., zone 22 (Tel.  
PA 1-5972)  
Mrs. John Peed, 321 E. Markland,  
Monterey Park, Calif.

# **MODESTO** (J. Paul Miller)

La Loma Grace Brethren Church  
(199)  
1315 La Loma Ave. (Tel. LA 3-37)  
Ralph Squire, 203 7th St., Hughes  
Calif.

# **MODESTO** (Charles Koontz)

McHenry Avenue Grace Brethren  
Church (49)  
R.R. 2, Box 898-A, Modesto (Tel.  
LA 4-0340) (7 miles north of Mo-  
desto on McHenry Ave.)  
Mrs. B. B. Holgate, 1215 La Loma  
Dr.

# **MONTCLAIR** (Harold Painter)

Montclair Grace Brethren Church (3)  
5655 5th St., (Tel. YUkon 4-2323)  
Mrs. Eva Pryor, 2225 S. Palomares  
Pomona, Calif.

# **NORWALK** (Henry G. Rempel)

Norwalk Brethren Church (226)  
11005 Foster Rd. (N. E. corner  
Studebaker Rd. and Foster Rd.)  
(Tel. University 3-7322)  
Mrs. Evelyn Humphrey, 11702 Or-  
ley St.

# **OXNARD** (Max Fluke)

Grace Brethren Church (15)  
1011 W. Guava (Hunter 3-8458)  
Mrs. Wesley Becker, 1324 W. Juniper

# **PARAMOUNT** (John W. Mayes)

Paramount Brethren Church (110)  
15733 S. Orange Ave., (in the Breth-  
ren High School building) (Tel.  
METcalf 3-9007)  
Mrs. Betty Cushman, Box 506, Para-  
mount, Calif.

# **RIALTO**

Rialto Brethren Church (34)  
P.O. Box 185, Etiwanda at Cactus  
Sts.  
Margaret Sparks, 181 E. Grant

# **SACRAMENTO** (Conard Sandy)

Grace Brethren Church (11)  
David Edmiston, 1450 W. Walnut  
Stockton, Calif.



**N BERNARDINO** (Lyle W. Marvin)  
 Grace Brethren Church (135)  
 25800 Pacific Ave. (Tel. GLEnview  
 8-8252)  
 Mrs. Phanetta Nowka, 408 E. Tren-  
 ton

**N DIEGO** (F. Archer Baum)  
 Grace Brethren Church (62)  
 3455 Atlas St., Zone 11. (Tel.  
 BRowning 7-5364)  
 Mrs. Lucille Pearson, church address

**N JOSE** (J. C. McKillen)  
 Grace Brethren Church (34)  
 4595 Ross Ave. (Cambrian Park  
 Area) (Tel. ANDrews 9-1289)  
 Mrs. Bernath M. Klus, 1925 Geneva

**NAL BEACH** (E. John Gillis)  
 Seal Beach Brethren Church (85)  
 Eighth St. and Central Ave. (Tel.  
 HEMlock 9-9180)  
 Mrs. Jane Ennenga, 119 Corinthian  
 Walk, Long Beach, Calif.

**OUTH GATE** (Arthur L. Pekarek)  
 First Brethren Church (133)  
 Sequoia Dr. and Montara Ave. (just  
 east of Gen. Motors) (Tel. LOraine  
 6-6433)  
 Mrs. Maxine Pennington, 9223 Hil-  
 dreth Ave.

**OUTH PASADENA** (James McClel-  
 lan)  
 Fremont Avenue Brethren Church  
 (94)  
 Corner Fremont Ave. and El Centro  
 St. (mailing address 920 Fremont  
 Ave.) (Tel. SYcamore 9-6081)  
 Ted Van Dorn, 1151 S. Broadway,  
 Los Angeles

**EMPLE CITY** (George Cripe)  
 Temple City Brethren Church (61)  
 5537 Temple City Blvd. (Tel. AT-  
 lantic 6-6342)  
 Mrs. V. Lee Kirsch, 5560 N. Bur-  
 ton Ave., San Gabriel, Calif.

**TRACY** (Martin Garber)  
 First Brethren Church (68)  
 1480 Parker Ave. (Tel. TE 5-5533)  
 Mrs. C. A. Wampler, 239 E. High-  
 land Ave.

**WEST COVINA** (Ralph Askins)  
 West Covina Brethren Church (74)  
 710 N. Lark Ellen (Tel. ED 2-0682)  
 Mrs. Harry Hardin, 15327 E. Nubia,  
 Baldwin Park, Calif.

**WHITTIER** (Ward A. Miller)  
 Community Brethren Church (216)  
 8101 S. Vicki Dr. (corner of Wash-  
 ington Blvd. at Vicki Dr.) (Tel. OX  
 9-5913 and 5-8118)  
 Earl Royse, 9644 Armley Ave.

**WHITTIER** (Lewis C. Hohenstein)  
 First Brethren Church (454)  
 Milton and Bailey, Box 174 (Tel.  
 OXford 42-1106)  
 Hal Showerman, 441 N. Canobie

## COLORADO

**DENVER** (F. Thomas Inman)  
 Grace Brethren Church (59)  
 700 S. Federal Blvd. Zone 19 (Fed-  
 eral Blvd. and Exposition) (Tel.  
 WE 4-7876)  
 Mrs. Mary Davis, 2855 W. Kentucky,  
 Zone 19

## WASH., D. C.

**WASHINGTON** (James G. Dixon)  
 First Brethren Church (338)  
 439 12th S. E. (Tel. LIncoln 4-6142)  
 At Pennsylvania Ave. 12 blocks  
 S. E. from the Capitol)  
 Miss Katherine Sampson, Barr Bldg.  
 c/o AMLCO

## FLORIDA

### FORT LAUDERDALE (Ralph J. Colburn)

Grace Brethren Church (95)  
1800 N.W. 9th Ave. (Tel. JA 4-6235)  
Mrs. Dorothy Rowland, 1224 N.W.  
18th Court

### FLORA (Rolland Hein)

Grace Brethren Church (128)  
Main and Willow Sts. (Tel. 172)  
Mrs. Homer Hanna, Bringham, I

### FORT WAYNE (Mark E. Malles)

First Brethren Church (251)  
3326 S. Calhoun St., Zone 6 (T  
Harrison 1065)  
Mrs. Richard David, church addr

### FORT WAYNE (W. Carl Miller)

Grace Brethren Church (44)  
4619 Stellhorn Road (Tel. Trin  
1355)  
Mrs. George Lord, Jr., 601 Marst  
Ct.

### GOSHEN (R. Paul Miller)

Grace Brethren Church (58)  
R.R. 3 (1801 W. Clinton St.) (T  
6-2596)  
Mrs. June Wirth, R.R. 1, Bristol, I

### KOKOMO (William M. Kolb)

Indian Heights Grace Brethr  
Church (35)  
4901 Arrowhead Blvd. (Tel. C  
2-7131)  
Mrs. Gladys Ritchie, Hemlock, Ind.

## ILLINOIS

### WHEATON (James Sweeton)

Grace Brethren Church (52)  
Dorchester and Liberty Sts. (Tel.  
MO 8-5904)  
H. J. Brubaker, 525 Aurora Way

## INDIANA

### BARBEE LAKES (Edward Mensinger)

Barbee Brethren Church (45)  
Conservation Clubhouse  
Mrs. John Ray, R.R. 1, Leesburg,  
Ind.

### BERNE (Irvin B. Miller)

Bethel Brethren Church (187)  
R.R. 2, (6½ miles east on Ind. 118  
and ½ mile south) (Tel. 2-8723)  
Mrs. Chalmer Smitley, R.R. 2, Box  
90

### CLAY CITY (Edward D. Bowman)

First Brethren Church (81)  
Tenth and Cook Sts.  
Miss Lois K. Long, 1309 S. Main St.

### ELKHART (Gordon Bracker)

Grace Brethren Church (84)  
1600 E. Mishawaka Rd. (Tel. 3-3440)  
Mrs. Robert Schumacher, 1908 Ster-  
ling Ave.

### LEESBURG (John Burke)

Leesburg Brethren Church (108)  
Opposite schoolhouse  
Mrs. Edward Gunter

### OSCEOLA (Scott Weaver)

Bethel Brethren Church (191)  
Lincolnway and Oregon (Mailing a  
dress: R.R. 3, Box 309) (Tel. C  
chard 9-4749)  
Glen Stealy, R.R. 3

### PERU (George Johnson)

Peru Brethren Church (118)  
South Broadway and Santa Fe H  
(Tel. GRidley 3-3881)  
Paul Bolinger, 479 E. Jackson

### SIDNEY (Rollin Sandy)

Sidney Brethren Church (51)  
(Tel. Warsaw AM 7-7002)  
Miss Enid Heckman, N. Mancheste  
Ind.

**UTH BEND** (Gene Witzky)  
Ireland Road Brethren Church (57)  
8375 Ireland Road (Tel. AT 8-7033)  
Mrs. Don Agler, 1252 McKinley Ave.

**RS AW** (Robert Cover)  
Community Grace Brethren Church  
(53)  
09 S. Buffalo St. (Tel. AMherst  
7-5788)

**NONA LAKE** (Richard P. DeArmey)  
Winona Lake Brethren Church (199)  
Grace Seminary Chapel (Tel. AM-  
herst 7-6623)  
Dr. Homer A. Kent, Sr.

**WATERLOO** (John Aeby)  
Grace Brethren Church (254)  
1760 Williston Ave. (Tel. AD 4-8473)  
Mrs. Jessie King, 1101 Hammond

## KANSAS

**PORTIS** (H. H. Stewart, acting pastor)  
First Brethren Church (168)  
On Highway 281 (Tel. 2301)  
Mrs. Wanda Palmer

## IOWA

**DAR RAPIDS** (Robert Clouse)  
Grace Brethren Church (90)  
905 D Ave. N. E. (Tel. 3-4983)  
Mrs. David Bright, church address

**LLAS CENTER** (Forrest Jackson)  
First Brethren Church (128)  
(Tel. 3021)  
Mrs. Margaret Webster, R.R. 2

**ERWIN** (Raymond Kettell)  
Carlton Brethren Church (131)  
R.R. 1 (6½ miles southwest of Gar-  
win) (Tel. 06F8)  
Mrs. Carl Kouba

**ON** (Glen Welborn)  
Leon Brethren Church (127)  
08 W. Fourth St. (on Route 69 op-  
posite the high school)  
Mrs. Ray Andrew, R.R. 1

**ORTH ENGLISH** (Edward Clark)  
Pleasant Grove Brethren Church (82)  
R.R. 2 (2 miles east of Millersburg)  
(Tel. NOrmandy 4-5311)  
Mrs. Charles Edwards, Williamsburg

## KENTUCKY

**CLAYHOLE** (Sewell S. Landrum)  
Clayhole Brethren Church (72)  
14 miles southeast of Jackson on  
Highway 15 (Tel. Normandy 6-  
5050)  
Mary N. Hudson, Hardshell, Ky.

**DRYHILL** (Evelyn Fuqua, missionary)  
Brethren Chapel (23)  
Mrs. Ted Begley, Confluence, Ky.

## MARYLAND

**ACCIDENT** (Frederick Crawford, Jr.)  
First Grace Brethren Church (20)  
(2 miles south on Route 219; ½ mile  
east off Route 219) (Mailing ad-  
dress: 117 E. Main St., Everett, Pa.)



HAGERSTOWN (Jack K. Peters)  
Calvary Brethren Church (129)  
Bryan Place and Avon Road  
Harold Martin, 400 Sunset Ave.

HAGERSTOWN (William Howard)  
Gay Street Brethren Church (43)  
Gay St. and Bower (Tel. REgent  
3-4115)  
Mrs. LeRoy King, 203 E. Lincoln  
Ave.

HAGERSTOWN (Warren Tamkin)  
Grace Brethren Church (272)  
First and Spruce Sts. (Tel. REgent  
9-1726)  
William L. Hoover, 17 N. Artizan St.,  
Williamsport, Md.

## MICHIGAN

ALTO (Larry Gegner)  
Calvary Brethren Church (74)  
R.R. 2 (2 miles east of M-50 on 84th  
St.)  
David Hoffman, R.R. 2, Alto

BERRIEN SPRINGS (Gilbert Hawkins)  
Grace Brethren Church (55)  
Rose Hill Road (Tel. GR 3-1843)  
Miss Carolyn Crawford, 524 N. Me-  
chanic

LAKE ODESSA (William A. Ernest)  
Grace Brethren Church (140)  
R.R. 1 (6 miles west of Lake Odessa  
on Vedder Rd.) (Tel. OW 3-3729  
Clarksville)  
Miss Betty Hulliberger, R.R. 3

LANSING (J. Ward Tressler)  
Grace Brethren Church (58)  
Willow St. and Waverly Rd. (mailing  
address: R.R. 1, Box 440, Lans-  
ing, Mich.) (Tel. IVanhoe 7-0217)  
Mrs. Deloris Wedding, 127 S. Rose-  
mary

NEW TROY (Earl O. Funderburg)  
New Troy Brethren Church (104)  
Box 67 (Tel. Hazel 6-3121)  
Mrs. Minnie Mensinger, Box 5  
Three Oaks, Mich.

TROUT LAKE (Robert Dell)  
Grace Brethren Church (33)  
(5½ miles east of Trout Lake, 1 m  
south of M-48)  
Mrs. Earl Bradley, Trout Lake, Mich.

## MINNESOTA

WINONA (Roy Dice)  
Grace Brethren Church (15)  
Lots at 7th and 45th Sts. (Mailing a  
dress: 3985 9th St.)  
Mrs. Ethel Christiansen, 710 Wa-  
ington St.

## NEBRASKA

BEAVER CITY (Dayton C. Cundiff)  
Grace Brethren Church (78)  
(Tel. Colony 8-4561)  
Myrtle Little

## NEW MEXICO

ALBUQUERQUE (Robert Salazar)  
Grace Brethren Church (19)  
R.R. 4, Box 4667  
100 yards east of 7600 block of N. 2  
Mrs. Jake Bernal, 831 Daniel Circ  
N.W.

**ROYO HONDO** (Sam Horney)  
Arroyo Hondo Brethren Church (La  
Iglesia de los Hermanos (33)  
3 blocks north of Highway 3 (Tel.  
Plaza 8-3632)  
Teodora Rael, El Prado, N. Mex.

**RANCHOS DE TAOS** (Jake Maestas,  
Jr.)  
Cordillera Brethren Church (18)  
Box 1531, Taos, N. Mex. (Mile west  
of Highway at Ranchos de Taos)  
(Tel. Plaza 8-3632)  
Benny Gomez, Ranchos de Taos

**TAOS** (Sam Horney)  
Canon Brethren Church (La Iglesia de  
los Hermanos de Canon) (161)  
1/2 mile east of Taos on Raton Highway  
64 (mailing address: Box 1531)  
(Tel. Plaza 8-3632)  
John White

**ASHLAND** (Miles Taber)  
Grace Brethren Church (478)  
615 W. Tenth St. and Keen at Budd  
Aves. (two locations) (Tel. 4-5374  
and 4-5251)  
Mrs. Lyle Shull, 402 W. Main

**BARBERTON** (R. L. Burns)  
First Brethren Church (25)  
3554 Cleveland-Massillon Rd.  
Talitha Betts, 318 16th N. W.

**CAMDEN** (Randall L. Rossman)  
First Brethren Church (74)  
West Central Ave. at Lafayette St.  
Mrs. Imogene Craig, R.R. 2

**CANTON** (John R. Dilling)  
First Brethren Church (284)  
1903 2d St. N.E., Zone 4 (Tel. GLEN-  
dale 5-6526)  
Mrs. M. C. Dunlap, church address

**CLAYTON** (Richard Sellers)  
First Brethren Church (192)  
Box 8, Highway 49 and Kimmell Rd.  
(Tel. Temple 6-6247)  
Mrs. Lewis Requarth, R.R. 1, Brook-  
ville, Ohio

## OHIO

**FAIRLAWN** (Raymond Gingrich)  
Fairlawn Brethren Church (37)  
754 Ghent Road, Zone 13, (Mail  
address: 180 White Pond Dr.) (Tel.  
UN 4-3848)  
Mrs. V. R. Ankeny, 460 Seaman Ave.,  
Zone 5.

**REYNOLDS** (W. Russell Ogden)  
First Brethren Church (325)  
530 Stetler Ave., Zone 12 (Tel. RE  
3-2520)  
Mrs. Joseph Bry, 438 Stevenson Ave.,  
Zone 12

**WILKINTOWN** (Homer R. Miller)  
First Brethren Church (106)  
R.R. 1, Bellville, Ohio (Tel. Fred-  
ericktown Myra 4-5777)  
Mrs. Walter Moses, R.R. 1, Bellville,  
Ohio

**CLEVELAND** (Clair Brickel)  
First Brethren Church (109)  
5564 Mayfield Rd. Zone 24 (Tel. HI  
2-5353)  
Mrs. Joan Holder, 1351 Iroquois,  
Zone 24

**COVINGTON** (True Hunt)  
First Brethren Church (117)  
Spring and Pearl Sts. (Tel. GR 3-  
1351)  
Mrs. Edward Jackson, S. Harrison  
St.

**CUYAHOGA FALLS** (Richard L.  
Burch)  
Grace Brethren Church (103)  
1736 E. Bailey Rd. (Tel. WALnut  
3-8203)  
Mrs. Paul L. Sunthimer, 4223 Klein  
Ave., Stow, Ohio

**DANVILLE (Roy E. Kriemes)**

Danville Brethren Church (53)  
 Ross Street (southeast)  
 Miss Wilma Magers, R.R. 2, Howard,  
 Ohio

**DAYTON (Henry Barnhart)**

Calvary Brethren Church (91)  
 Christian Activities Center, 236 W.  
 Fourth St., Dayton 2, Ohio  
 Mrs. Shelby King, 4700 Chalmette  
 Dr., Dayton 40

**DAYTON (William A. Steffler)**

First Brethren Church (608)  
 1684 Earlham at Philadelphia Dr.,  
 Zone 6 (Tel. Crestview 7-3741)  
 Mrs. Don E. Wolfe, church address

**DAYTON (Randall Maycumber)**

Grace Brethren Church (78)  
 5130 Hoover, Zone 27, (Tel. AM  
 3-1504).  
 Mrs. Doris Hapner, 400 Strawberry  
 Row, Zone 17

**DAYTON (Russell M. Ward)**

North Riverdale Brethren Church  
 (351)  
 4101 N. Main St., Zone 5 (Tel.  
 Crestview 4-4332)  
 Mrs. Edward Applegate, 7030 N.  
 Main, Zone 15

**DAYTON (Nathan D. Casement)**

The Patterson Park Brethren Church  
 (98)  
 708 Shadowlawn Ave. (Tel. AX 3-  
 6284)  
 Ray Rudolph, church address

**ELYRIA (Galen M. Lingenfelter)**

Grace Brethren Church (72)  
 1305 North Washington Blvd. (Tel.  
 Emerson 6-0755)

**ENGLEWOOD (Lon Karns)**

Grace Brethren Church (194)  
 R.R. 1, Wenger Rd., Clayton, Ohio  
 Mrs. Annabelle Terrell, 4020 Haney  
 Rd., Dayton, Ohio

**FINDLAY (Gerald Teeter)**

Findlay Brethren Church (125)  
 209 Lexington Ave. (Tel. GA  
 8148)  
 Mrs. Theron Bibler, 1828 W. M.  
 Cross St.

**FREMONT (Granville Tucker)**

Brethren Chapel (12)  
 1611 North St., (Tel. FE 2-6109)  
 Constance Tucker, 501 Bidwell A

**FREMONT (Thomas Hammers)**

Grace Brethren Church (226)  
 300 S. Collinwood Blvd. (Tel. 1  
 2-8672)  
 Mrs. Robert Gahris, R.R. 3 (Co  
 Rd.)

**HOMERVILLE (Robert Holmes)**

West Homer Brethren Church (12)  
 R.R. 1, Homerville (2 miles west,  
 mile north of Homerville)  
 Mrs. Edmund Crosby, R.R. 1, Loc  
 Ohio

**MANSFIELD (Bernard N. Schneider)**

Grace Brethren Church (437)  
 Marion Ave. and Forest St. (Tel.  
 Lafayette 2-3941)  
 Mrs. Howard Lenhart, 756 Rach  
 Rd.

**MANSFIELD (M. L. Myers)**

Woodville Grace Brethren Church  
 (99)  
 580 Woodville Rd. (Tel. LA 5-009)  
 Miss Ruth Brook, church address

**MIDDLEBRANCH (Wesley Haller)**

First Brethren Church (196)  
 Box 43, 38 Williams St. (Tel. Canton  
 HYacinth 9-6691)  
 Mrs. Marjorie Kinsley, R.R. 1, Har  
 ville, Ohio

**RITTMAN (Charles W. Turner)**

First Brethren Church (205)  
 44 S. First St. (Tel. 411)  
 Mrs. Iva Moine, R.R., Sterling



**KING SPRINGS** (Jacob Couser)  
Grace Brethren Church (45)  
All mail to go to the pastor's address:  
R.R. 4, Hillsboro, Ohio  
Mrs. Shirley Couser

**ERLING** (James O. Young)  
First Brethren Church (140)  
Mrs. Herbert Shane, Rittman, Ohio

**OTWOOD** (Richard Jackson, Jr.)  
Grace Brethren Church (38)  
Box 3095  
Mrs. Don Dickey, R.R. 2, Brookville,  
Ohio

**OY** (Herman Hein, Jr.)  
Grace Brethren Church (58)  
527 N. Market St. (Tel. Federal 5-  
1852)  
Mrs. Jesse Hartley, 576 Staunton Rd.

**EST ALEXANDRIA** (C. A. Flowers)  
Grace Brethren Community Church  
(103)  
R.R. 1, (2½ mi. east of Eaton on  
Route 35)  
John Musch, Camden, Ohio

**OSTER** (Kenneth B. Ashman)  
First Brethren Church (321)  
Burbank Rd. at Reed Rd. (State  
Route 76, north from square) (Tel.  
AN 3-3646)  
Mrs. Viola Keillor, Box 1

## OREGON

**BANY** (Nelson Hall)  
Grace Brethren Church (81)  
Eighth and Ermine Sts.  
Mrs. Donald Davis, R.R. 3, Box 81,  
Scio, Oreg.

**PORTLAND** (Theodore Malaimare)  
Grace Brethren Church (19)  
7015 N.E. 23d Ave., Zone 11 (1  
block south of U.S. 30 Bypass)  
(Tel. ATlantic 2-2965)  
Mrs. Nellie Marquardt, 7024 N.E.  
23d Ave.

## PENNSYLVANIA

**ALEPPO** (W. Wayne Baker)  
Aleppo Brethren Church (135)  
Nellie M. Taylor

**ALLENTOWN** (John Neely)  
First Brethren Church (68)  
632-34 N. 5th St. (all church mail to  
parsonage) (Tel. Hemlock 2-8913)  
Mrs. John S. Neely, 1170 Wolf St.,  
Fullerton, Pa.

**ALTOONA** (Ralph S. Burns)  
First Brethren Church (147)  
Maple Ave. and 30th St. (Tel. WI 2-  
7642)  
Richard Beach, 212 2d Ave.

**ALTOONA** (Roy E. Glass)  
Grace Brethren Church (172)  
Broadway and 15th Ave. (Juniata)  
(Tel. WI 2-8861)  
Mrs. Boyd Weimert, 305 S. 7th St.

**CONEMAUGH** (Stanley F. Hauser)  
Conemaugh Brethren Church (152)  
Second and Oak Sts. (Tel. 9-2011)  
Mrs. Raymond Anthony, 226 Main  
St.

**CONEMAUGH** (Clair Gartland)  
Pike Brethren Church (285)  
R.R. 1, Box 288, Conemaugh (on  
Route 22, William Penn Highway,  
7 miles west of Ebensburg, at Mun-  
day's Corner) (Tel. Nanty-Glo 4-  
6742)  
Miss Bertha Cummins, R.R. 1,  
Ebensburg, Pa.

**CONEMAUGH (Kenneth E. Wilt)**

Singer Hill Grace Brethren Church  
(173)

R.R. 1 (Route 219, 2 miles south of  
Mundy's Corner)

Mrs. Catherine Leidy, R.R. 1, Box  
114

**EVERETT (Homer Lingenfelter)**

Everett Grace Brethren Church (81)

14 W. Main (Tel. Everett 620)

Fred B. Bucher, 14 W. Spring St.

**HARRISBURG (Alva Conner)**

Melrose Gardens Brethren Church  
(117)

22d and Swatara Sts. (Tel. CEdar 8-  
3281)

Mrs. Kenneth Sanders, 5304 Ridge-  
view Dr.

**HATBORO (Lester O. Smitley)**

Suburban Brethren Church (26)

749 W. County Line Rd. (Tel. OS-  
born 5-5818)

Mrs. Howard Elder, 811 Easton Rd.,  
Willow Grove, Pa.

**HOLLIDAYSBURG (Dean I. Walter)**

Vicksburg Brethren Church (94)

R.R. 1 (4 miles south of Hollidays-  
burg, off Route 36) (Tel. Owen  
5-4240)

Harold Wineland, R.R. 1, East Free-  
dom

**HOPEWELL (Sheldon W. Snyder)**

Grace Brethren Church (72)

R.R. 1 (on Route 26)

Mrs. Chloe La Follette, R.R. 1

**JENNERS (Victor S. Rogers)**

Jenners Brethren Church (110)

¼ mile south of Route 30 on Route  
601

Mrs. Delores Flanigan

**JOHNSTOWN (Charles Sumey)**

First Brethren Church (450)

Napoleon and Dibert Sts. (Tel.  
9-7815)

Mrs. Elsie Schmucker, church address

**JOHNSTOWN (John R. Terrell)**

Riverside Brethren Church (82)

700 Liberty Ave.

Mrs. David Butler, 515 Michi-  
Ave.

**KITTANNING (William H. Schafl)**

First Brethren Church (347)

215 Arthur St. (West Kittanni-

(Tel. Liberty 3-8731)

Miss Mary Yount, Box 247

**KITTANNING (Fred Wm. Walter)**

North Buffalo Brethren Church (3)

R.R. 4 (junction of Center Hill, Cac-  
gon and Pony Farm Rds.)

Mrs. Maxine Walter, R.R. 4

**LEAMERSVILLE**

Leamersville Brethren Church (16)

R.R. 2, Duncansville, Pa. (1 mi  
south of Newry, Pa., on Highw-

220) (Tel. Hollidaysburg 5-033)

Mrs. Grace Echard, Newry, Pa.

**LISTIE (Russell Konves)**

Listie Brethren Church (216)

Miss Vera Jean Fye, P.O. Box 4

**MARTINSBURG (Richard Grant)**

First Brethren Church (252)

Corner of Wall and Woodlawn (Tel.  
229)

Miss Sannie Klepser, 310 Woodlawn

**MEYERSDALE (Ralph Hall)**

Meyersdale Brethren Church (202)

112 Beachley St. (on U.S. 219) (Tel.  
Mercury 4-7381)

Mrs. William Firl, R.R. 2

**MEYERSDALE (Francis Brill)**

Summit Mills Brethren (97)

R.R. 1 (3 miles west of Meyersdale  
(Tel. MErcury 8-8663)

Mrs. Elwood Firl, 323 Front St.

**PALMYRA (R. Wm. Markley)**

Grace Brethren Church (97)

236 W. Main St. (Tel. TEmples 8  
3332)

Richard McCarthy, 304 E. Chestnut  
Cleona, Pa.

**PHILADELPHIA** (Bruce Baker, interim)  
First Brethren Church (182)  
Oxford Ave. and Knorr St., Zone 11  
(Tel. Pilgrim 5-2799)  
Mrs. James Harkness, 606 Solly St.,  
Zone 11

**PHILADELPHIA** (Robert Kern)  
Third Brethren Church (169)  
Ella and Tioga Sts., Zone 34 (Tel.  
GA 3-8047)  
Evelyn Tyson, church address

**POYSTOWN** (William E. Johnson)  
Reading Brethren Church (66)  
R.R. 3

Mrs. Albert E. Uphouse, R.R. 3

**PORTTOWN** (R. Paul Miller, Jr.)  
First Brethren Church (305)  
48 Union St. (Tel. GENEva 7-3401)  
Mrs. Gilbert Ferree, 713 Morgantown  
Road

**WASHINGTON** (James F. Hoffmeyer)  
Grace Brethren Church (52)  
R.R. 4 (at Routes 19 and 40) (Tel.  
BA 5-0121)  
Mrs. Wayne Hoover, R.R. 4

**WYNESBORO**  
First Brethren Church (300)  
Philadelphia Ave. and Fourth St. (Tel.  
1888)  
Robert Rowe, 37 Mt. Airy

**YORK** (H. W. Koontz)  
Grace Brethren Church (96)  
61 N. Newberry St. (Tel. 3-7284)  
(Mailing address: 1408 Dartmouth  
Rd.)  
Mrs. Vernon Shields, 306 Lyndhurst  
St.

## TENNESSEE

**ANDERSON CITY** (Charles Martin)  
Grace Brethren Church (59)  
Watauga Ave. and Lamont St.  
Miss Betty Hughes, 65 Canberry St.

**LIMESTONE** (Clarence Lackey)  
Vernon Brethren Church (111)  
R.R. 1 (on Washington College Sta-  
tion and Oakland Rd.)  
Miss Leila Arnold, Washington Col-  
lege

## VIRGINIA

**ALEXANDRIA** (John J. Burns)  
Commonwealth Avenue Brethren  
Church (132)  
Commonwealth and Luray Aves. (Tel.  
King 8-1808)  
Mrs. Iva Sisler, 123 Northrop Dr.

**BUENA VISTA** (Edward Lewis)  
First Brethren Church (423)  
100 E. 29th St. (Tel. 4882)  
Mrs. George Smals, 29th St.

**COVINGTON** (Mason Cooper)  
First Brethren Church (175)  
R.R. 6, Parrish Court (Tel. 2-9541)  
Alfred Hutchison, Parrish Court

**HOLLINS** (William Byers)  
Patterson Memorial Brethren Church  
(194)  
R.R. 1 (State Route 115, near Hollins  
railroad station) (Tel. EM 2-0336)  
Miss Marie Garman

**RADFORD** (K. E. Richardson)  
Fairlawn Brethren Church (139)  
Pepper and Lee Sts., Fairlawn (U.S.  
Route 114)  
Mrs. A. R. King, New River, Va.

**RINER** (Thomas J. Craghead)  
Grace Brethren Church (65)  
R.R. 1 (Route 8, 3 miles south of  
Riner)  
Mrs. Fred Alls, R.R. 1



**ROANOKE (Carlton Fuller)**

Clearbrook Brethren Church (171)  
R.R. 5, Box 380 (6 miles south of  
Roanoke on U.S. 220)  
Mrs. George Hofawger, R.R. 2,  
Boone Mill, Va.

**ROANOKE (H. L. Radford)**

Garden City Brethren Church (131)  
R.R. 8, Box 511, Roanoke, Va.  
Bessie McGuire, R.R. 2 Boon Mill,  
Va.

**ROANOKE (Kenneth Teague)**

Ghent Brethren Church (199)  
Wasena Ave. and Maiden Lane S.W.,  
Zone 15 (Tel. DI 2-2625)  
Mrs. Carol Webb, church address

**ROANOKE (Vernon Harris)**

Washington Heights Brethren Church  
(120)  
3833 Michigan Ave., N.W., (Mich-  
igan and Westside Blvd. N.W.)  
Frank W. Campbell, 425 Parkdale  
Dr., Salem

**SEVEN FOUNTAINS (Paul E. Dick)**

Trinity Brethren Church (78)  
Mrs. Isabelle Ritenour, Waterlick, Va.

**VIRGINIA BEACH (A Harold Arrington)**

Grace Brethren Church (22)  
Great Neck Road at Hilltop  
Mrs. Damon Moore, 160 Belle Haven  
Dr., Lynnhaven, Va.

**WINCHESTER (Paul E. Dick)**

First Brethren Church (281)  
645 Berryville Ave. (Tel. MO 2-6360)  
Mrs. William Boden, Clearbrook, Va.

**HARRAH (Neil L. Beery)**

Harrah Brethren Church (143)  
(Tel. TH 8-2132)  
Mrs. Tillie Jensen, R.R. 1

**SEATTLE (Phillip J. Simmons)**

View Ridge Brethren Church (32)  
6800 35th Ave., N.E., Zone 15  
Mrs. Harold Hewitt, 13625 23d Av  
South, Zone 88

**SPOKANE (Jesse Hall)**

First Brethren Church (88)  
W. 402 Montgomery Ave., Zone  
(Tel. FA 7-1683)  
Mrs. Lewis Pilger, W. 2308 Booc  
Ave.

**SUNNYSIDE (H. Leslie Moore)**

First Brethren Church (266)  
Franklin Ave. at 7th St. (Tel. Temp  
9-3093)  
Mrs. Keith McDaniels, 231 Linde  
Way

**TOPPENISH (Donald Farner)**

Grace Brethren Church (24)  
Box 426, Juniper St. Ext. (Tel. Town  
send 5-4272)  
Mrs. Belle Green, 125 Date St.

**YAKIMA (Henry Dalke)**

Grace Brethren Church (59)  
904 S. 26th Ave. (Tel. GLencourt 3  
3720)  
Mrs. Charles Ashman, 4703 Ches-  
nut

**WASHINGTON****GRANDVIEW (Robert Griffith)**

First Brethren Church (60)  
1111 W. Third (Tel. Tucker 2-3453)  
Mrs. Roy Sharpe, Box 402, Mabton,  
Wash.

**WEST VIRGINIA****GRAFTON (Paul Mohler)**

First Brethren Church (141)  
45 W. St. Charles St. (U.S. Route 50  
and St. Charles St.)  
Mrs. Louis Dennis, W. Wilford

**ARTINSBURG** (Earle E. Peer)  
 Rosemont Brethren Church (202)  
 17 S. Illinois Ave. (Tel. AM 7-6330)  
 John F. Davis, 514 E. Moler Ave.

**ARKERSBURG** (Richard Placeway)  
 Grace Brethren Church (36)  
 610 Blizzard Dr. (Tel. GARfield 2-  
 5390)  
 Mrs. Roy Van Fossen, 2705 Hugh St.

## WYOMING

**CHEYENNE** (Russell L. Williams)  
 First Brethren Church (59)  
 1517 Walnut Dr. (Tel. 2-2740)  
 Mrs. Helen Poch, Ames Court

# DIRECTORY OF BRETHREN MINISTERS

Approved List of the National Fellowship of Brethren Ministers  
(Giving Name, Address, Telephone Number, and Church Membership)

## A

ADAMS, EVAN  
Counselor Trading Post, Cuba, N.  
Mex.

Missionary to Navajos  
Grace Brethren Church, Mansfield,  
Ohio

ADDISON, Robert (Licensed)  
4802 Obispo, Lakewood, Calif.  
Bellflower, Calif., church

AEBY, JOHN M.  
604 Hammond Ave., Waterloo, Iowa  
(Tel. Adams 3-9516)  
Pastor, Grace Brethren Church

ALTIG, J. KEITH  
Brazil  
Missionary  
Glendale, Calif., church

ARRINGTON, A. HAROLD  
109 Stephen Lane, Hilltop Manor,  
Virginia Beach, Va. (Tel. Garden  
8-4738)  
Pastor, Grace Brethren Church

ASHMAN, CHARLES H., D.D.  
803 S. Lolita St., West Covina, Calif.  
(Tel. Edgewood 2-6047)  
West Covina, Calif., church

ASHMAN, CHARLES H., JR.  
2727 W. Rovey Ave., Phoenix, Ar.  
(Tel. Crestwood 4-2462)  
Pastor, Grace Brethren Church

ASHMAN, KENNETH B.  
205 Ihrig Ave., Wooster, Ohio (Tel.  
AN 3-7545)  
Pastor, First Brethren Church

ASKINS, RALPH W. (Licensed)  
742 Butterfield Rd., West Covina,  
Calif.  
Pastor, West Covina Brethren Church  
Mansfield, Ohio (Grace), church

## B

BAKER, BRUCE B.  
6534 Oxford, Philadelphia 11, Pa.  
Johnstown, Pa. (Riverside), church

BAKER, W. WAYNE  
Box 32, Aleppo, Pa. (Tel. Cameron  
W. Va. 908-R2)  
Pastor, Aleppo Brethren Church



ARNARD, RUSSELL D., A.M., D.D.  
Box 588, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-6986; Office  
AMherst 7-7731)

General Secretary, Foreign Mission-  
ary Society  
Winona Lake, Ind., church

ARNHART, HENRY (Licensed)  
1217 Oakdale Ave., Dayton 20, Ohio  
(Tel. CL 3-8339)  
Pastor, Calvary Brethren Church

ARTLETT, DON  
Sharpsville, Ind.  
Middlebranch, Ohio, church

ATES, ROBERT  
11873 Dune St., Norwalk, Calif.  
Norwalk, Calif., church

AUM, F. ARCHER  
3490 Atlas St., San Diego, Calif. (Tel.  
BRowning 7-4992)  
Pastor, Grace Brethren Church

AUMAN, PAUL R., D.D.  
Box 419, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-8298; Office  
AMherst 7-8191 or 7-8192)  
Vice President in charge of Public  
Relations, Grace Seminary  
Winona Lake, Ind., church

EATTY, CHARLES A. (Licensed)  
1601 Harding St., Long Beach 5,  
Calif.

Minister of Calling  
Long Beach, Calif. (First), church

EAVER, S. WAYNE  
Africa

Missionary  
South Gate, Calif., church

ERY, NEIL L.  
Harrah, Wash. (Tel. TH 8-2132)  
Pastor, Harrah Brethren Church

ENNETT, LEONARD (Licensed)  
R.R. 3, Kittanning, Pa.  
Pastor, Community Church, Tyler, Pa.

BERGEN, JOHN J. (Licensed)  
Missionary, Africa  
San Diego, Calif., church

BESS, S. HERBERT, Th.M.  
1600 Chestnut St., Winona Lake, Ind.  
(Tel. AMherst 7-7255)  
Prof., Grace Seminary  
Winona Lake, Ind., church

BISHOP, DONALD  
Argentina  
Missionary  
Ashland, Ohio, church

BOWLEN, EDWARD C.  
912 Silva, Long Beach, Calif.  
Inglewood, Calif., church

BOWMAN, EDWARD D.  
411 E. Tenth St., Clay City, Ind.  
(Tel. 47-R-14)  
Pastor, First Brethren Church

BOYER, JAMES L., Th.D.  
Box 667, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-6769; Office  
AMherst 7-8191 or 7-8192)  
Professor and financial secretary,  
Grace Seminary  
Winona Lake, Ind., church

BURCH, RICHARD L.  
1873 Dwight St., Cuyahoga Falls,  
Ohio (Tel. WALnut 3-5919)  
Pastor, Grace Brethren Church

BURK, BILL A.  
Missionary, Brazil  
Los Angeles, Calif. (Community),  
church

BURNS, JOHN J.  
10 East Luray Ave., Alexandria, Va.  
(Tel. King 8-1808)  
Pastor, Commonwealth Avenue  
Brethren Church

BURNS, RALPH S.  
2934 Maple Ave., Altoona, Pa. (Tel.  
WI 2-7642)  
Pastor, First Brethren Church

**BURNS, ROBERT L. (Licensed)**  
3554 Cleveland-Massillon Rd., Bar-  
berton, Ohio (Tel. VA 5-3817)  
Pastor, First Brethren Church

**BURRIS, LEE**  
Chaplain, Armed Forces  
Albany, Oreg., church

**BRACKER, GORDON W.**  
1810 Morton Ave., Elkhart, Ind. (Tel.  
Jackson 3-0742)  
Pastor, Grace Brethren Church

**BRENNEMAN, MAXWELL**  
Missionary, Puerto Rico  
Fillmore, Calif., church

**BRICKEL, CLAIR E.**  
1099 Irene Rd., Cleveland 24, Ohio  
(Tel. HI 2-4294)  
Pastor, First Brethren Church

**BRILL, FRANK (Licensed)**  
R.R. 1, Meyersdale, Pa. (Tel. ME 8-  
8663)  
Pastor, Summit Mills Brethren Church

**BROCK, JOHN DALE**  
Chaplain, U. S. Navy  
Osceola, Ind., church

**BRUBAKER, CLAIR D.**  
201 Killian Rd., Akron 19, Ohio  
Pastor, Hillwood Chapel, Akron,  
Ohio  
Cuyahoga Falls, Ohio, church

**BUTTON, BRUCE L.**  
469 N. Kings Rd., Los Angeles 48,  
Calif. (Tel. WEBster 4-3485)  
Brethren missionary to the Jews  
Inglewood, Calif., church

**BYERS, WILLIAM (Licensed)**  
3626 Fleming Ave., Roanoke, Va.  
Pastor, Patterson Memorial Brethren  
Church, Hollins, Va. (Tel. EM 2-  
0336)

## C

**CAES, CLYDE**  
Box 897, Cumberland, Md.  
Meyersdale, Pa. (Summit Mill  
church)

**CAES, EVERETT (Licensed)**  
4005 S. Calhoun St., Fort Wayne, In  
Peru, Ind., church

**CAREY, G. ARTHUR**  
644 West Van Koevinger St., Rialto  
Calif. (Tel. TRIangle 5-3041)  
Rialto, Calif., church

**CARTER, DONALD**  
Chaplain, Armed Forces  
Long Beach, Calif. (First), church

**CASEMENT, NATHAN (Licensed)**  
464 Roy Ave., Dayton, Ohio (Tel.  
AX 8-2319)  
Pastor, Patterson Park Brethren  
Church

**CASHMAN, ARTHUR D.**  
Box 336, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-7339).  
Winona Lake, Ind., church

**CASHMAN, EDWIN**  
938 College Blvd., Ashland, Ohio  
(Tel. 3-2702)  
Asst. pastor, Grace Brethren Church

**CHURCHILL, JACK**  
Missionary, Argentina  
Long Beach, Calif. (North), church

**CLARK, EDWARD**  
R.R. 2, North English, Iowa (Tel.  
Normandy 4-5311)  
Pastor, Pleasant Grove Brethren  
Church

**CLOUSE, ROBERT**  
1607 48th St. N.E., Cedar Rapids  
Iowa (Tel. EM 3-7751)  
Pastor, Grace Brethren Church

**COLBURN, RALPH J.**  
1118 N.W. 18th Ct., Fort Lauderdale  
Fla. (Tel. JA 3-3583)  
Pastor, Grace Brethren Church

LLINS, ARTHUR F.  
Presbyterian Children's Village, 58th  
and Kingsessing Ave., Philadelphia  
43, Pa. (Tel. SAgamore 9-0984)  
Stoystown, Pa., church

NE, GEORGE E., JR.  
Missionary, Africa  
Winona Lake, Ind., church

NE, GEORGE E., SR.  
Box 332, Winona Lake, Ind. (Tel.  
Office, Warsaw AMherst 7-8191)  
Winona Lake, Ind., church

NNER, ALVA (Licensed)  
2200 Kensington, Harrisburg, Pa.  
Pastor, Melrose Gardens Brethren  
Church

OK, JAMES S.  
348 Poplar St., Mansfield, Ohio (Tel.  
LAFayette 2-8849)  
Asst. pastor, Grace Brethren Church

OK, LESTER (Licensed)  
558 W. 160th St., Gardena, Calif.  
Inglewood, Calif., church

OPER, MASON (Licensed)  
Parrish Court, Covington, Va. (Tel.  
2-9541)  
Pastor, First Brethren Church

USER, JACOB (Licensed)  
R.R. 4, Hillsboro, Ohio  
Pastor, Grace Brethren Church

VER, ROBERT (Licensed)  
Box 705, Winona Lake, Ind. (Tel.  
AMherst 7-7936)  
Pastor, Community Grace Brethren  
Church, Warsaw, Ind.

AGHEAD, THOMAS J.  
R.R. 1, Riner, Va. (Tel. EVergreen  
2-2030)  
Pastor, Grace Brethren Church

EES, ROBERT D.  
E. Mt. Kirk Ave., Norristown, Pa.  
Philadelphia, Pa. (Third), church

PIPE, GEORGE  
5537 Temple City Blvd., Temple City,  
Calif.  
Pastor, Temple City Brethren Church

CRIST, LEE J.  
307 N. Tyrone, Charlotte, N. C.  
Grafton, W. Va., church

CULVER, ROBERT D., Th.D.  
208 N. Williston St., Wheaton, Ill.  
Professor at Wheaton (Ill.) College  
Harrah, Wash., church

CUNDIFF, DAYTON C. (Licensed)  
Beaver City, Nebr. (Tel. Colony 8-  
4561)  
Pastor, Grace Brethren Church

## D

DALKE, HENRY  
314 N. 32 Ave., Yakima, Wash.  
(Tel. GLencourt 2-5950)  
Pastor, Grace Brethren Church

DAVIS, PAUL  
Cainsville, Mo.  
Pastor, Community Church  
Leon, Iowa, church

DeARMEY, RICHARD P.  
Box 305, Winona Lake, Ind. (Tel.  
AMherst 7-5566)  
Pastor, Winona Lake Brethren  
Church

DELL, ROBERT  
Box 8, Trout Lake, Mich.  
Pastor, Grace Brethren Church,  
Ozark, Mich.

DICK, PAUL E.  
649 Berryville Ave., Winchester, Va.  
(Tel. MO 2-6360)  
Pastor, First Brethren Church, Win-  
chester, Va., and Trinity Brethren  
Church, Seven Fountains, Va.

DILLING, JOHN R.  
6283 Market Ave., North, Canton 20,  
Ohio (Tel. HYacinth 4-0516)  
Pastor, First Brethren Church



DIXON, JAMES G.  
3712 Carpenter St. S.E., Washington  
20, D. C. (Tel. LUDlow 2-1205)  
Pastor, First Brethren Church

DODDS, ALFRED (Licensed)  
13024 Dunrobin Ave., Downey, Calif.  
South Gate, Calif., church

DONAHUE, GEORGE  
R.R. 5, Roanoke, Va.  
Retired  
Roanoke, Va. (Clearbrook), church

DONEY, PATRICK (Licensed)

DONEY, SAMUEL (Licensed)  
258 Congress St., Mobile 16, Ala.  
Long Beach, Calif. (First), church

DOWDY, J. PAUL  
Missionary, Argentina  
Hollins, Va., church

DUNNING, HAROLD  
Missionary, Africa  
Sunnyside, Wash., church

## E

EAGLE, CHARLES  
Missionary, Japan  
Ashland, Ohio, church

EDMISTON, SIBLEY  
Missionary, Mexico  
Long Beach, Calif. (North), church

EISELSTEIN, PAUL  
Box 166, Golden, Colo.  
Missionary, American S.S. Union  
Denver, Colo., church

ENGLEMAN, GILBERT D.  
1701 Newark St. South, St. Peters-  
burg, Fla.  
Asst. pastor, Central Presbyterian  
Church  
San Diego, Calif., church

ENGLE, LOUIS D.  
R.R. 1, Warsaw, Ind.  
Leesburg, Ind., church

ERNEST, WILLIAM (Licensed)  
R.R. 2, Clarksville, Mich. (Tel. C  
3-3729)

Pastor, Grace Brethren Church, L  
Odessa, Mich.

ETLING, HAROLD H.  
Box 718, Winona Lake, Ind. (C  
Warsaw AMherst 7-5095; Of  
AMherst 7-6622)

National Sunday School Director  
Winona Lake, Ind., church

EVANS, JOHN, JR. (Licensed)  
2801 N. Locke St., Kokomo, Ind  
Kokomo, Ind., church

## F

FARNER, DONALD  
Box 426, Toppenish, Wash. (T  
Townsend 5-4272)  
Pastor, Grace Brethren Church

FARRELL, GENE D.  
173 W. Mountain View, Altaden  
Calif.  
Beaumont, Calif., church

FETTERHOFF, DEAN  
R.R. 1, Flora, Ind. (Tel. 835L)  
Evangelist  
Flora, Ind., church

FLORY, ALBERT L.  
541 W. Orange Dr., Whittier, Cal  
(Tel. OXford 5-8572)  
Long Beach, Calif. (First), church

FLORY, WAYNE S.  
4257 Nelsonbark Ave., Lakewood  
Calif. (Tel. HARRison 1-7269)

FLOWERS, CHARLES A. (Licensed)  
Box 282L, R.R. 1, West Alexandr  
Ohio (Tel. Eaton 3099W)  
Pastor, Grace Brethren Communi  
Church

FLUKE, Max (Licensed)  
1011 W. Guava, Oxnard, Calif. (T  
HUnter 3-8458)  
Pastor, Grace Brethren Church

GLE, P. FREDRICK  
 Missionary, France  
 Washington, D. C., church

ICKE, ELMER  
 Tariq Terrace, Muree, West Pakistan  
 Los Angeles, Calif., church

LLER, CARLTON  
 R.R. 8, Box 376, Roanoke, Va.  
 Pastor, Clearbrook Brethren Church

NDERBURG, EARL O.  
 Box 67, New Troy, Mich. (Tel. Hazel  
 6-3121)  
 Pastor, New Troy Brethren Church

## G

NTT, CHARLES  
 R.R. 3, Box 64, Piqua, Ohio  
 Dayton, Ohio (First), church

RBER, MARTIN  
 Missionary, Africa  
 Modesto, Calif. (La Loma), church

RTLAND, CLAIR W.  
 R.R.1, Box 288, Conemaugh, Pa.  
 (Tel. Nanty-Glo 4-6742)  
 Pastor, Pike Brethren Church

GNER, LARRY (Licensed)  
 Box 302, Clarksville, Mich.  
 Pastor, Calvary Brethren Church,  
 Alto, Mich.

HMAN, ORD  
 462 Foothill Drive, Fillmore, Calif.  
 (Tel. 532M)  
 Pastor, First Brethren Church

LBERT, RALPH, A.M.  
 Box 179, Winona Lake, Ind. (Tel.  
 AMherst 7-8191 or 7-8192)  
 Prof., Grace College  
 Washington, D. C., church

LLIS, E. JOHN (Licensed)  
 138 8th St., Seal Beach, Calif.  
 Pastor, Seal Beach Brethren Church

GINGRICH, RAYMOND E., JR.  
 (Licensed)  
 2135 E. 107th St., Cleveland, Ohio  
 Cuyahoga Falls, Ohio, church

GINGRICH, R. E. SR., Th.D.  
 180 White Pond Dr., Akron 13, Ohio  
 (Tel. UN 4-3848)  
 Pastor, Fairlawn Brethren Church,  
 Akron, Ohio

GINGRICH, JOSEPH L.  
 6 Homestead St., Seville, Ohio  
 Leamersville, Pa., church

GINGRICH, U. L.  
 R.R. 2, Felton, Pa.  
 York, Pa., church

GLASS, ROY (Licensed)  
 R.R. 3, Box 812, Altoona, Pa. (Tel.  
 Windsor 3-8624)  
 Pastor, Grace Brethren Church

GOODMAN, MARVIN L., JR.  
 Missionary, Africa  
 Modesto, Calif. (La Loma), church

GOODMAN, MARVIN L., SR.  
 1865 Maria Ct., Modesto, Calif.  
 Modesto, Calif. (La Loma), church

GRANT, RICHARD  
 121 Woodlawn Ave., Martinsburg,  
 Pa. (Tel. 229)  
 Pastor, First Brethren Church

GRAY, WILLIAM  
 160 W. North St., Waynesboro, Pa.  
 Waynesboro, Pa., church

GREEN, JACK  
 1151 S. Ditman St., Los Angeles 23,  
 Calif. (Tel. AN 9-4533)  
 Director, Young Russian Christian  
 Association  
 Inglewood, Calif., church

GRIFFITH, ROBERT  
 907 W. Fifth St., Grandview, Wash.  
 (Tel. TU 2-2353)  
 Pastor, First Brethren Church

## GRUBB, LUTHER L., D.D.

Box 395, Winona Lake, Ind. (Tel. Warsaw AMherst 7-8290; Office AMherst 7-7446)

Secretary, Home Missions Council  
Winona Lake, Ind., church

## H

## HAAG, WALTER

439 Sunset Lane, San Ysidro, Calif.  
(Tel. GA 8-1563)

Missionary  
Winona Lake, Ind., church

## HALL, JESSE

W. 612 Euclid Ave., Spokane, Wash.  
(Tel. FA 8-0145)

Pastor, First Brethren Church

## HALL, NELSON E.

825 Ermine, Albany, Oreg. (Tel. WA 6-1836)

Pastor, Grace Brethren Church

## HALL, RALPH C.

112 Beachley St. (Tel. MErcury 4-7381)

Pastor, Meyersdale Brethren Church

## HALLER, WESLEY

Box 43 (38 Williams St.), Middlebranch, Ohio (Tel. Canton HYacinth 9-6691)

Pastor, First Brethren Church

## HAMILTON, BENJAMIN, Th.D.

Box 701, Winona Lake, Ind.  
Research librarian and instructor in Spanish, Grace College  
Whittier, Calif. (First), church

## HAMMERS, THOMAS E.

1011 Birdseye Blvd., Fremont, Ohio  
(Tel. Federal 2-1323)

Pastor, Grace Brethren Church

## HARRIS, VERNON J.

1220 Lafayette Blvd. N.W., Roanoke, Va. (Tel. Diamond 3-7354)

Pastor, Washington Heights Brethren Church

## HATCH, BURTON G.

1925 E. Fifth St., Long Beach, Calif.  
Minister of Education, First Brethren Church, Long Beach, Calif.  
Long Beach, Calif. (First), church

## HATTON, RALPH

Coach Trailer Court, Box 141, R. 3, Arnold, Mo.

Retired

Inglewood, Calif., church

## HAUSER, STANLEY F.

115 Oak St., Conemaugh, Pa. (Tel. 9-2011)

Pastor, Conemaugh Brethren Church

## HAWKINS, GILBERT

601 N. Mechanic St., Berrien Springs, Mich. (Tel. GR 3-1841)

Pastor, Grace Brethren Church

## HEIN, HERMAN H., JR.

632 Glendale Dr., Troy, Ohio (Tel. Federal 5-1852)

Pastor, Grace Brethren Church

## HEIN, ROLLAND N.

204 W. Walnut, Flora, Ind. (Tel. 172-R)

Pastor, Grace Brethren Church

## HENRY, DALE R. (Licensed)

7833 Wellsford, Whittier, Calif. (Tel. OX 8-8469)

Asst. pastor, Whittier, Calif. (First Church)

## HILL, ROBERT W.

Missionary, Africa  
Long Beach, Calif. (First), church

## HOCKING, DONALD G.

Missionary, Africa  
Long Beach, Calif. (First), church

## HOFFMAN, JOSEPH R.

2132 W. 75th St., Los Angeles, Calif. (Tel. PL 9-0536)

Chaplain, Los Angeles Fire Dept.  
Inglewood, Calif., church



FFMEYER, JAMES F. (Licensed)  
R. 4, Washington, Pa. (Tel. BALD-  
win 2-6921)  
Pastor, Grace Brethren Church,  
Washington, Pa.

HENSTEIN, LEWIS C.  
1472 E. Mines Blvd., Whittier, Calif.  
(Tel. OXford 2-1939)  
Pastor, First Brethren Church

LLIDAY, DENNIS I.  
206 High St., Santa Paula, Calif.  
(Tel. JA 5-5156)  
Long Beach, Calif. (North), church

LMES, ROBERT F.  
R. 1, Homerville, Ohio (Tel. 2245)  
Pastor, West Homer Brethren Church,  
Homerville, Ohio

OVER, MORSE M.  
6 E. Burton Ave., Dayton 5, Ohio  
Retired  
Dayton, Ohio (North Riverdale)  
church

RNEY, SAM  
Box 1531, Taos, N. Mex. (Tel.  
PLaza 8-3632)  
Pastor, Canon Brethren Church  
Capt., Span.-Amer. Missions

WARD, ANTONE LEROY  
606 Mary Ave., Calexico, Calif.  
Missionary  
Norwalk, Calif., church

WARD, WILLIAM E.  
5 Glenside Ave., Hagerstown, Md.  
(Tel. REgent 9-1584)  
Pastor, Gay Street Brethren Church

YT, GARNER E.  
Boite Postale 253, Port-au-Prince,  
Haiti  
Ashland, Ohio, church

YT, HERMAN A., Th.D.  
Box 135, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-6768; Office  
AMherst 7-8191 or 7-8192)  
Dean, Grace Seminary  
Winona Lake, Ind., church

HOYT, LOWELL  
Winona Lake, Ind.  
Elkhart, Ind., church

HOYT, SOLON  
Missionary, Argentina  
Canton, Ohio, church

HUMBERD, R. I.  
R.R. 1, Flora, Ind.  
Flora, Ind., church

HUNT, TRUE L.  
208 S. Wall St., Covington, Ohio  
(Tel. Granite 3-2712)  
Pastor, First Brethren Church

HUTCHINSON, LESLIE I.  
Eagle, Colo.  
Pastor, Community Church  
Denver, Colo., church

## I

INMAN, F. THOMAS  
590 S. Dale Court, Denver 19, Colo.  
(Tel. Westwood 4-7793)  
Pastor, Grace Brethren Church

## J

JACKSON, G. FORREST  
Box 64, Dallas Center, Iowa (Tel.  
3021)  
Pastor, First Brethren Church

JACKSON, RICHARD, JR.  
Box 3095, Trotwood, Ohio (Tel.  
TEmples 7-1445)  
Pastor, Grace Brethren Church

JENKINS, LEE  
Chaplain, U.S. Armed Forces  
Dayton, Ohio (First), church

JOBSON, ORVILLE, D., D.D.  
Missionary, Africa  
Philadelphia, Pa. (First), church

JOHNSON, GEORGE (Licensed)  
260 W. Tenth, Peru, Ind. (Tel. GRid-  
ley 3-4132)  
Pastor, Peru Brethren Church

JOHNSON, WILLIAM E. (Licensed)  
R.R. 3, Stoystown, Pa. (Tel. Twilight  
3-2567)  
Pastor, Reading Brethren Church

JONES, EMLYN  
5015 Southhall Lane, Bell, Calif. (Tel.  
LU 2-7033)  
Pastor, Bell Brethren Church

JULIEN, TOM  
Missionary, France  
Fort Wayne, Ind. (Grace), church

## K

KARNS, LON (Licensed)  
5757 Olive Rd., Dayton 26, Ohio  
(Tel. TE 7-6421)  
Pastor, Grace Brethren Church,  
Englewood, Ohio

KENNEDY, LESTER  
Missionary, Africa  
Philadelphia, Pa. (First), church

KENT, HOMER A., JR., Th.D.  
312 Sixth St., Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-5706; Office  
AMherst 7-8191 or 7-8192)  
Prof, Grace Seminary  
Winona Lake, Ind., church

KENT, HOMER A., SR., Th.D.  
(Mail: P.O. Box 102) 301 Sixth St.,  
Winona Lake, Ind. (Tel. Warsaw  
AMherst 7-6435; Office, AMherst  
7-8191 or 7-8192)  
Registrar, Grace Seminary  
Winona Lake, Ind., church

KENT, WENDELL E.  
Box 656, 705 Pennsylvania Ave.,  
Beaumont, Calif. (Tel. Victor 5-  
2649)  
Pastor, Cherry Valley Brethren  
Church

KERN, ROBERT (Licensed)  
112 W. Godfrey St., Philadelphia 1  
Pa.  
Pastor Third Brethren Church, Phi-  
delphia, Pa.

KETTELL, RAYMOND H.  
R.R. 1, Garwin, Iowa (Tel. 06F8)  
Pastor, Carlton Brethren Church

KEY, CARL (Licensed)  
2223 W. Pleasant, Davenport, Io  
Pastor, Grace Brethren Church

KINZIE, FRED V.  
Box 135, Parker, Wash.  
Retired  
Harrah, Wash., church

KLIEVER, JAKE  
Missionary, Africa  
Middlebranch, Ohio, church

KLIEWER, ROBERT  
6020 Grindry Ave., Long Beach  
Calif. (Tel. Garfield 3-2901)  
Long Beach, Calif. (North), church

KOLB, WILLIAM M.  
300 S. 43 East, Kokomo, Ind. (Tel.  
GL 7-3389)  
Pastor, Indian Heights Grace Bre-  
thren Church

KONVES, RUSSELL  
Box 65, Listie, Pa. (Tel. Somers  
2148)  
Pastor, Listie Brethren Church

KOONTZ, CHARLES H. (License  
R.R. 2, Box 898-A, Modesto, Calif.  
(Tel. LA 4-0340)  
Pastor, McHenry Avenue Grace  
Brethren Church

KOONTZ, HERMAN W., D.D.  
1408 Dartmouth Rd., York, Pa. (Tel.  
99-2675)  
Pastor, Grace Brethren Church

RIEGBAUM, ARNOLD R., Th.M.  
Box 14, Winona Lake, Ind. (Tel. Warsaw AMherst 7-4391; Office, AMherst 7-8336)

Executive Editor and Business Manager, Brethren Missionary Herald Co.

Winona Lake, Ind., church

RIEMES, ROY E. (Licensed)  
R.R. 2, Danville, Ohio (Tel. LY 9-2266)

Pastor, Danville Brethren Church

## L

CKEY, CLARENCE H.  
R.R. 1, Oakland Rd., Limestone, Tenn. (Tel. 2413)

Pastor, Vernon Brethren Church

NCE, FOREST F.  
1321 Chevy Chase, Anaheim, Calif. (Tel. Prospect 4-2019)

Pastor, Grace Brethren Church

ANDRUM, CLYDE K.  
Box 245, Winona Lake, Ind. (Tel. AMherst 7-7005; Office, AMherst 7-7731)

Assistant General Secretary, Foreign Missionary Society  
Warsaw, Ind., church

ANDRUM, SEWELL S.  
Clayhole, Ky. (Tel. Jackson, Ky. Normandy 6-5050)

Pastor, Clayhole Brethren Church

EECH, EDMUND M.  
Missionary, Hawaii  
Winona Lake, Ind., church

EWIS, EDWARD  
251 E. 29th St., Buena Vista, Va. (Tel. 4881)

Pastor, First Brethren Church

LINGENFELTER, GALEN M.  
338 Tenth St., Elyria, Ohio (Tel. Fairfax 3-2284)

Pastor, Grace Brethren Church

LINGENFELTER, HOMER  
20 W. Main St., Everett, Pa. (Tel. 620)

Pastor, Everett Grace Brethren Church

LOCKE, DONALD  
2100 W. Century Blvd., Los Angeles, Calif. Assoc. pastor, First Brethren Church, Inglewood, Calif.

LOPEZ, MACLOVIA, JR. (Licensed)  
9607 Wheelock, Pico Rivera, Calif. (Tel. OXford 9-2916)

Whittier, Calif. (First), church

LORENZ, ORVILLE  
Chaplain, U.S. Armed Forces  
Office of Division Chaplain, APO 36, New York, N. Y.  
Sunnyside, Wash., church

LUCERO, RUBEL  
8756 Monte Vista Ave., Cucamonga, Calif.

Beaumont, Calif., church

LYNN, ARCHIE L.  
Ponce De Leon Hotel, Roanoke, Va.  
Hollins, Va., church

## M

MACONAGHY, HILL  
Missionary, Argentina  
Philadelphia, Pa. (First), church

MAHON, J. GRANNUM  
2975 Fashion Ave., Long Beach 10, Calif.

Long Beach, Calif. (First), church

MALAIMARE, THEODORE (Licensed)

645 S.E. 162, Portland 33, Oreg. (Tel. AL 2-8369)

Pastor, Grace Brethren Church



MALE, WILLIAM E.

Box 355, Winona Lake, Ind.  
Instructor, Grace Seminary  
Philadelphia, Pa. (First), church

MALLES, MARK E.

3310 S. Webster, Fort Wayne, Ind.  
(Tel. Harrison 2711)  
Pastor, First Brethren Church

MARKLEY, ROBERT WM.

237 W. Cherry St., Palmyra, Pa. (Tel.  
Temple 8-3332)  
Pastor, Grace Brethren Church

MARSHALL, JAMES B.

Missionary, Argentina  
Dayton, Ohio (North Riverdale),  
church

MARTIN, CHARLES (Licensed)

112 W. Unaka Ave., Johnson City,  
Tenn.  
Pastor, Grace Brethren Church

MARVIN, LYLE W.

1693 Crestview Ave., San Bernardino,  
Calif. (Tel. Tuxedo 86-7477)  
Pastor, Grace Brethren Church

MAYCUMBER, RANDALL E. (Li-  
censed)

5130 Hoover Ave., Dayton 27, Ohio  
(Tel. AM 3-1504)  
Pastor, Grace Brethren Church

MAYES, CHARLES W., D.D.

1920 E. Fifth, Long Beach 12, Calif.  
(mailing address, 1925 E. Fifth,  
Long Beach 12) (Tel. HEMlock 7-  
6157)  
Pastor, First Brethren Church

MAYES, JOHN W.

6290 Lemon Ave., Long Beach 5,  
Calif. (Tel. GA 2-7174)  
Pastor, Paramount Brethren Church,  
Paramount, Calif.

McCLAIN, ALVA J., D.D., LL.D.

Box 586, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-8395; Office  
AMherst 7-8191 or 7-8192)  
President, Grace Seminary  
Winona Lake, Ind., church

McCLELLAN, JAMES (Licensed)

712 Meridian Ave., South Pasadena,  
Calif. (Tel. SY 9-3868)  
Pastor, Fremont Avenue Brethren  
Church

McCORMICK, ROBERT (Licensed)

756 S. Keenan, Los Angeles 22, Calif.  
(Tel. PA 1-5972)  
Pastor, Community Brethren Church

McDONALD, GRANT E.

R.R. 1, Box 32M, Ramona, Calif.  
Pastor, Grace Community Church  
San Diego, Calif., church

McKILLEN, J. C.

4595 Ross Ave., San Jose 24, Calif.  
(Tel. Andrews 9-1289)  
Pastor, Grace Brethren Church

McNEELY, RICHARD I.

118 Brazos St., Garland, Tex.  
Long Beach, Calif. (First), church

MESSNER, RICHARD

Winona Lake, Ind.  
Assistant professor, Grace College  
Leesburg, Ind., church

MESSNER, ROBERT (Licensed)

410 E. Bruce Ave., Dayton 5, Ohio  
Asst. pastor, North Riverdale Brethren  
Church

MEYER, NATHAN M., Th.M.

20 E. Stanton St., Columbus 14, Ohio  
Leesburg, Ind., church

MEYERS, VICTOR H.

515 Alvarado, Pomona, Calif. (Tel.  
National 3-3073)  
West Covina, Calif., church

MILLER, DONALD

Missionary, Africa  
Whittier, Calif. (First), church

MILLER, EDWARD D.

Missionary, Brazil  
Winona Lake, Ind., church

ILLER, HOMER R.  
R.R. 1, Bellville, Ohio (Tel. Fred-  
ericktown, Ohio, MYra 4-5777)  
Pastor, First Brethren Church  
Ankenytown, Ohio

ILLER, IRVIN B.  
417 W. Water St., Berne Ind. (Tel.  
2-2128)  
Pastor, Bethel Brethren Church

ILLER, J. Paul  
206 Rowland Ave., Modesto, Calif.  
(Tel. LA 2-4845)  
Pastor, La Loma Grace Brethren  
Church

ILLER, ROBERT E. A.  
10101 54th Ave. North, St. Peters-  
burg, Fla. (Tel. Waverly 1-5766)  
Fort Lauderdale, Fla., church

ILLER, R. PAUL, D.D.  
1709 W. Clinton St., Goshen, Ind.  
(Tel. 3-1003)  
Pastor, Grace Brethren Church

ILLER, R. PAUL JR.  
350 Morgantown St., Uniontown, Pa.  
(Tel. GENEva 7-4488)  
Pastor, First Brethren Church

ILLER, W. CARL  
4330 Scokian Dr., Fort Wayne, Ind.  
(Tel. Trinity 1445)  
Pastor, Grace Brethren Church

ILLER, WARD (Licensed)  
8326 S. Vicki Dr., Whittier, Calif.,  
(Tel. OX 9-2200)  
Pastor, Community Brethren Church

ILLER, WILLIAM A.  
Frankfort, Ind.  
Retired  
Flora, Ind., church

ITCHELL, CURTIS  
365 E. 61st St., Long Beach 5, Calif.  
Asst. pastor, Long Beach, Calif.  
(North), church

OHLER, PAUL L.  
45 W. St. Charles St., Grafton, W. Va.  
Pastor, First Brethren Church

MOORE, H. LESLIE  
719 Franklin St., Sunnyside, Wash.  
(Tel. TE 7-4763)  
Pastor, First Brethren Church

MYERS, M. L.  
319 Vennum Ave., Mansfield, Ohio  
(Tel. Lafayette 5-0094)  
Pastor, Woodville Grace Brethren  
Church

## N

NEELY, JOHN  
1170 Wolf St., Fullerton, Pa. (Tel.  
HEmlock 2-0610)  
Pastor, First Brethren Church, Allen-  
town, Pa.

NELSON, NORMAN A. (Licensed)  
P.O. Box 1416, Manila, Philippines  
Missionary  
Norwalk, Calif., church

NICKEL, ARTHUR  
Mossyrock, Wash.  
Pastor, Community Church  
Sunnyside, Wash., church

NOWAG, H. W.  
759 Grove Ave., Johnstown, Pa. (Tel.  
9-8302)  
Retired

## O

OGDEN, DONALD E., A.M.  
Box 78, Winona Lake, Ind. (Tel. War-  
saw AMherst 7-7290; Office AM-  
herst 7-8191 or 7-8192)  
Prof., Grace College  
Winona Lake, Ind., church

OGDEN, W. A., D.D.

Box 604, Winona Lake, Ind. (Tel. AMherst 7-7772; Office, AMherst 7-8191 or 7-8192)

Exec. Vice Pres., Grace Seminary  
Winona Lake, Ind., church

OGDEN, W. RUSSELL

512 Stetler Ave., Akron 12, Ohio (Tel. STadium 4-6259)

Pastor, First Brethren Church

O'NEAL, GLENN, Ph.D.

9211 Second Ave., Inglewood, Calif.  
(Tel. PLeasant 6-9451)

Pastor, First Brethren Church

## P

PAINTER, HAROLD D.

9497 Del Mar, Montclair, Calif. (Tel. YUkon 4-2323)

Pastor, Montclair Grace Brethren Church

PEARCE, ALAN S.

360 Grand Ave., Long Beach 14, Calif.

Long Beach, Calif. (First), church

PEARSON, CLAUDE H.

386 W. Fifth, San Pedro, Calif.

Sailor mission work

Long Beach, Calif. (First), church

PEEK, GEORGE O., D.D.

6057 Cerritos Ave., Long Beach 5, Calif. (Tel. GARfield 2-7958)

Pastor, North Long Beach Brethren Church

PEER, EARLE E.

M. R. 204 N. Delaware Ave., Martinsburg, W. Va. (Tel. 7-7530)

Pastor, Rosemont Brethren Church

PEKAREK, ARTHUR L. (Licensed)

10358 Montara Ave., South Gate, Calif. (Tel. LO 7-7802)

Pastor, First Brethren Church

PETERS, JACK K.

241 Bryan Pl., Hagerstown, Md. (Tel. RE 3-0060)

Pastor, Calvary Brethren Church

PLACEWAY, RICHARD

2427 Valley Rd., R.R. 3, Parkersburg, W. Va. (Tel. Garfield 6748)

Pastor, Grace Brethren Church

PIFER, LESTER E.

505 School Ave., Winona Lake, Ind. (Tel. Warsaw AMherst 7-768)

Office AMherst 7-7446)

Assistant field secretary, Brethren

Home Missions Council

Winona Lake, Ind., church

PLUCK, DAVID (Licensed)

58 Carlton Dr., Akron 12, Ohio (Tel. STadium 4-2779)

Akron, Ohio (First), church

POLMAN, GERALD

517 Glenwood Rd., Glendale 2, Calif. (Tel. CItarus 4-2358)

Glendale, Calif., church

POLMAN, LEO

120 N. Pine St., San Gabriel, Calif. (Tel. ATLantic 7-6467)

Glendale, Calif., church

## R

RADFORD, H. L.

Route 8, Box 511, Roanoke, Va.

Pastor, Garden City Brethren Church

RAGER, ADAM H.

12403 E. Brittain St., Artesia, Calif. (Tel. Garfield 5-4808)

Pastor, Carson Avenue Brethren Church

RAMBO, RALPH

4817 N. Bartlett, Rosemead, Calif. Retired

Temple City, Calif., church



EA, JOHN, Th.D.  
Box 126, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-8019; Office  
AMherst 7-8191 or 7-8192)

Professor, Grace Seminary  
Warsaw, Ind., church

EED, EARL  
1123 Prosser Ave., Prosser, Wash.  
Sunnyside, Wash., church

EMPEL, HENRY G.  
10906 Belcher St., Norwalk, Calif.  
(Tel. University 3-7322)  
Pastor, Norwalk Brethren Church

CHARDSON, K. E.  
13 Oxford Ave., Radford, Va. (Tel.  
Neptune 9-5139).  
Pastor, Fairlawn Brethren Church

NGLER, HARRY D.  
936 W. Cubbon St., Santa Ana, Calif.  
Retired  
Johnstown, Pa. (First), church

SSER, C. DEAN  
1610 S. W. 67th Ave., Pompano  
Beach, Fla.  
Fort Lauderdale, Fla., church

OGERS, VICTOR S.  
Box 29, Jenners, Pa. (Tel. Boswell,  
Pa. Market 9-3306)  
Pastor, Jenners Brethren Church

SSMAN, RANDALL L., D.D.  
189 N. Second St., Camden, Ohio  
(Tel. GLobe 2-1544)  
Pastor, First Brethren Church

TTLER, CARSON E.  
Missionary, Argentina  
Hagerstown, Md., church

## S

CHS, ELMER  
Box 717, Collins, Colo.  
Director, Sky Pilots  
Norwalk, Calif., church

SAMARIN, WILLIAM  
Missionary, Africa  
Long Beach, Calif. (First), church

SANDY, CONARD  
5330 15th Ave., Sacramento 20,  
Calif. (Mail: Box 6162, Country  
Club Center, Zone 21) (Tel. GLad-  
stone 6-2839)  
Harrisburg, Pa., church

SANDY, ROLLIN (Licensed)  
General Delivery, Winona Lake, Ind.  
(Tel. AMherst 7-7002)  
Pastor, Sidney Brethren Church, Sid-  
ney, Ind.

SCHAFER, WILLIAM H.  
215 Arthur St., Kittanning, Pa. (Tel.  
Liberty 3-8731)  
Pastor, First Brethren Church

SCHNEIDER, BERNARD N., D.D.  
534 Forest St., Mansfield, Ohio (Tel.  
Lafayette 2-4433)  
Pastor, Grace Brethren Church

SCHROCK, LYNN D.  
Missionary, Argentina  
Waterloo, Iowa, church

SCHROCK, VERNON W. (Licensed)  
1421 Hawthorne Ave., Waterloo,  
Iowa (Tel. AD 2-5485)  
Director, Iowa Rural Bible Crusade  
Waterloo, Iowa, church

SELLERS, RICHARD D.  
Box 8, Clayton, Ohio (Tel. TE 6-  
6247)  
Pastor, First Brethren Church

SHELDON, CHAUNCEY  
Missionary, Africa  
La Verne, Calif., church

SHIERY, FLOYD, Th.D.  
Whittier, Calif. (First), church

SIMMONS, PHILLIP J.  
6242 30th Ave. N.E., Seattle 15,  
Wash. (Tel. LA 4-0163)  
Pastor, View Ridge Brethren Church

SINK, DAVID  
337 Spencer Ave., Modesto, Calif.  
Modesto, Calif. (La Loma), church

SISSON, CARL E.  
15221 Hayford St., La Mirada, Calif.  
(Tel. LAWrence 1-1817)

Youth director, First Brethren  
Church, Whittier, Calif.

SMALS, JAMES (Licensed)  
Winona Lake, Ind.  
Buena Vista, Va., church

SMITH, WILLIAM W.  
1005 Rose St., Compton, Calif. (Tel.  
NEWmark 1-4263)  
Pastor, First Brethren Church

SMITLEY, LESTER O.  
537 Revere Terrace, Hatboro, Pa.  
(Tel. OSborne 5-0943)  
Pastor, Suburban Brethren Church

SNELL, WILLIAM (Licensed)  
1081 Great Plain Ave., Needham 92,  
Mass.  
Pastor, Grace Brethren Church  
Barbee Lakes, Ind., church

SNIDER, R. WAYNE, A.M., Th.M.  
Box 691, Winona Lake, Ind. (Tel.  
AMherst 7-8191 or 7-8192)  
Assoc. prof., Grace College  
Martinsburg, Pa., church

SNYDER, BLAINE  
Box 725, Winona Lake, Ind. (Tel.  
Warsaw AMherst 7-7559)  
Winona Lake, Ind., church

SNYDER, ROY B.  
Missionary, Africa  
Altoona, Pa. (Grace), church

SNYDER, SHELDON W.  
609 26th St., Altoona, Pa. (Tel. Wind-  
sor 4-8385)  
Pastor, Grace Brethren Church,  
Hopewell, Pa.

STEFFLER, WILLIAM A.  
1444 Kumler Ave., Dayton 6, Ohio  
(Tel. CRestview 5-8131)  
Pastor, First Brethren Church

STEFFLER, ALVA (Licensed)  
Winona Lake, Ind.  
Dayton, Ohio (First), church

STEWART, HILLIARD (Licensed)  
Portis, Kans. (Tel. 2301)  
Pastor, First Brethren Church

STURZ, HARRY A.  
4508 Ostrom Ave., Lakewood  
Calif. (Tel. GARfield 9-2701)  
Pastor, First Brethren Church, Be-  
flower, Calif.

SUMEY, CHARLES  
500 State St., Johnstown, Pa. (T  
35-1782)  
Pastor, First Brethren Church  
Uniontown, Pa., church

SUNDIN, CARL  
6701 Wilcox Ave., Bell, Calif.  
U. S. Army  
Bell, Calif., church

SWEETON, JAMES C. (Licensed)  
318 East Franklin, Wheaton, I  
(Tel. MO 8-9291)  
Pastor, Grace Brethren Church

## T

TABER, CHARLES R.  
Missionary, Africa  
Cleveland, Ohio, church

TABER, FLOYD W., M.D.  
Missionary doctor, Africa  
Long Beach, Calif. (First), church

TABER, MILES  
314 Dorchester St., Ashland, Ohio  
(Tel. 2-9662)  
Pastor, Grace Brethren Church

TAMKIN, WARREN E.  
835 Spruce St., Hagerstown, Md. (Te  
Regent 3-7412)  
Pastor, Grace Brethren Church

TEAGUE, KENNETH L.  
1511 Maiden Lane S.W., Roanok  
15, Va. (Tel. DI 2-2625)  
Pastor, Ghent Brethren Church

ETER, GERALD W.

404 Bernard Ave., Findlay, Ohio

(Tel. GA 3-1139)

Pastor, Findlay Brethren Church

OMPSON, RAYMOND W. (Licensed)

628 Capetown, Lakewood, Calif.

Bellflower, Calif., church

ESISE, FOSTER

Missionary, Hawaii

eamersville, Pa., church

ESSLER, J. WARD

21 Thomas L. Parkway, Lansing,

Mich. (Tel. IV 2-6836)

Pastor, Grace Brethren Church

ANDIFLOU, GEORGE (Licensed)

P.O. Box 1773, East Hampton, N. Y.

Denver, Colo., church

CKER, GRANVILLE (Licensed)

01 Bidwell, Fremont, Ohio (Tel.

Federal 2-4630)

Pastor, Fremont Brethren Chapel

RNER, CHARLES W.

99 Clover St., Rittman, Ohio (Tel.

22-W)

Pastor, First Brethren Church

## U

HOUSE, NORMAN H., Ed.D.

R.R. 3, Warsaw, Ind. (Tel. AMherst

7-4742; Office, AMherst 7-8191)

Prof. of Education, Grace College

Winona Lake, Ind., church

## V

LGAMORE, HOWARD

c/o Brethren Navajo Mission, Star

Route, Cuba, N. Mex.

nglewood, Calif., church

## W

WALTER, DEAN I. (Licensed)

R.R. 2, Duncansville, Pa. (weekends)

(Tel. OWen 5-9698)

3634 Horner Pl. S.E., Washington,

D. C. (week days) (Tel. JOhnson

2-8514)

Pastor, Vicksburg Brethren Church,

Hollidaysburg, Pa.

WALTER, FRED WM.

R.R. 4, Kittanning, Pa. (Tel. RO 2-

6866)

Pastor, North Buffalo Brethren

Church

WARD, RUSSELL M.

19 W. Melford Ave., Dayton 5, Ohio

(Tel. CRestview 4-6939)

Pastor, North Riverdale Brethren

Church

WATTS, JOHN (Licensed)

Box 1861, Colorado Springs, Colo.

Glendale, Calif., church

WEAVER, SCOTT

R.R. 3, Box 309, Osceola, Ind. (Tel.

South Bend, Ind., Orchard 9-4749)

Pastor, Bethel Brethren Church

WEBER, RUSSELL H.

527 Tarimore Drive, Springfield, Ohio

Philadelphia, Pa. (First), church

WELBORN, GLEN H.

405 W. 5th St., Leon, Iowa

Pastor, Leon Brethren Church

WHITCOMB, JOHN C., JR., Th.D.

305 Kelly St., Winona Lake, Ind. (Tel.

Warsaw AMherst 7-8243; Office,

AMherst 7-8191)

Prof., Grace Seminary

Winona Lake, Ind., church

WHITE, ELIAS D., Th.D.

2350 Third St., La Verne, Calif. (Tel.

LYcoming 3-4052)

Pastor, First Brethren Church

WILLIAMS, ROBERT

Missionary, Africa

Harrah, Wash., church



WILLIAMS, RUSSELL L.

1758 Cheshire Dr., Cheyenne, Wyo.  
(Mail. 1517 Walnut Dr.) (Tel. 4-4859)

Pastor, First Brethren Church

WILT, KENNETH E.

R.R. 1, Box 151, Conemaugh, Pa.  
(Tel. Johnstown 7-8655)

Pastor, Singer Hill Grace Brethren  
Church

WITZKY, GENE E. (Licensed)

1310 Catherwood Dr., South Bend,  
Ind. (Tel. AT 8-5324)

Pastor, Ireland Road Brethren Church

## Y

YERIAN, JERRY A. (Licensed)

Garden Grove, Calif.  
Norwalk, Calif., church

YOUNG, JAMES O.

R.R. 1, Sterling, Ohio (Tel. 2288)

Pastor, First Brethren Church

## Z

ZIELASKO, JOHN W.

Missionary, Brazil  
South Bend, Ind., church

ZIMMERMAN, C. S.

2942 Dwight Ave., Dayton 20, Ohio  
(Tel. Clearwater 2-2884)

Dayton, Ohio (N. Riverdale), church







## 1960

### District Conferences

Pennsylvania—Meyersdale Brethren Church, Meyersdale, Pa., May 9-11  
Pennsylvania—First Brethren Church, Altoona, Pa., July 18-21  
Indiana—Indian Heights Brethren Church, Kokomo, Ind., the second Monday after Easter.  
Iowa—Carlton Brethren Church, Garwin, Iowa, June 24-25  
Michigan—New Troy Brethren Church, New Troy, Mich., June 23-26  
Mid-Atlantic—First Brethren Church, Waynesboro, Pa., May 12-14  
Midwest—  
Northern Atlantic—Suburban Brethren Church, Hatboro, Pa., May 10-12  
Northern California—La Loma Brethren Church, Modesto, Calif., May 13-14  
Northern Ohio—Findlay Brethren Church, Findlay, Ohio.  
Northwest—Grace Brethren Church, Grandview, Wash., Mar. 22-24  
Southeast—Ghent Brethren Church, Roanoke, Va., May 3-4  
Southern California—Arizona—  
Southern Ohio—Grace Brethren Church, Englewood, Ohio

### CAUTION

List of names and addresses such as this is sought for by persons and enterprises which desire it for a variety of purposes—good, bad, and otherwise. The circulation of this directory is **CONFINED TO MEMBERS OF THE BRETHREN CHURCH**, and it **MUST NOT** be used as a source for a mailing list.

**The Brethren Missionary Herald Co., Inc.**  
**Winona Lake, Indiana**

What is needed in service for C  
sweet harmony of

## The

It takes more grace than I ca  
To play the second fiddle well.

Spurgeon's pithy couple  
a great deal of truth. And  
with much the same though  
has put it this way: "A goo  
is one with ability to play f  
and a willingness to play s

Second fiddlers are s  
Christian worker of long e  
and mellowed judgment h  
ed far and wide among al  
folks who labor in the Lord  
field. In his travels he h  
no lack of Number 1 m  
who filled the office of I  
with ability and distinct  
everywhere he noted the  
Number 2 men, those v  
happy to fill a most needfu  
ondary, place. Result: di  
and dispeace instead of on  
progress.

"But," says someone,  
desperately hard business  
second place." Quite. But  
a moment to the lives of c  
see how they did it.

Look at Caleb—strong  
Caleb—Israel's "grand o  
See him in that interview  
old companion and ne  
(Josh. 14). Any sign of e  
suggestion that he of the ki  
should have been promot  
of Joshua? None whatsoever. And  
look at Jonathan—gentlemanly  
Jonathan—the first and best crown  
prince that Israel ever had. Does he  
envy David, the new hero of a newly-  
delivered people? See him, with  
royal magnanimity, handing over  
to David, robe, sword, bow, and  
girdle. Hear him say on a later day:  
"Thou shalt be king over Israel, and

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Winona Lake, Ind.

FOREIGN MISSION ISSUE

NOVEMBER 7, 1959

BRETHREN

# *Missionary Herald*





# Foreign Missions in Our Hearts

By Rev. Clyde K. Landrum

In a conference of foreign-mission executives, a representative of one mission told of a conversation he had on shipboard with an outgoing missionary. He said that he was startled when he asked her if she were happy at last to be on her way to the field and she replied No. Upon further questioning he discovered that she was going out because she thought she was supposed to, and since nothing arose to hinder her going she still felt that she should continue on her way. Needless to say, she did not stay long on the mission field. It was not in her heart to do it; she was doing what she thought was her Christian duty.

An unsaved medical doctor once asked a foreign-mission executive if he could go out as a medical missionary that he might alleviate the suffering which he knew was on the field. He had no concept of the need to preach the Gospel to the people, but was desirous of doing a humanitarian service for mankind. There was no genuine spiritual love for those people deep down in his heart!

A business executive who did not know the Lord as his Saviour spoke to someone about giving ten percent of the income from his business to foreign missions. He wanted to do it because he thought it would be a good thing to do. He did not aim to do it because of the love of Christ in his heart nor because of his love for the souls of the unsaved.

If the foreign-mission program of the church of Jesus Christ in general, and the program of The Brethren Church in particular is to be carried forward, it must be done by those who have in their hearts a genuine love for the souls of men. It **will** be done by such a group! It is possible to give large sums of money and even to go out as a missionary and still not have the right heart motive. The Apostle Paul was willing to be shipwrecked, to suffer ridicule—yes; to suffer the loss of all things and even to be a castaway that he might “win some” of the vast multitudes of lost men and women to Christ. John Knox’s burning passion was to win the people of Scotland for Christ. He expressed it in this prayer to the Lord: “Give me Scotland or I die!”

David Brainerd, missionary to the American Indians (whom he called “my Indians”), who died at the age of twenty-nine—yet is said by one writer to have “lived longer and accomplished more than most men at seventy”—said: “I declare, now I am dying, I would not have spent my life otherwise for the whole world.”

How does one get such a passion? How is such a “heart burden” laid upon an individual? What causes one to give—to pray—to witness for the glory of God, completely oblivious to self-prosperity and personal gain? I sincerely believe it comes from looking at our wonderful Lord! We fail in these busy days to look unto Jesus. When we fail to look at Him, we naturally look at **self**. And, as we look at **self** we become selfish. It is then that we seek that which helps **self** materially and physically, and we lose out spiritually. It was when Isaiah saw the Lord “high and lifted up” that he saw himself as sinful and felt his need for cleansing. And, it was then that he answered the Lord’s call “Whom shall I send?” with “Here am I, send me.”

Does it concern us that there is an annual world population increase of 45,000,000 people—a figure equal to the population of France? Do we have a real heart burden for this mass of humanity, most of whom are unsaved? Are we really burdened for these millions who sit in heathen darkness, or are we satisfied to say: “Someone else will do it?”

May God help us to feed upon His Word and to feast upon His glorious person! It is only as we see Him as the sinless One, the righteous God, completely set apart from sin, yet interested in all people of the world, that we will have a real desire for cleansing, and a heart burden for a lost world! If Brethren people across this land will constantly “look full on His wonderful face,” we will have more of a burden for the lost all about us. We will be able to maintain our missionary program, to send out all the candidates who have been approved, and to expand into the unreached fields that we long to reach! And, we will not have hurt ourselves, for we will be happier in Him. At the same time we shall have won many, many souls for our Lord. May our God give us such a vision, and such a “heart burden” for the lost!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

# *Late News From Around the World*

**Los Angeles, Calif.**—The car of Rev. and Mrs. Wayne Beaver, Africa missionaries now on furlough, was involved in an accident on October 10. Mrs. Beaver was taking the four children for physical checkups when her car was struck by a drunken driver. The car has been declared a total wreck. Ten-year-old Jimmy was hospitalized with a cracked pelvis but has been released. Mrs. Beaver was bruised considerably, and Mary, Johnny, and Danny were shaken up. Wayne was not in the car.

**New York, N. Y.**—Dr. and Mrs. Russell D. Barnard flew from Idlewild Airport for Puerto Rico on October 17 for a trip of investigation of the field. They spent two weeks in Puerto Rico.

**Philadelphia, Pa.**—Rev. and Mrs. Hill Maconaghy arrived here from Argentina on October 11 to begin a year of furlough. They will make their home here but will do deputation work among the churches from this home base.

**Bangui, Republique Centrafricaine**—Rev. and Mrs. Roy Snyder arrived here October 11 to begin their third term of service following a year of furlough in the United States. They were met by Rev. and Mrs. Robert Williams and Miss Marie Mishler. Dr. and Mrs. Austin Robbins and family arrived here October 21. They have since gone to Yaloke where they will begin study of the French language.

**Tijuana, Mexico**—Argentina missionary Jack Churchill is assisting in the teaching during the first semester of the interdenominational Bible institute here, of which Rev. Walter Haag is one of the directors. A good number of Mexican Brethren young people are enrolled.

**Winona Lake, Ind.**—Rev. and Mrs. Chauncey Sheldon were here over the weekend of October 17-18, en route to California where they will make their furlough headquarters. They arrived in the United States on October 8.

**Clearwater, Fla.**—Rev. and Mrs. George Cone and family will arrive here soon for a visit with relatives and friends. Following their stay here they will return to Winona Lake, Ind.

**Yaloke, Republique Centrafricaine**—Miss Elizabeth Tyson will leave for the United States November 14 to begin her retirement after thirty-five years of service in Africa. She will be accompanied home by Miss Barbara Kolb, member of the Third Brethren Church, Philadelphia, who has been visiting the Africa field. They will spend some time touring places of interest in Europe on their way home.

**Philadelphia, Pa.**—Mrs. Rose Foster will arrive here soon to spend some time, following her visit among some of the churches of the East. About the middle of January she will go to the Northwest District and will be on the West Coast for the remainder of the winter.

**Capanema, Brazil**—Missionary John Zielasko reports that work on the new church is progressing nicely. Inflation has caused this and other building programs to cost more than was anticipated, but the new building will be a great help and blessing to the work.

**Winona Lake, Ind.**—Mr. and Mrs. Don Spangler, missionaries to Africa, are kept busy during their furlough stay here. They are taking courses in Grace Seminary and are doing some visitation among the churches. Mrs. Spangler has spoken to a number of ladies' groups. The Spanglers, with their son, David, are living in the Missionary Residence.

# ANYTHING CAN HAPPEN

By Mrs. Bill Burk

This is a report of a typical meeting of the "Sociedade Missionaria das Senhoras," where anything can happen and usually does.

The first thing which affects our meetings is the weather. A tropical afternoon here usually falls into one of two categories—exceedingly hot or exceedingly wet, and it can change from the former to the latter very rapidly. Thus, we arrive at church either hot and perspiring, or wet from having been caught in the rain. Distance here is usually related to the time required to travel a certain way, rather than the actual miles or blocks involved; thus, a town may be three days journey away by boat, or twelve hours by truck or train, or, in our case, the church is twenty to forty minutes walking distance away for most of us.

After the singing of a couple of hymns and prayer, both led by our president, the business meeting gets underway. One or another of the ladies will hand to the treasurer ten cruzeiros (about seven cents) saying: "Here is my fine for not being present last month. I wasn't sick but was busy and forgot." Another will justify her absence by reporting that she was ill. The idea of fining absent

members came about when the monthly attendance fell off. The excuses given were just that—excuses, not reasons. Finally the ladies concluded that the organization was theirs and each one must make the effort to attend if the meetings were to be effective for all. I was not present when this was acted upon, and when told about it, I was both amused and surprised. The average monthly attendance has increased!

Three offerings are taken—the regular offering, the birthday offering, and an offering for the "helping box." This last goes to help in emergency cases; that is, one of the members is ill and needs medicine, some neighbor child has become interested in the Gospel but needs clothing before she can come to church, some church children need school uniforms, and so forth. After the taking of each offering, there is a long silence while the treasurer counts the money. No one is ever in a hurry in Brazil.

For several months we've had no particular goal for which we have been giving. Since quite a sum of money had been amassed, it was decided this month that it was time to spend some of it. The decision was

to buy a book for each of our two students at Bible school, layettes for the four ladies who were needing them, and material for a gown for a member who must soon go to the hospital.

With the business cared for, we proceeded to the Bible study. Because the president had failed last month to appoint anyone to be prepared, she gave the lesson herself. She first read a passage, and then proceeded to explain it verse by verse. Suddenly she stopped, and looking at me said: "I didn't understand that verse; please explain it to us."

We often feel like goldfish in a bowl, for curious neighbor children and passing adults congregate at the door, conversing with one another only to hasten away if approached and invited in. At least once during the meeting some friendly dog wanders in, circles the room, and wanders out again. At this month's meeting a man very much "under the influence" took refuge from the rain on the steps of the church, and the next thing we knew he was sound asleep on the floor in front of the door. We let him sleep until the meeting was over; then a neighbor man kindly awakened him and led him away for us.

The conclusion, and to me the high point of our meeting, is the prayer circle. Here our bashful new Christians learn how to pray; here our women share each other's burdens in a more intimate way than at any other time; here all women present take part, whether there be five or fifteen. The time seems neither long nor wearying because the prayers are so sincere and the presence of the Father so real. I always leave the meeting refreshed in spirit, and look forward to the next month and the next meeting.



SMS ladies (Sociedade Missionaria das Senhoras) at Icoaraci—this is about half the active group.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



(Picture at left)—Here is a group of MH's at the MH rally at National Conference. Several missionaries helped with the program. From left to right they are: Rev. and Mrs. Don Bishop, Miss Rosella Cochran, Miss Florence Bickel, Miss Grace Byron, and Rev. Wayne Beaver. On the extreme right is Mrs. Esther Cale, of Uniontown, Pa., the author of our MH chorus. Miss Norma Hullibarger is teaching the boys and girls the club verse. (Picture at right)—Here's a picture of the interesting MH booth at National Conference. Lots of boys and girls stopped by. There was a guest book for them to sign, and each one received a souvenir. These boys and girls are from Limestone, Tenn. From left to right they are: Joan Lackey, Ruth Lackey, Jane Henry, and Henry Lackey.

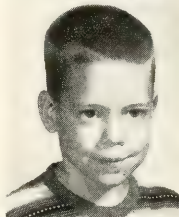
## KNOWING YOUR MISSIONARIES . . .



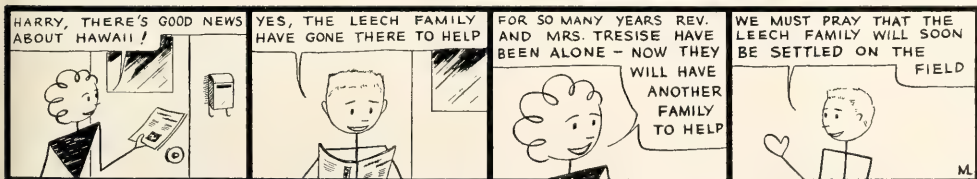
Miss Mary Cripe will soon be returning to Africa for her third term of service. Her home is Modesto, Calif., and she is there now with her family. Miss Cripe serves as a teacher in Africa and also does some nursing.

## MISSIONARY HELPERS—

At bottom, left to right: Linda Kay Powell (Grace Brethren Church), Hagerstown, Md.; Jon Kopp (Harrah Brethren Church), Harrah, Wash.; Melody Prim (Grace Brethren Church), Englewood, Ohio; next above, Elmer Dean Gable (First Brethren Church, Wooster), Orrville, Ohio; top, Barba Lou Smith (Grace Brethren Church), Dayton, Ohio.



## MARY MISSIONARY—



# His Leading in Cordoba, Argentina

By Mrs. Lynn Schrock

We are in an old Spanish city called Cordoba. The city is anything but beautiful. As one walks around he either sees an old Catholic church with its cold, high walls that takes up a full block, or a clinic or doctor's office. Cordoba, down in a low valley with its suburbs surrounding it like a border, is commonly described as the city of doctors and hospitals, and the center of Catholicism.

In this city with its centuries of tradition there is a testimony mainly of Free Brethren or Baptists. This gospel light flickers weakly in the midst of the darkness.

With the exception of one year, we had always labored in Rio Cuarto, another Catholic city, so we were well aware of the battle we were facing when we came to Cordoba. Brethren, pray for us and for the message, that the Spirit of God may pierce through the years of tradition.

When we read of new works being started, little do we appreciate the many new experiences to be faced upon arriving in these places. One does not find a house the first day, nor maybe the first week, and often not for many months. We therefore wish to tell you of the goodness of the Lord in our experiences in securing Calle 10, Number 90, Parque Velez Sarsfield. This was our first experience in looking for a home. We had always, heretofore, had the blessing of living on mission properties, and only had to move in and soon begin our labors in His work.

There are many things to think about in looking for a place to live. The first thing is a location which will give one an ample field in which to work. The house needs to have a room large enough to hold

meetings, and yet suitable for living quarters.

When a missionary returns from furlough, it is natural that he is anxious to get into his home and settled in the work. Where there are children involved, this desire is all the stronger. Generally, for them the year at home has been filled with many wonderful experiences, and they are now restless and may be wishing they were back in the States. It has been an abnormal year for them, and it takes much grace and patience to settle down where activities are numbered, rather than numerous. Because parents realize this, the need for a house seems more urgent so that they may be alone as a family again.

Twelve trips were made from Rio Cuarto to Cordoba, a distance of about 135 miles, in search of a house—two full months dedicated to just looking. Yes, we were often much discouraged and bewildered in discerning what the Lord had for us. One reason we looked toward Cordoba was to establish a Brethren church for any of our folk who move here to continue to fellowship with us. Through the years many have gone to other groups. We did not want to wean them away, but would welcome them should they want to come to us. The city is large, and we know that if our folk do not live near where we are, they will not come anyway. One family from Rio Cuarto has just moved to Cordoba but live on the extreme opposite from us. These things are beyond our control.

On three different occasions we were on the verge of buying a house. The last time it was a house three doors from where we now live. In each case, the owners at the last minute decided against selling.

There aren't many sections of the city in which we did not look. At first we thought we would rent just anywhere in the city for a year, and then take our time to find the best section in which to work. But in all our searching, as we look back now, we can see the Lord gradually turning our sphere of search to the section in which we are now living.

After many trips we decided that one year of renting anywhere would not be wise. There is much value in just living in a neighborhood to break down prejudice. We felt that in a year of living in one place and then moving to another section, the year would practically be wasted; whereas if we were to buy in the section where we wanted to live, that year would prove to be of great value for the work's sake.

Upon talking with the head of a Christian bookstore here, Lynn felt that this man would have an idea as to the section of the city where there was no testimony. We were told that in the southern part of the city there was none except for a little one off to one side. As we looked at the map of the city, we felt we should try to get a house which would be in the center of this southern section. There we would be free to work in any section around us. This meant Parque Velez Sarsfield.

The Lord truly led in every way. We tried nearly all the agencies and finally decided to put an advertisement in the paper. The first day we put a house ad in the paper, the former owner of this house saw it and called us at the hotel, and then took us to see the house. Just the day before he had decided to sell it.

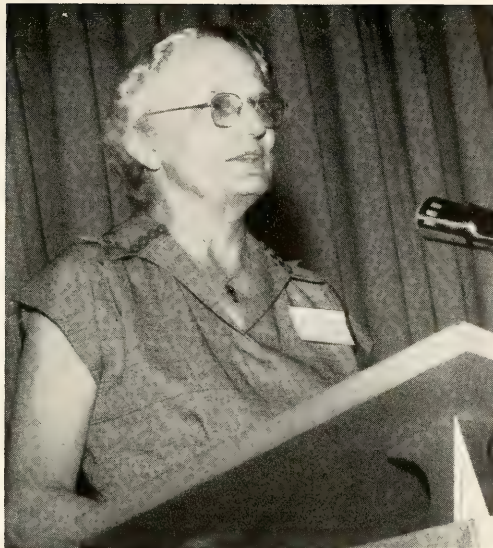
The house had just about all the requisites. It lacked one bedroom, a study, and a roof on the garage. The bedroom was in the plan of the house, and there was a natural place to put the study without ruining the architectural plan of the house. A Christian constructor of our Rio Tercero church was working in Cordoba and was able to take on the task of adding the necessary rooms. The price range was also favorable. The wife of the former owner said that even she believed God directed so that this house would be made for us to meet our needs.

Another aspect which is rare in



# *She Served Well!*

By Russell D. Barnard, D.D.



Miss Emmert speaking at 1959 National Conference

Thirty-five years ago, in the fall of 1924, Miss Mary Emmert of Dallas Center, Iowa, sailed for France for language study. The following year she arrived in Central Africa and began her years of service. In 1926 she opened the first day schools in French. This continued to be her chief area of ministry through the years.

After some twenty years in Africa Miss Emmert believed it the leading of the Lord that she should remain in the U.S. to provide companionship for her aging father. This stay at home extended over a nine-year period. But in 1955, after the home-going of her father, she wrote to the foreign-mission office, saying, "I want to go back." In just a few months she was again on her way to Africa, where during this last term she again served in the French day schools, helping to expand and stabilize them in a changing Africa.

During the nine years Miss Emmert spent in the U.S., between the two periods of her service, she wrote the little booklet, **Some African Links**, which was published by the FMS.

It is a recounting of many experiences of the earlier years. The booklet had wide distribution and is still available at a nominal cost at the foreign-mission office. During those years she was also very busy in local, district, and national Women's Missionary Council work, having served in different positions of leadership. She was one of the "birthday missionaries" of the year 1955-56, being for that year directly supported by the birthday gifts of the WMC ladies.

Miss Emmert is held in high esteem by the black folk and the white folk alike. It was a sad day to all when she announced her intention to retire from missionary service as far as **active** service is concerned. She will continue on the roster of active missionaries until the end of her furlough year, at which time she will retire from active duty. However, we bespeak for her a continued ministry with a vital interest in Brethren foreign missions, and a wide sphere of usefulness in rallies, conferences, and camps. She will probably continue to live in her old home at Dallas Center, Iowa.

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this land was that the owner was willing to write out the exact price of the house, rather than sell it for one price and before the government put it at another price. He was also agreeable to go to a notary public who is an evangelical believer. He

has been honest in his dealings with us in every way.

Can we doubt that the Lord led us to this place? We cannot, and we just thank Him for His leading though we were weak and blind so many times. This experience has

helped us once again to realize the truth of Proverbs 3:5 and 6. Many times we tried to lean on our own understanding, but when we were willing to acknowledge Him in all our ways, He truly directed our paths. The Lord is good.



Just a note about the beginning of school. I thought you would be interested to know that we have fourteen new students in the normal school, making a total of twenty: seven in second year, and thirteen in first year. The over-all picture breaks down as follows: four from Batangafo, two from Bossangoa, one from Bouca, one from Bekoro, one from Paoua, one from Bassai, two from Bocaranga (N'Zoro), three from Yalohe, four from Bangui, one from Boda. This is by far our largest school, and we praise the Lord. The boy from Bassai is the first fruits of the Bassai school, who passed his grammar school exam at Bossembele last May.

Enrollment is coming well in the elementary schools I have been able to visit. So far, I have not been able to get to Bassai since the teacher has been there, nor to N'Zoro at all. First it was rain that washed out bridges, now it is the breakdown of both cars. . . . So we are stuck at home. . . .

—Charles Taber, Yalohe, Africa

The new baby is growing rapidly. He has two teeth and rushes around in his walker almost too fast for his own good. He will soon be starting to walk and then the family will have to make some changes. We are accustomed to leave things around on tables and shelves, but his little hands will soon find them.

The other boys are making progress. Michael and Peter go to Spanish school all a.m., and then to their English teacher in the afternoon for two hours. That gives them a lot of time in school, but it is worth it. Michael won first prize in a reading contest in Spanish in his school a couple of weeks ago, and I think the reason is that he works in the two languages. So many kids down here don't learn to read well at all, and most do very little studying at home. An ignorant nation is hard to teach the Gospel to. . . .

—James Marshall, Rio Cuarto, Argentina

Last week must have been visitors' week here in Paris. Fred (Fogle) was in town for the Greater European Bible Institute workers' Conference, as you probably know. We spent one afternoon at Paris and part of an evening with him at Chatou, talking about a great many interesting things, not the least of them being our progress in French. He was very encouraging. Then another afternoon we met an African boy (son of the pastor, Philippe, at Bekoro) and we all ate dinner together; it was a real thrill to meet an African fellow. He is eighteen years old and was here with the Boy Scouts.

Then Friday Herbert Bess arrived on the scene. Fred met him, and Friday afternoon we took him on a tour, ending up late Friday night on a boat on the Seine. Saturday he visited with the other two in Paris (Evelyn Schumacher and Lois Miller) and took them out to supper. We had quite a week of it, but it surely is good to get firsthand reports of the homefront.

. . . I am now living in a little town on the outskirts of Paris, reachable by train (a very short journey), and I take the Metro to the school. It is very pleasant here, and I am forced to speak French, which is very good for me. The family has been on vacation since I have been here, and I have been eating with a family down the street, where Jake and Freda Kliever stayed when Anne was little. So far so good. I have a very pleasant room with an east window. The room is centrally heated (most places are not).

. . . Almost weekly we see someone with a deep hunger in his eyes, who stops and listens while we tell him of our Saviour. Most of these times of witnessing are passing, and we will never know till eternity the results. At least four have accepted and are reading their Bibles. . . .

—Lois Ringler, Paris, France

I'll tell you something rather amusing. This evening, I went across the street to a furniture shop to see

if they had rocking chairs so that Doris could rock the baby. The proprietor did not have any, and when I asked if he knew where I could get one, he started in. The essence of his speech was that the Swiss consider rocking chairs luxuries, and that they believe in buying only things that are useful. He said in the novels, the American was the fat lazy man with his cigar and rocking chair, whereas the industrious Swiss came home at night to his straight chair and table. I laughed and said that in America nearly all the mothers used them to rock their babies, but he said though they would have them in the cities like New York, he was sure they did not have them in places such as Mississippi. In his opinion they were excusable only for people with heart trouble.

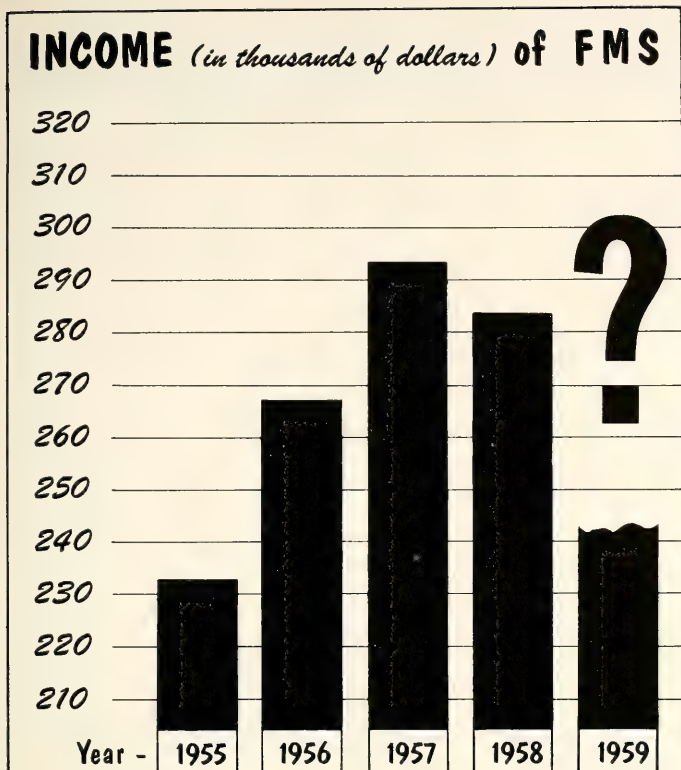
—Tom Julien, Geneva Switzerland

The work is going along quite nicely here. I guess it's just a matter of faithfulness and time before we see a strong work. No evangelical work grows fast in this land, but if we're careful in laying the foundation, I believe we'll see the work which will become mother to others in this area. I have noticed that the young people who are amounting to anything are the ones who began in our Sunday School. Likewise, the adults who are proving faithful are the ones whom we led to the Lord and not the ones who came from other churches.

Believe it or not, we're still in the process of building the Sunday School rooms. I guess I'm just slow by nature; then trying to take care of the regular pastoral duties, as well as help in the Institute, and an evangelistic campaign now and then keeps me hopping. However, there are a multitude of other factors which enter into this explanation. Materials get scarce or are unobtainable, prices went up more than double, impossible to get masons to help out, unusual rains during the winter season, et cetera. . . .

—Solon Hoyt, Don Bosco, Argentina

# INCOME *(in thousands of dollars)* of FMS



MARY, ALL OF US  
NEED TO PRAY AND  
GIVE THAT THIS  
MAY **GO UP!**



✓  
Oct. 1959



✓  
Aug. 1959

YES — AND THAT ALL  
THESE MISSIONARY  
CANDIDATES MIGHT  
BE ABLE TO  
**GO OUT!**



✓  
Nov. 1959



Jan. 1960



Feb. 1960



May 1960



Aug. 1960

# NEWS

**CHEYENNE, WYO.** The First Brethren Church had an all-time high in Sunday School, Oct. 11 with 154 present, and with 65 in midweek prayer meeting. Russell Williams is pastor.

**DALLAS CENTER, IOWA.** Records were broken at the First Brethren Church on Oct. 11, when 184 were in attendance at Sunday School. It was also Homecoming Day, and Dr. Alva J. McClain was the guest speaker at the morning and evening services. The "Messengers of Grace" gave a concert in the afternoon. Forrest Jackson, the pastor of the church, was the featured speaker at the Greater Des Moines Youth for Christ, Oct. 24, which honored athletes from the area. The fall Youth Rally for the Iowa district will be held in the Des Moines Brethren Church, Nov. 27-28 with Bob Davenport, former all-American football player, as the speaker.

**NORWALK, CALIF.** Jan Michelle arrived to make her home with Rev. and Mrs. Robert Kliever, Minister of Music of the Norwalk Brethren Church, on Oct. 2. She weighed 6 lbs., 14 oz. on arrival.

**FINDLAY, OHIO.** Findlay Brethren Church celebrated their eighth anniversary on Nov. 1, with Dr. Paul R. Bauman as the guest speaker. They had a Sunday School Clinic on Nov. 2-3, with Mr. Dean Dalton and Miss Eleanor Doan, of Gospel Light Press, as the guest speakers. Gerald W. Teeter is the pastor.

**MOUNT AYR, IOWA.** Miss Rosella Cochran, missionary to Africa, had to postpone her return to her field of service because of the illness and death of her father. Earl L. Cochran passed away Oct. 11, at the age of 70 years. Although not a Brethren, he often attended services at the Leon (Iowa) Brethren Church. Rev. R. H. Kettell preached the funeral sermon.

**ASHLAND, OHIO.** Edwin Cashman, assistant pastor at the Grace Brethren Church was the speaker on the WATG chapel hour the week of Oct. 11.

**KITTANNING, PA.** On Oct. 28 the First Brethren Church completed its eighth year of broadcasting the Sunday morning services over a local radio station. The church will be host to the fall Youth Rally of the East District on Nov. 13-14. William H. Schaffer is pastor.

**WINONA LAKE, IND.** The Commission on Church Extension and Home Missions of the National Association of Evangelicals, of which Dr. L. L. Grubb is chairman, will hold a one-day seminar at Grace Seminary, Nov. 10. Several NAE leaders and other prominent speakers will be on the program.

**PERU, IND.** The First Brethren Church has purchased a new parsonage for Pastor George Johnson and his family at 260 W. Tenth St. The new telephone number is Gridley 3-4652. Please change Annual.

**BOCA RATON, FLA.** The first Winter-Winona Lake Bible conference will be held here Jan. 26-31. Dr. Alva J. McClain, president of Grace Seminary and College, and Dr. Paul R. Bauman, a vice president, will be the speakers. Anyone desiring information should write Ira Eschelman, president, Box A, Boca Raton, Fla.

**FREMONT, OHIO.** The congregation of the Grace Brethren Church held a Get-Acquainted reception in the form of a generous food shower for their new pastor, Thomas Hammers, and his family after the evening service, Sept. 20. The program was in charge of Wayne Gardner as MC, and Robert Gahris, moderator, gave the welcome to the congregation.

**FORT LAUDERDALE, FLA.** The Grace Brethren Church has reached its goal of \$3000 for its new building program, according to the pastor, Ralph Colburn.

**PALMYRA, PA.** A record attendance of 82 attended the three-fold communion service of the Grace

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Harold Etling  
Box 718  
Winona Lake, Ind.

Brethren Church, Oct. 10. On Oct. 18 the church celebrated its second anniversary as a self-supporting church. It was also a farewell fellowship for the McCarthy family who recently moved to Winona, Minn., to assist in the home-mission church there. Robert Markley is pastor.

**SOUTH BEND, IND.** Homecoming Day was celebrated at the Ireland Road Brethren Church, Oct. 11 with Dr. Russell D. Barnard, secretary of the Foreign Missionary Society of the Brethren Church as the special speaker. Three services were held during the day, and at noon a "cooperative dinner" was served to about 75 people. Gene Witzky is pastor.

**\*CHICO, CALIF.** The Grace Brethren Church recently voted to purchase a parsonage for the pastor and his family, and in a little less than two weeks sufficient money had been raised to make the downpayment of \$3,800. Several families of the church made personal loans at the bank and gave the money as an outright gift to the church. After they purchased the parsonage, the members decided to redecorate the interior of the church, which has been done. All this even though there is no pastor on the field.

**NOTICE.** In the new Annual published Oct. 31, 1959, only pastors and clerks are listed with the churches. Memberships are listed as of Jan. 1, 1959, according to the statistician's report, and in conformity to conference action.





Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

**NOTICE TO READERS:** The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

**PACIFIC PALISADES, CALIF.** International Child Evangelism Fellowship, Inc., has announced that it will move its general headquarters from Pacific Palisades to Grand Rapids, Mich., effective Oct. 31. Dr. Franklin F. Ellis, director of the organization which now has representatives in 60 countries, said that the new facilities will house ICF's overseas, national, magazine, and book publications divisions. The move, Dr. Ellis said, is being made in favor of a more central national location and more efficient integration of the organization's activities.

**COLUMBUS, OHIO.** The State of Ohio has a new motto, thanks to the persistent efforts of a Cincinnati schoolboy who appeared before many committees and even addressed the entire State Legislature. The new motto: "With God All Things Are Possible." It is the first for Ohio since "Imperium in Imperio" was repealed in 1867 because its connotations smacked too much of empires and royalty. The new motto is from Matthew 19:26.

**AUSTIN, TEX.** President Eisenhower has been urged open attendance of Christian worship services when he visits Russia. The suggestion came in the form of a resolution adopted by some 1,800 delegates to the Texas Baptist Brotherhood's annual convention here. They declared that the President's open attendance at worship services would impress people on both sides of the Iron Curtain with Christianity's role in motivating those who "seek peace in the world which can only come from recognition of God."

**WASHINGTON, D. C.** Total gifts to United States churches will add up to a little more than \$3 billion this year, but over against this

is the fact that Americans will spend almost twice as much on cigarettes in 1959 as they contribute to their churches. According to U.S. Department of Agriculture figures, cigarette smoking once more is on the increase, and retail purchases will total nearly \$6 billion this year. Sidelight: For the first time in history women will smoke more than one-third of the 460 billion cigarettes to be consumed this year.

**DENVER, COLO.** Five airlines have granted clergymen reduced fares on a standby basis. They are Bonanza, Central, Allegheny, Northeast, and Dordova. The airlines were thanked in a special resolution adopted by the Interchurch Transportation Council meeting here. The organization represents some 75 million members of Protestant and Roman Catholic churches and Jewish synagogues in transportation matters.

**MINNEAPOLIS, MINN.** Waldo Yeager, president of Cortland Produce Co., Toledo, Ohio, was elected chairman of Christian Business Men's Committee, International at the organization's 22d annual convention here which concluded Oct. 4. Other officers elected were Alfred R. Jackson, Williamsport, Pa., vice-chairman; Robert Kellogg, Sacramento, Calif., vice-chairman; John Boyko, Detroit, Mich., secretary, and Aaron Denlinger, Paradise, Pa., treasurer. Five new directors were named to the 15-man board: Dr. Walter Sligh, Lakeland, Fla.; Andrew Hughes, Montclair, N. J.; William Alexander, Santa Barbara, Calif.; Verle Nietzel, Muscatine, Iowa; and Yeager. They succeeded the five retiring directors whose three-year terms expired: Harry R. Smith, Chicago; G. Tom Willey, Orlando, Fla.; James E. Colville, New

York, N. Y.; Louis Christensen, Orlando, Fla., and George Momme, Phoenix, Ariz.

In other business, T. E. McCully was reappointed as CBMCI executive secretary, and A. Reid Jepson as special representative; Indianapolis was selected as the 1963 convention site (already previously selected: 1960, Seattle; 1961, Montreal; 1962, Miami); and CBMCI dues were raised by delegate vote from \$5 to \$10 per year, effective Jan. 1, 1961.

**SAN ANTONIO, TEX.** The number of alcoholics in the mental hospitals and psychiatric wards of the U. S. swelled at the alarming rate of nearly 10,000 a year. So leaders of the National Woman's Christian Temperance Union were told by a speaker at their annual convention here. Mrs. L. G. Rowley of Waterford, Mich., vice president at large of the WCTU, referred to the latest tabulations of the National Institute of Mental Health. According to these figures, she said, more than 56,000 alcoholics were committed to 432 state, county, private, and psychopathic hospitals, or passed through the psychiatric wards of 410 general hospitals in 1956—the last year for which complete statistics are available. This compares with a total of 46,000 for the year before. Mrs. Rowley maintained that these figures revealed "the unsoundness of any idea or ideology that 'moderation in drinking' is the solution to the alcohol problem, since each of the 56,000 persons committed obviously started out with no idea of other than moderate or social drinking."

**MADURA, SOUTH INDIA.** Nearly 900 ordained national pastors representing 32 denominations met at India's sacred city of Madura Sept. 21-25, for the South India Pastors' Conference. The meeting, which attracted ministers from virtually every Christian community in South India, was directed locally by an inter-church committee headed by Bishop A. J. Jebaraj of the Church of South India and sponsored by World Vision, Inc., Pasadena, Calif.

# THE DECLARATION OF HIS

## RIGHTEOUSNESS

Now this setting forth of Christ as a Mercy Seat was for the declaration of God's righteousness in passing over the sins that are past. And this refers to God's attitude toward sins before the cross. With His eye upon the blood of His Son, still unshed but presented typically upon His altars, He could righteously pass over through forbearance the sins of believing Jews. But now, the blood having been presented and forever accepted, He declares His righteousness in what He did then. And here again is witness borne to the infinite value of that blood to Him. Thus is He just while justifying "him which believeth in Jesus"—the blood having settled all question as to the righteousness of such dealings with sinners.

Mark that our Lord has not here His full title, being mentioned only by His human name, "Jesus." It is he who believes in Jesus that God justifies. That dearest of His names proclaims Him! "Thou shalt call his name Jesus: for he shall save his people from their sins." To believe in Jesus, then, is simply to believe Him to be for you what that name proclaims Him to be—your Saviour. It is to say with the apostle: "The Son of God, who loved me, and gave himself for me" (Gal. 2:20).

### BOASTING EXCLUDED

The blood of our Lord Jesus Christ furnishes a sufficient ground for God to justify the believing sinner, but it removes all ground of boasting on the believer's part.

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:27-28).

The complete answer to this question as to boasting is found in Romans, chapter 5, which displays the blessed results of justification. And there our boasting is not any fancied attainments of our own but in Him who has wrought so wondrously on our behalf.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation) (5:11).

There are those who can cry out against this method of justifying sinners as making void the law, for the law requires something of man. But they are anticipated and forever silenced in the closing verse of chapter 3:

Do we then make void the law through faith? God forbid: yea, we establish the law (3:31)

The believer establishes it by owning its righteous condemnation of himself for his failure to meet its requirements, while the Lord Jesus Christ established it on the believer's behalf by meeting in His person—forever exhausting it—its righteous penalty.

### OLD TESTAMENT WITNESSES

Now to show that this "by-faith" method of justifying the sinner has been from the beginning God's only method, two Old Testament witnesses are appealed to—witnesses whose testimony is of greatest importance because they are the two depositories of promise. Abraham

is taken up to show that God justifies by faith, and David to show that it is sinners whom He justifies.

For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Rom. 4:2-8).

The first of these quotations is from Genesis 15:6 in which, as God bade Abraham look toward heaven and tell the stars, He promised, "So shall thy seed be." And the Spirit of God, referring in Galatians 3:16 to that promise, said: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Plainly, then, Christ was the object of Abraham's faith, even as Christ testified: "Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). He believed God's promise, with nothing but His word to sustain it, and his faith was reckoned for righteousness. Faith was the only thing that he could bring to God, which is all that any sinner can bring to Him now. For the reward is reckoned of debt to him that worketh to earn salvation. But will God be in debt to any man? But "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This paradoxical phrase, "him that justifieth the ungodly," is the very heart of the Gospel and is written here to emphasize the fact that justification is a miracle that only God can effect. God cannot justify ungodliness, but He

BY GEORGE E. GUILLE

can and does justify the ungodly, and it was our very ungodliness that gave us a claim upon Him. He is not seeking for godly men whom He can reward for their godliness but for ungodly men who will believe what He says about Christ. Such faith in an unseen Saviour is counted for righteousness.

The second quotation is from Psalm 32, in which David, by the Spirit of God, pronounces blessing upon all who believe. It is not "blessed are the sinless," but blessed are they for whom God has acted. He has forgiven their iniquities and covered their sins from His sight forever. Nor will He impute sin to them because He has, once for all, imputed it to His Son. Blessed indeed!

## RESULTS FOR THE JUSTIFIED

The sevenfold result of justification appears in a brief statement in Romans, chapter 5, while chapter 8 is filled with the guarantees of glory "to them that are in Christ Jesus."

1. Peace with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (5:1).

Sin, the cause of all discipline, has been forever put away and this judicial peace is the sure result. Peace with God is an absolute and abiding accomplishment for every believer. Nothing can be added to make it more secure and enduring. It cannot be deepened or increased. By the work of the cross it has been made and only the word of it remains. We have but to believe and rest in it.

2. A perfect standing. "By whom also we have access by faith into this grace wherein we stand." It requires an epistle by itself to tell of this standing before God. It is a perfected position, in which we "are made nigh by the blood of Christ," "made accepted in the beloved" (Eph. 1:6; 2:13); "made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12); "holy and without blame before him" (Eph. 1:4); "sanctified through the offering of the body of Jesus Christ

once for all" (Heb. 10:10); "perfected for ever" (Heb. 10:14), and "sealed with that holy Spirit of promise . . . until the redemption of the purchased possession" (Eph. 1:13-14).

3. A glorious expectation. Because of the perfection of our present standing in grace, we have no fear of death and judgment, but "rejoice in the hope of the glory of God" (5:2).

"Death and judgment are behind me  
Christ and glory lie before."

By Him who was judged for us, have we been fully delivered from judgment, and Scripture teaches us to look for glory with Him.

## Heartbreak

I tried to keep my heart intact,  
And so shut out all sorrow;  
I found but loneliness and grief,  
Along my bleak tomorrow.

And then it broke in tiny bits,  
I passed it out to others,  
And lo, my life grew full and free,  
In Christ—all are my brothers.

—Ruth Waymire

4. Deliverance from circumstances.

We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (5:3-5).

The trials of the way work only a deeper experience of God in the soul and cannot dim the glory shining at its end. Hope shall not leave us ashamed at last, for God shall perfect what He has begun, and what He has pledged to us in the gift of the Holy Spirit who, as the earnest of our inheritance, sheds abroad in our hearts the love of God.

5. Saved from wrath.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him (5:6-9).

And with all our hearts we believe in that love that has by such means been commended to us! If that love gave the Lord Jesus to die for us when we were without strength, ungodly and sinners, and upon the ground of His shed blood has justified us, how "much more," now that we are justified, is guaranteed our complete deliverance from wrath.

6. His risen life our pledge.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (5:10).

Here is another link between Romans and Hebrews, which tells of a heavenly sanctuary and of a great High Priest appearing there in the presence of God for us. Upon the fact of His presence there is based the believer's "strong consolation."

That . . . we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec (Heb. 6:18-20).

This fleeing for refuge is an allusion to the manslayer in Israel. Six cities of refuge, located at intervals throughout the land, were provided for any that might unwittingly kill his fellow man. He was to flee to the nearest of these cities of refuge and remain there, safe from the avenger of blood, till the death of the high priest. His safety depended upon the priest, on whose death he could return, unmolested to his inheritance.

We are shut up in the city of refuge, away from our inheritance, and our security depends upon our Great High Priest who said: "Because I live, ye shall live also" (John 14:19). "Much more . . . we shall be saved by his life" (5:10). "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9). And we turn once more to Hebrews:

And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save

(Continued on page 703)



# Is There Such a Thing as

# An Unpardonable Sin?

There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin," that one may justifiably hesitate to enter a field where well-meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much of the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, **"in Christ,"** whose death upon the cross satisfies all the claims of broken law for those who take refuge in Him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).

2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Saviour and bring sinners into Him (John 15:26; 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (I Cor. 12:3).

3. Therefore, to resist the ministry of the Holy Spirit, as He seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).

4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit

is more damnable than sin against the Father and the Son; but rather that the Spirit's peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who "hath done despite unto the Spirit of grace," there can be no help nor remedy for his sin (Heb. 10:26-29).

5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Saviour (John 19:15; Acts 7:51-52).

6. Even the initial and single act of rejecting Christ as Saviour, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: "He that believeth not is condemned already" (John 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The "door" is open, as wide as a sovereign God can open it (John 10:9).

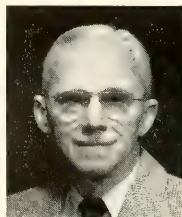
7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19, ASV). The voice of the Spirit no

longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit's testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner to say No to God for the last time and, like Judas, perish, while still upon earth (John 17:12, ASV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is "guilty of an eternal sin" (Mark 3:29, ASV).

9. It must be remembered, however, that **only** God can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (I Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ, who is the only place of pardon (Heb. 6:4-6; 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow, but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes.



DR. A. J. McCLAIN

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
York, Pa. . . . .	Nov. 1-15 . . . .	Herman Koontz .	Dean Fetterhoff
Hagerstown, Md. (Calvary) . . . .	Nov. 4-15 . . . .	Jack Peters . . . .	Mason Cooper
Inglewood, Calif. .	Nov. 8-11 . . . .	Glenn O'Neal . . .	C. W. Mayes
Hagerstown, Md. (Gay St.) . . . .	Nov. 8-15 . . . .	Wm. Howard . . .	Archie Lynn
Washington, Pa. .	Nov. 8-15 . . . .	James Hoffmeyer	Victor Rogers
Spokane, Wash. .	Nov. 8-15 . . . .	Jesse Hall . . . .	C. H. Ashman
Troy, Ohio . . . .	Nov. 15-29 . . . .	Herman Hein . . .	A. R. Kriegbaum
Altoona, Pa. (First) . . . . .	Nov. 17-29 . . . .	Ralph Burns . . .	Dean Fetterhoff
Oxnard, Calif. . .	Nov. 22-29 . . . .	Max Fluke . . . .	Don Locke
Harrisburg, Pa. .	Nov. 29-Dec. 6 . .	Alva Conner . . .	Mason Cooper
Warsaw, Ind. . . .	Nov. 29-Dec. 6 . .	Robert Cover . . .	Harry Trover

## A Financial Secretary's Lament

By

MABEL M. HORN\*

Oh, why won't my accounts in dollars and cents  
Add up, divide, and agree with Current Expense!

Now Cash Account shows a fine figure without apology,  
Not so, Current Expense, without constant analogy!

Sunday School is usually the bloated plutocrat,  
Current Expense, unfriendly, and non-democrat.

Miscellaneous, Cash Items, and the five BYF's too,  
Slide right into line, they often do!

Now the Sisterhoods, the Boys' Clubs often fight,  
But never hide a figure nor a digit.

The Missions, far and near, fall right in line,  
While Current Expense will be short by nine!

And doesn't care for black ink, 'tis said,  
But flaunts many a figure in the red!

All these complaints and terrors so great—  
Are topped by pleas for funds too late!

"Please pay this today, the eleventh!  
It was due, I'm sure, on the seventh!"

The Financial Secretary; cents, or no sense,  
Asks prayer in this battle: accounts versus Current Expense!

\*Financial secretary  
Paramount Brethren Church  
Paramount, Calif.

## THE DECLARATION OF HIS RIGHTEOUSNESS

(Continued from page 701)

them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:23-25).

How eloquently do these "much mores" proclaim the security of the justified believer! If His death reconciled us when we were enemies, now much more, now that the enmity is removed, does His life, lived in God's presence in intercession for us, guarantee our eternal salvation. He who died for us and who lives now to intercede for us shall not turn against us at last to condemn us.

7. Finally, we have the complete answer to the question in chapter 3 as to boasting.

We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (5:11 ASV).

Once enemies of God as well as guilty sinners, the death of His Son has not only justified, it has also reconciled us to Him. His beloved Son, dying for our sins, has effectually won our hearts from their enmity so that now in Him, who has so wondrously wrought for us and of whom sin had made us afraid, we rejoice.

The desire of our God, then, is not alone that we should be thus brought to himself, saved and safe, but that our hearts should be perfectly happy in His presence. END.



"SPEND MONEY ON THE OLD BELFRY? BAH! WHAT WAS GOOD ENOUGH FOR MY FATHER IS GOOD ENOUGH FOR ME...."



## BRETHREN DAY OF PRAYER NOVEMBER 15

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works" (Ps. 9:1).

### HOME MISSIONS

Pray for the Navajo Mission staff carrying additional responsibilities this year due to the illness of some of the staff members.

Pray for the home-missions work in Davenport, Iowa, with Brother Carl Key as pastor and working full time to support himself.

Pray for the need of additional help in our Spanish-American work at Taos, N. Mex., in order to alleviate some responsibilities of Brother Sam Horney, the superintendent, and his family.

Pray for San Jose, Calif., and the Akron, Ohio, building programs in progress.

Praise God for record attendance the first Sunday the Virginia Beach (Va.) Sunday School met in their new building, and pray for continued growth.

### GRACE SEMINARY, COLLEGE

Praise the Lord for the encouraging increase in college enrollment.

Praise the Lord for 114 enrolled in the seminary which is a wonderful challenge to train workers for Christian service.

Pray for our Christian service department as our students more than ever go out to witness to the truth and power of the Gospel.

Pray for the Christian witness of the school, on campus and throughout the community.

### EVANGELISM

Praise the Lord for the souls saved and the spirit of revival at Everett, Pa., and the Conemaugh, Pa. (Singer Hill), churches.

Pray for the crusade meetings in November at York, Pa., and Altoona, Pa.

### WMC

Remember to pray for all the national, district and local WMC officers.

Pray that every lady of every church will become an active WMC member in 1959-1960.

Pray that many unsaved may be won to the Lord this year.

Pray that every WMC member will be yielded to the Lord, and be a real soul-winner for His glory.

### FOREIGN MISSIONS

Praise the Lord for the safe arrival of the Leech family in Hawaii. Pray that they will be greatly used of the Lord to win the lost there.

Pray for journeying mercies for Miss Elizabeth Tyson as she comes home from Africa this month. She is retiring after 35 years of service.

Pray that all the candidates who are ready to go to the field may be able to go.

Pray for two particular tribes of Indians in Brazil who are completely unreached with the Gospel.

Praise the Lord for His protection of the Beaver family in their recent automobile accident.

### SMM

Pray that all Sisterhood girls will have a real vision for Christian service.

Pray that each Sisterhood girl will see the need of putting Christ first in all things in her life.

Pray that more women will be willing to lead and help our SMM girls.

Pray for all the SMM girls in the various schools, that they will be a real live testimony for the Lord.

Pray that the funds will be supplied so that our projects will become a reality.

### BYC

Pray that the Lord will keep youth in high school and colleges from succumbing to anti-Christian environment.

Pray that God will direct the plans for "Youth Week" in January. The theme is "Youth on the March."

Pray for Boy's Clubs, for men to qualify themselves for working with the Christian Service Brigade.

Pray for those who are youth sponsors and for those who ought to be sponsoring youth groups.

Pray for those who plan youth rallies on local and district level.

Pray for the spiritual competition, for leaders and participants.

### LAYMEN

Pray that all laymen may see the great challenge before us, and be faithful to the Lord in helping us to reach our goal for the scholarships for Grace College.

Pray for the widow and family of our Mid-Atlantic District president, Richard Trenary, who was killed recently.

### SUNDAY SCHOOL

Pray that the individuals enrolled during the Enlargement Campaign may become active members of our Sunday Schools.

Pray that our Sunday School members may be challenged by the unreached multitudes in such a way that 60,000 by 1960 may be a reality.

Pray for the Sunday School director, for his itinerary is heavier than it has ever been.

Pray that the Lord will supply our financial needs at this particular time of crisis in our work.

### MISSIONARY HERALD

Praise the Lord for the marvelous response, and for the souls saved, through the previous color editions published, and ask His blessing upon plans for the next special edition in January.

Pray for the personnel in the Mail Order Department that strength and wisdom will be given to process the orders promptly and efficiently during the holiday season.



WMC ISSUE  
NOVEMBER 14, 1959

BRETHREN

# *Missionary Herald*



## Taos Youth Building

*WMC Home Missions Project*

# UNDER HIS WINGS

## WE ARE HIS WORKMANSHIP

REPORT OF  
FIRST VICE PRESIDENT



Mrs. Harold Etling

Each season has a glory of its own. As I watch the dazzling blanket of snow in the winter, the budding of trees in spring, the azure of the summer skies, the leaves of autumn flaunting their crimson and golden hues, the desire to paint a picture or write a poem overwhelms me. My heart sings with the songwriter "How Great Thou Art." I realize with the psalmist "The heavens declare the glory of God; and the firmament sheweth his handiwork."

Even as I enjoy these spectacles of beauty, the precious thought "We are his workmanship," comes to mind. The word in Greek for "workmanship" is **poema** or poem. The poem is the handiwork of its composer.

Canyons, waterfalls, majestic mountains, rippling brooks are God's extras for you and me. But we, God's handiwork, are beloved of Him and are created for the purpose of communing with and honoring Him.

Ephesians 2:10 says: "For we are his workmanship, created in Christ Jesus unto good works." Praise His name, salvation is a gift, but God expects His loved ones to magnify Him. With each privilege comes a responsibility. These are momentous days. Brother Lester E. Pifer mentioned in his editorial of October 17 that the hearts of God's blood-bought children ought to burn with compassion for America's millions. We say a hearty "Amen!"

What are some of our responsibilities? WMC ladies first of all should be completely yielded to the Lord Jesus Christ. We should be ready for service, great or small. We should be willing to give as Christ gave. "Giving and joy are the inseparable twins of human kindness." Blessings multiply only as they are shared.

The life of loving and giving will lighten the burden of many persons in its varied situations. There are opportunities to assist the pastor, his wife, or his family. Visit your next-door neighbor. Visit neglected hospital patients. Remember your missionaries in prayer and gifts. Assist in departments of your local Sunday school.

The project chairman of each council should have a project pamphlet. Study the needs carefully and prayerfully. Assist the board or church which the Lord lays upon your heart. Inform your district project chairman so that she in turn can advise the national chairman. This avoids duplicated expenditures.

Suggestions for the 1960 display at national conference include:

1. Be sure the display covers the local, district, and national projects.
2. It should be neat, attractive, and practical.
3. It should have a spiritual theme.

Yes; we are His handiwork. Blessed privilege! We are created in Christ unto good works. Blessed responsibility!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 21, NUMBER 46

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

# THE CUP OF SALVATION

By Mrs. Samuel Grubb\*

"For I was the king's cupbearer" (Neh. 1:11).

Far from his native Jerusalem, city of God's choosing in the land of God's promise, Nehemiah inquired as to the welfare of the people and the state of the land.

The people were in affliction and reproach, the walls of the city were broken down and the gates burned with fire, was the report Hanani brought from Judah.

These words not only provoked sympathetic comments from Nehemiah, but far more, his next four steps also led to a fifth step of actual, constructive, effective activity. Weeping (sorrow of heart), mourning (regret), fasting (self-affliction to supplicate divine favor), praying (seeking orders from headquarters). With all his heart he turned to the Lord and confessed his sin and that of the people. He prayed in God's will for that which was in God's will—the restoration of His Chosen People to the Promised Land. Using Scripture in his prayer, we know that he was familiar with the Scriptures, and saw in them as in a mirror how God's people had brought this affliction upon themselves by walking contrary to God and doing evil. How brave he was in asking God to

prosper him before the king. In other words saying: "Lord, send a great revival, start the work in me. I'm willing to suffer privation and discomfort of travel. I'm willing to take the overwhelming responsibility of overseeing the arduous work of rebuilding the gates and the walls in the face of criticism and opposition from without."

And God honored his request.

We are cupbearers too. At communion we partake of the cup of blessing, shewing forth the Lord's death. Some are called to partake of the Lord's cup of suffering and death for His sake. But let us think of another cup. "I will take the cup of salvation, and call upon the name of the Lord" (Ps. 116:13). The cup of salvation means to receive Christ. This is a cup which is never empty or drained. As the hymnwriter said: "It flows for you, it flows for me, it flows for all mankind."

Would you like to be a cupbearer for the King of kings? Reader, you yourself have drunk deeply of this cup of salvation. It is still full. In your mind's eye, can you not see the vision, the challenge of carrying the cup of salvation to others?

You can see temples meant to be temples of the Holy Spirit ruined because someone became lost in a maze of works and never saw Christ crucified, risen, and coming again with might and liberty to all who believe. You can see walls of testimony

broken down because so few have gone on from receiving Christ to walking with Him in the Spirit and above the flesh and the world. You can see gates, burned and useless because hearts were not prepared with the fullness of Christ to open up the Gospel to them that are lost. Can you see the inestimable worth of being a cupbearer? Not the bearer of liquid refreshment to one man, but the bearer of the never empty cup of salvation to many who will believe and accept the atonement Christ made for them. And the cup of salvation is a cup of thanksgiving.

There's a clear fountain flowing

From the bright throne above,  
And its waters are glowing

With the sunshine of love;

Take the blest consolation,

Which the Lord will bestow,

Take the cup of salvation—

Let the joy overflow.

Many hearts need the story—

Are athirst for His grace;

Go to them with the glory

Shining out from your face;

Tell of Jesus your Savior!

If His mercies you know,

Show the light of His favor—

Let the joy overflow.

Be our lives freely yielded

To the Savior's command;

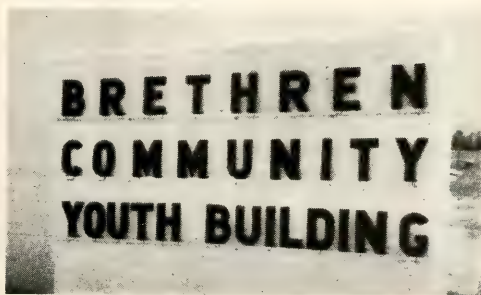
(Continued on page 709)

\*Mrs. Grubb is a busy mother, the WMC editor of the Northern Atlantic district, and is active in the local council of the Grace Brethren Church, Palmyra, Pa., of which she is a member.

## *Additional Views of the Taos Youth Building*



Looking at the building from another angle.



Close-up of sign at one end of the building.

Photos by Mrs. Chester McCall



# Faith-full Women

By Mrs. Glenn O'Neal

(Ed. Note: This is the second in a series of five articles on women who were real examples of faith.)

We were selling our house in Santa Barbara. You know what that means. Everything has to be spic and span constantly, for you never know when the realtor will come bringing a prospect. And that's not exactly an easy task with four lively little children and a new baby! My husband had already gone to Inglewood to assume the position of pastor in the First Brethren Church there. He had been looking for a suitable dwelling for his family in the new city, but that took time.

I must have looked particularly harassed the day the realtor brought in this couple. The wife's mother was with them, and she looked down at the children, who all happened to be clinging to me at the moment. They did look like a "brood" I guess. Dale was only seven and there were four younger sisters.

"Are these all your children?" she asked.

"Oh yes!" I answered proudly.

"Oh, you poor thing!" she sighed.

My temper flared! But I kept silent. I should have used this opportunity to tell her that I felt the Lord had been very gracious to trust the lives of five children into my care and to eventually lead them to a knowledge of Jesus Christ as Saviour, and guide them in His way.

Yes; the task of raising a family is a tremendous responsibility. Many times, we mothers may feel like we really are the "poor thing." But often, when I have become distraught and fearful that my children may go astray, I think of the life of that dear, God-fearing mother, Susannah Wesley.

In twenty-one years Susannah Wesley gave birth to nineteen children. Her husband, a minister in the Church of England, though a brilliant poet, was a poor financier, and so the burden of household management fell upon Susannah. It seemed the family was constantly in debt and often in need of food. Many times Susannah starved herself so that her youngsters could eat. Be-

cause of illness and weariness in managing the household, nearly half of her children died in infancy. Nevertheless, her diary reflects an unwavering faith in the Lord despite these trials. She wrote: "... and these very sufferings, by the admirable management of Omnipotent Goodness, have concurred to promote my spiritual and eternal good. ... Glory be to Thee, O Lord."

In faith, Susannah claimed her children for the Lord. Then she claimed wisdom from the Lord to

guide them in His way. In her busy life she spent an hour in prayer and meditation every morning and evening. Besides this, she planned a period of personal devotion and spiritual training with each child once a week. What child would not be cautious of his activities if he knew that each week he would have to give account of his spiritual progress to his mother? And what mother would not be wise to institute such a program of spiritual probing of her offspring before Almighty God?

It was her constant communion with the Lord, and her faith that He would honor her prayers in behalf of her family, which fitted Susannah to be the mother of John and Charles Wesley. In turn, these two men were responsible for a great spiritual awakening in the 1700's.

## MISSIONARY BIRTHDAYS FOR JANUARY

### AFRICA—

Mrs. Albert W. Balzer	January 1
B.P. 36, Bossangoa via Bangui, Republic of Central Africa	
Dr. Harold A. Mason	January 1
B.P. 36, Bossangoa via Bangui, Republic of Central Africa	
Ramona Marie Samarin	January 8, 1953
Mission a Bellevue, Bossangoa via Bangui, Republic of Central Africa	
David Bruce Hocking	January 15, 1957
M'Baiki via Bangui, Republic of Central Africa	
Mrs. Minnie Kennedy	January 28
Mission a Bekoro, Paoua via Bangui, Republic of Central Africa	

### ARGENTINA—

James Andrew Marshall	January 3, 1959
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Lynn Arthur Hoyt	January 3, 1948
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.	
Ivan Wayne Hoyt	January 5, 1958
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.	
Mrs. Carson E. Rottler	January 10
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.	
Mrs. J. Paul Dowdy	January 27
Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	

### BRAZIL—

Arthur Allen Burk	January 10, 1954
Caixa Postal 861, Belem, Para, Brazil, S. A.	
Jeannette Elizabeth Miller	January 22, 1951
Macapá, Terr. Federal do Amapá, Brazil, S. A.	

### MEXICO—

Leandra Marie Edmiston	January 15, 1947
Apartado 85, Guanajuato, Gto., Mexico	

### IN THE UNITED STATES—

Charles Loren Churchill	January 7, 1951
4718 Snowden, Lakewood, Calif.	
Mrs. Martin Garber	January 22
236 West Beverly St., Tracy, Calif.	

# APPRECIATION

## *to Mrs. Jesse Deloe, Sr.*

At Thanksgiving time we often recount our blessings and it is fitting that we as a national organization express thanks to Mrs. Jesse Deloe, Sr., who served as national literature secretary for six years. She served faithfully and spent many long hours doing her work well. Perhaps some of you would like to know something about Mrs. Deloe's personal life.

Olive Deloe was born in Smithsburg, Md., and was saved as a child. She owes her early spiritual training to her wonderful Christian parents. Her early married life was spent in Washington, D.C., where she and

her husband were members of the First Brethren Church. Four children were born to the Deloes in Washington, and all of them are now married and have Christian homes. They are, Robert, Doris (Mrs. Eldon Hoyt), Margaret (Mrs. James Mayer), and Jesse, Jr.

The Deloes moved to Winona Lake in 1945 so that they could be in Christian service. Mr. Deloe was employed by the Brethren Missionary Herald Co. While her children were small, Mrs. Deloe was not active in affairs outside the home, but served quietly and consistently in

rearing a Christian family. Her son Bob says, "Mother's outstanding quality is patience." When he was asked to list some of her fine characteristics he said, "There are enough to fill a book."

Mrs. Deloe's first Christian service in a public way was to be literature secretary of the national WMC. The Deloe's after living in Fort Wayne for four years, have returned to the Washington, D.C., area to be near her mother who is in great physical need.

—Mrs. Lester Pifer

### THE CUP OF SALVATION

(Continued from page 707)

By His care ever shielded  
And upheld by His hand;  
In the pathways of sadness,  
Sweetest lilies may grow;  
Let us sow seeds of gladness—  
Let the joy overflow.

Yes; this is a challenge to personal evangelism. You are a person. You will meet other persons who should know your Lord, and the old-fashioned power which is ever new and effervescent in each redeemed one. God and the world cannot wait for the special few supertalented ones, though we are grateful for them and rejoice in their fruit gathering for Jesus.

God's will is for each one of us to bear the cup of salvation at home, at school, at work, at play. The world, too, is waiting for believers to bear the cup of salvation to them who sit in darkness.

This word of exhortation—seek life's highest—God's will for you—the more excellent way—the way of love and fruit bearing. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he will give it you" (John 15:16).

### SOAP RECIPE

Recently there have been requests for the soap recipe which will make white soap suitable to send to the Navajo Mission. This is the recipe of Rev. Evan Adams' mother, and is submitted by Mrs. Leila Polman. She says that Temple City WMC has sent over 400 bars of this wonderful soap to the Navajo school.

### *Homemade Soap*

In a stone jar or granite kettle, glass container or anything but metal, dissolve one (1) can of lye in one (1) quart of cold water and let stand until lukewarm (the lye makes the water hot). Use wooden paddle to stir. Slowly pour into the lye mixture two (2) quarts of lukewarm grease—strained. Stir thoroughly. Next stir in two (2) tablespoons powdered borax and one (1) cup ammonia. Stir occasionally after that until it thickens like honey, then pour into a pan or pans lined with heavy paper or wax paper. (I use a cardboard carton lined with several layers of paper). When soap hardens somewhat, cut into bars. Remove from pan the next day. This soap is better if it cures for several weeks. Even if the grease is old and rancid the soap will be white—it gets whiter within two or three days' time. Double this recipe and you will get twenty-four large bars at a cost of about fifty cents.

Suggestions: I melt shortening and just pour it into the lye solution. The settlings will go to the bottom. It is also a good idea to add lye to water out of doors as the fumes are not good to have near the face. Wear rubber gloves for any contact with soap or washing up of the containers.



**Northern Ohio District "BAND-AGE PRINCESS"** Sondra Preda, twelve, daughter of Mr. and Mrs. Adrian Preda, of Canton, Ohio, was crowned at the district rally at Findlay, Ohio.

Mrs. Rose Foster (left) retired missionary, crowned Sondra who rolled 1031 bandages this past year.

Mrs. Williard Smith (right) WMC district president had charge of the service.

Last year Sondra was also crowned Bandage Princess at Cuyahoga Falls, because she rolled 501 bandages. She says that this is one of her ways of serving the Lord as a little missionary.

**Northern Atlantic District.** A district WMC board meeting was held Tuesday, September 22, in Reading, Pa., at Fagley's Restaurant.

After the business session and some planning for the fall rally at York, Pa., the board members enjoyed some reports from the local councils. Harrisburg and Hatboro both reported booklets for the year's meetings. York presented "News 'N Views." Harrisburg sent a box to the Navajos. York is outfitting the Tucker family. Palmyra reports a WMC library plus a project of sending chocolate to Africa. Some other suggestions included Pen-pointer Quizzes, agenda for business meet-

ings in hands of ladies, and many others.

Pauline Ford, secy.

**Indiana District Rally.** The rally was held at Wheaton, Ill., October 8, 1959.

Seventy-eight women enjoyed this day of fellowship using the theme, "The secret place of trust" (Prov. 3:5).

Mrs. Donald Spangler was the guest speaker, and she painted an interesting word picture of her work as housemother to missionaries' children who attend school in Africa. A typical day for children and housemother was presented and this

revealed to us the responsibility that is hers for the care and welfare of each child. Along with this she presented the need for an ambulance at the medical center, and what it would mean to know that one was available. In many ways she reminded us that the "secret place of trust" in Africa, as well as in America, is "Under His Wings."

Bible pins were awarded to twenty women in a Recognition Service for those reading through the entire Bible during the year.

Our 1958-59 project offering was presented and we were happy to find that our goal had been reached. A bed will be provided for Miss Evelyn Schumacher in Africa, and materials supplied for the laboratory at Grace College.

During the afternoon session the group voted to aid in the purchase of an ambulance for the medical center in Africa as the project for 1959-60. The ambulance is to be a memorial to our pioneer missionary nurses in the African work: Miss Estelle Myers, Miss Florence Bickel, Miss Elizabeth Tyson, and also Dr. Florence Gribble.

Representatives from councils at Berne, Goshen, Leesburg, Warsaw, Winona Lake Senior, and the host church had special parts on the program which was well planned and was presided over by our gracious and able president, Mrs. Robert Boone.

Mrs. Owen Sheller, asst. secy.

**Akron, Ohio.** The WMC of the First Brethren Church here held their yearly consecration service October 15. There were forty-two ladies present. Mrs. Russell Ogden, our pastor's wife, conducted a very impressive candlelight service.

Mrs. W. R. Nelson, secy.

## WMC OFFICARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.  
First Vice President (Project)—Mrs. Harold Eling, Box 718, Winona Lake, Ind.  
Second Vice President (Program)—Mrs. Thomas Hammers, 1011 Birdseye Blvd., Fremont, Ohio  
Recording Secretary—Mrs. Scott Weaver R.R. 2, Osceola, Ind.  
Assistant Secretary—Mrs. Williard K. Smith, 2183 Stratsboro Rd., Hudson, Ohio.  
Financial Secretary—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles 8, Calif.  
Literature Secretary—Mrs. Benjamin Hamilton, P. O. Box 701, Winona Lake, Ind.  
Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.  
Prayer Chairman—Mrs. Rose Foster, Box 604, Winona Lake, Ind.  
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.



## Reminder!

Are you putting a penny per day into the little blue Jewish Offering Bank to help WMC with its important witness to the Jews?





# LIVING FOR JESUS

BY JOHN M. AEBY

"Fellow-Citizens With the Saints"

EPHESIANS 2:11-22

Are you ready for our fourth "Walk through Ephesians," girls? It is only as we walk with Christ through the Word that we are enabled to live for Christ in the world. Have you read the book through since last meeting? Have you carefully studied and meditated on this month's portion? Have you memorized our memory verse? If so, we're ready!

## Remember What We Were by Nature (2:11-12)

The "circumcision" of Jews began with Abraham. From that time either those who were born of Jewish parents or those who embraced Judaism were members of God's covenant family, and the male members bore the rite of circumcision in their flesh as a sign of the covenant. Instead of walking humbly with their God, most of the Jews in every generation were given to religious pride and looked down on their "uncircumcized" neighbors, the gentiles. (Anyone who is not a Jew is a gentile.) This includes most of us who read this study.

We need to **remember** our true position as gentiles before we were

saved. Verse 12 tells us that we were "without Christ" or estranged or living apart from Christ. We were "aliens from the commonwealth of Israel." This means that we were complete foreigners to the rights and privileges of the chosen nation of God, Israel. We were "Strangers from the covenants of promise." God's last covenant with the non-Jewish world was the one with Noah at the end of the flood (Gen. 9:8-17). Since then, every covenant or promise, till the Book of Acts, was with the children of Abraham. The Old Testament contains many statements about God's promised blessings **upon** the nations, but these are always **through** the covenants with Israel. We had "no hope." All nations and races of men have had their "wishes" of a future life or their "beliefs" in a future land of bliss. But these have been and always will be merely wishful thinking. Only Israel had promises from God himself as a foundation for real "hope." We were "without God." What a tragic plight was our case outside of Christ. And, if you are not a born-again girl as you read these lines, this is your spiritual diagnosis at

this moment. It is therefore all-important that we . . .

## Recognize What Christ Has Done for Us (2:13-18)

If we have believed the Gospel (1 Cor. 15:3-5), if we have come to Christ by faith (John 6:37), then we are "in Christ." This means that certain things are declared to be true of us in God's Word. Our trouble is that due to a lack of reading and understanding of God's Word, we often fail to recognize these great facts about ourselves.

In contrast to what we have just learned and should always remember about our condition by nature, we are told that **now** in Christ Jesus (our new position as believers) everything is changed (II Cor. 5:17). The verses before us tell us some of the things that are new! First, whereas we were far away, through the blood of Christ we have been brought near to God. Second, in Christ who is our peace with God, both Jewish and gentile converts are one new spiritual man. A recent discovery was made that in the Temple in Paul's day there was a wall plainly marked: "Anyone who passes beyond here who is not a Jew does so on pain of death." Paul was actually arrested and nearly killed because he was accused (falsely) of taking Trophimus the Ephesian past this barrier into the Temple, thus polluting it (Acts 21:29; 24:6; 21:28). All that was signified by this partition was wiped out through our Lord's sacrifice of himself so that now saved Jews and saved gentiles both can come immediately to God the Father through the Holy Spirit. Study these verses carefully until you recognize more fully just how much He

## SUGGESTED PROGRAM FOR DECEMBER

**Theme Song**—"Living for Jesus"

**Theme Verse**—Ephesians 2:10

**Prayer**

**Choruses**

**Scripture**—Ephesians 2:11-22

**Bible Study**—"Living for Jesus," by

John Aeby

**Memory Verse**—Ephesians 2:19

**Special Number**

**Prayer Circle**

**Missionary Topic**—For all SMM

groups—"My Burden for Brazil," by Mrs. Edward Miller.

**Poem**—"At Christmas Time"

**Middlers and Seniors**—"A Christian Copyreader," by Goldie Ostlund Buikema.

**Juniors**—A World Tour With Jesus, by Ilse Lefton Schlaitzer.

**Business Meeting**

**Benediction**—Psalm 145:1 and 2.

has done for us. It is only this way that we will be able to . . .

### Realize What We Now Are in Christ (2:19-22)

In view of what our Lord Jesus Christ has accomplished for us through His death, we are no longer "outsiders—exiles, migrants, and aliens, excluded from the rights of citizens" (Amplified N. T.). We might even say that we are no longer spiritual tramps on the bum. But we "share citizenship with the saints—God's own people" (Amp.)! Those who were Jews were built on the foundation of the Old Testament prophets. But New Testament believers in Christ are members of God's household built upon both the Old Testament prophets and New Testament apostles with Christ himself as the chief cornerstone.

The last two verses tell us plainly that God's sanctuary today is not one of wood, stone, brick, and mortar and stained glass, but a building composed of "living stones" (1 Pet. 2:4-5). Every time anyone trusts in Christ, the Holy Spirit places that one in Christ as a carefully prepared stone which fits perfectly. Together we grow "into a holy temple [or sanctuary] in the Lord." Thus we are being built together into a dwelling place of God, a permanent place of residence, through the Spirit!

Let us look to Him to enable us to remember, recognize, and realize these marvelous, amazing, and all-important facts about ourselves if we are saved. If you are not, trust Christ NOW! (II Cor. 6:1-2).

## Prayer Requests

- Pray for your own local group that it might grow and be used to win unsaved girls to the Lord.
- Pray for your district officers as they plan your projects, programs, and rallies.
- Pray for the SMM group in Brazil that Miss Barbara Hulse is working with.
- Pray for the National Project Offering that the need might be met for Miss Isobel Fraser in the Jewish missions work.
- Let us remember to pray for one another.

# My Burden for Brazil

By Mrs. Edward Miller

The many natural resources of this vast country of Brazil are just beginning to be tapped. In like manner it has been only in recent years that the Gospel has been spread through this country which holds so much promise. As the Word goes out many of the people, who have been in darkness since the beginning of Brazil's history, are finding life and love in the person of Jesus Christ our Lord.

It is a great blessing to be able to serve our Lord and Saviour in this country of Brazil. What a joy it is to be able to trust in a mighty King, the King of kings, our God, and to know that He is always near to help and use us as He sees fit. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust him" (Nah. 1:7). As we serve our Lord and Saviour day by day, we need a promise such as this from which to draw strength and from which to glory. It seems hardly a day goes by but that new problems arise. We need a faithful God to turn to for wisdom in making decisions, and wisdom in counseling these people who are new in "the faith."

A missionary in Brazil is soon known for his work and faith in the small towns of a Catholic-dominated land. As we go about our life here, there are few who do not know the Americans who are Protestants. They are well aware of the fact that we teach the Bible and a different way of life from which the priests teach. Being Americans, the people will be friendly because, on the whole, Americans are liked in this vast land. It is a privilege to be marked as a servant of the Lord, and for

all to know that we serve Him unchangingly.

When we first go into a town, curiosity is high and many services are well attended for this very reason. Then after a time the curiosity is satisfied and the attendance falls down to the few who have found a need and interest in what has been preached at the services. Then the real work begins—preaching, teaching, visiting, counseling—and always holding out the message of salvation by grace to anyone who will accept Christ as Saviour. What a blessing it is to see a new life in Christ open and grow and turn into a realighthouse for His glory.

The Brazilian Christian often has a difficult time to live victoriously in the face of many trials and temptations. One of the first trials is often with the immediate family. Many a new Christian is criticized and suffers physically at the hands of a strong Catholic family. A young person loses his companions at school, and they often make fun of him. Sometimes even the teachers treat Christians unjustly in class, orally and in written work. So the life of a new-born soul in Christ in Brazil is in need of much prayer that he may be able to withstand the first tests and grow steadily to become a strong testimony to the saving grace of our God.

"The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith."—Flavel. Praise His name that He is able to use the weak instruments such as we, to bring glory to His name. May we always live unfaithfully for Jesus in Brazil.

## At Christmas Time

I cannot bring gifts rich and rare  
As Wise Men did of old;  
Gems from the Orient, costly, fair—  
Myrrh, frankincense, and gold.  
But I can give Him all I own,  
A sinner's heart to be His throne.

I cannot tell of wondrous sight,  
Of hearing angels sing,  
As shepherds did His natal night  
Who listened, wondering,  
But I can tell of Love that came  
Straight to a cross to take my shame.

I cannot offer earthly ground  
Whereon my Lord may rest;  
E'en poor a place as Mary found  
To press Him to her breast.  
But I can fling my heart's door wide  
And bid the dear Lord come inside.

—Agnes K. King

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# A Christian Copyreader

By Goldie Ostlund Buikema

Each child of God should realize early in life that when God bought him or her with the precious blood of His Son, the Lord Jesus Christ, He had a plan and purpose for that life. He early puts us in what I choose to call "The School of God." No one ever graduates from this school until promoted to heaven.

## Preparation for Life

The first grade of this school naturally is in the home. Here the foundation is laid which will determine the effectiveness of the work to which God will call each child. Here he or she will learn respect for the parents and their authority over them. There may be other members in the home, and the lesson of adjustment to them will have to be learned. There will be routines, disciplinary measures to be observed, and obedience in accepting these measures. As the child enters Sunday school and public school, adjustment to a new authority will have to be learned. Children from various types and standards of homes will have to be considered as never before. Lessons that were never heard of will have to be learned. Some of these will be liked and others disliked, but in each grade the lessons to be learned will be those that will and should fit the child for its future place in life.

## What Is an Editorial Secretary?

This is a question that is often asked of me. It is one who prepares copy, or articles, before they are set into type. This means checking sentence construction, punctuation,

spelling, capitalization among other things. In printer's language such a person is known as a "copyreader."

In many Christian establishments the copyreader is also the proofreader. This is one who reads the proof after the copy has been set into type. It is read to find and correct any errors.

Early in life the Lord instilled in me a definite liking for reading, writing (composition), spelling, and Bible through catechism. Before I was married, I worked on a secular newspaper where I later found that this early training had fit me for this work. After Mr. Buikema went to be with the Lord, I went to Moody Bible Institute Evening School. There I learned a systematic study of the Bible and related subjects. This was God's way of preparing me for the work He would later have me to do. My former publisher invited me back to work on the newspaper, and I accepted. This was merely a refresher course, for in ten months I was called into Christian printing.

## A Right Attitude

I had lived in cities most of my life, and before I came to the Brethren Missionary Herald Company, I lived in Chicago. I worked for a Christian printing firm where I was an executive. We printed about seventeen magazines, as well as tracts, books, and other printed material, all of which I supervised.

Five years ago I came to the Missionary Herald. This narrowed my printing ministry to a denomination. It meant I would have to adjust to this type of ministry. It also meant I would have to adjust to living in a much smaller town than I had been used to. Many people say that older folks should be transplanted successfully. But the Lord had prepared and trained me to be adaptable early in life. I could not do it in myself, but "I can do all things through Christ."

A Christian editorial secretary has to have a right attitude toward the editor. To me this meant I was no longer an authority, and to live for Jesus I would have to respect Rev. A. R. Kriegbaum as my au-

thority. Then I would also have to have a right attitude toward my fellow employees, for I was now on the same level with them. I would also have to maintain a right attitude toward the writers of each article and their articles whether they were well written or poorly written. Each writer had done his or her best, and was in this way trying to further the cause of Christ.

Do I always succeed in living for Jesus in this respect? No; I am sorry to say that I do not. Satan has many fiery darts at his command, and even though I ask the Holy Spirit each day to take control of me, I am often caught unawares so that I do not successfully withstand the fiery darts. I am grateful for God's promise that when I confess my sins, He is faithful and just to forgive me my sins, and to cleanse me from all unrighteousness.

## The Aim

The Missionary Herald aims to send out its printed material as free from errors as is possible. This editorial secretary usually reads the proofs first, and the assistant to the editor, Mr. Kenneth Herman, then reads them to find the mistakes that I have missed. But even with two of us reading, we are often made unhappy to learn that a mistake was not found but appears in the printed material.

The Missionary Herald aims through its printed ministry to reach souls for Christ, or to win backsliders back to Christ and the fellowship of the believers, or to strengthen the believers in their walk with the Lord. We do not always hear of this being accomplished, but when we do receive a letter telling us that one or the other of these aims has been accomplished, our hearts are warmed, and we are spurred on to greater endeavors. It makes us realize that it truly does pay to serve Jesus and to live for Him. Each one of us wants to be an influence for Christ upon those with whom we come in contact, whether it is in person or through the printed page. Don't you SMM girls want to present yourselves to Jesus and to live for Him?

## MEMORY VERSES FOR THE YEAR 1959-60

Ephesians 1:7	September
Ephesians 1:17	October
Ephesians 2:8 to 10	November
Ephesians 2:19	December
Ephesians 3:12	January
Ephesians 3:20	February
Ephesians 4:1	March
Ephesians 4:32	April
Ephesians 5:8	May
Ephesians 5:20 and 21	June
Ephesians 6:6 and 7	July
Ephesians 6:11	August



# "O que e' SMM?"

By Miss Barbara Hulse

(ED. NOTE: This is evidence of the way in which the Lord used last year's project, the support of Miss Hulse in Brazil.)

A small poster asking "O que e' SMM?" initiated the announcement of the new girls organization in the Icoaraci Brethren Church. In calling attention to the poster one Sunday night, Brother Burk announced that he had already guessed what the initials stood for—"Sal, Manteiga, Macarrao" (Salt, Butter, Macaroni). Other guesses from among the congregation were "Sociedade Missionaria das Mulheres" (Women's Missionary Society), and "Senhor, Meu Mestre" (Lord, My Master). Sufficient interest was created so that two weeks later approximately twenty girls came to a meeting in which we explained the name, its significance, and the purpose of the organization.

"The Sociedade de Maria e Marta is an organization to perfect the lives of young girls in spiritual and practical matters." With this aim in mind we planned a weekly program alternating the Mary meeting with the Martha meeting.

The Mary meeting is led by the girls and consists of singing, special music, memory verses, and a Bible study. Other Mary goals include daily Bible reading and prayer, memorizing six specified chapters of the Bible, Sunday-school attendance, monthly visitation to the unsaved or the sick of the church, praying for a friend and bringing her to the SMM meetings, taking part in an SMM church service, and reading a Christian book.

We took into consideration the connection between the poor education and the poor health of the local people when we planned the curriculum for the Martha meetings. They will include simple courses in nutrition, first aid, hygiene, infant care, sewing and cooking projects.

## ATTENTION ALL GIRLS

The Christmas meeting would be an excellent time to take inventory of your progress on the goals. Perhaps you could arrange a workshop sometime during the vacation. Encourage those that may have fallen behind. (Don't forget to write us about your group's activities!)

At present we have had nine meetings with an average of twenty-four in attendance. Nine girls have fulfilled the requirements for membership and have received their green and white shoulder sashes. An emblem will be fastened to the sash for each Mary goal or Martha project completed. It is possible for them to earn some emblems very quickly, others will require months, and a few will require an entire year. We have promised a special prize to anyone earning all sixteen emblems.

I would like to tell of one incident

which made me more aware of the many blessings enjoyed, but seldom appreciated, by those who live in the United States. Our program requires the abilities of reading and writing, and therefore the age limit was set at twelve and older. Recently the girls have been coloring pictures of fruits and vegetables to be used in illustrating their nutrition notebooks. I was surprised to note how much they were enjoying this. Later I found out that the majority of these teen-age girls had never before used a crayon.

A teachers' training class is one of the first projects for the second year curriculum. Pray with us that the girls will grow spiritually and develop abilities which will be used to win many precious souls to the Lord.

## Bandage Queen Crowned



Miss Sandra Chapman shows us her technique which was effective in making her the National Bandage Queen. She rolled 4,517; the new record. This is an average of fifteen bandages for each work day of the year.

(ED. NOTE: Sandra was crowned at the Sisterhood tea, August 20, 1959, by Miss Rosella Cochran, missionary to Africa. Sandra Preda from Canton, Ohio, was runner-up with 1,031 bandages. We wish to thank Miss Cochran for this article.)

Sandra Chapman had the cooperation of many in collecting and preparing the materials. Each patron on her father's milk route received an invitation to contribute usable materials. An advertisement appeared in the local paper. Announcements were made in the local church, and friends and relatives were informed of the need. As the calls came in, Sandra's mother traveled many miles picking up the donated materials. Special work days were called for the WMC. Here the ladies tore and sewed the strips to the proper width and length. Even the

pastor, so we are told, joined in this phase of the work, but when it came to the actual rolling, everyone left it all to Sandra.

Sandra did a commendable piece of work. She is to be congratulated, which every girl in the United States has who had a part in this worthy project of supplying bandages for the medical work in Africa. These bandages will bring a great deal of comfort to thousands of Africans, for they are used for bandaging wounds, burns, skin diseases, and leprosy lesions.

The rolling of bandages may seem to some to be a menial task; but such a task, done in the name of the Lord Jesus, will bring honor and glory to the One to whom all honor is due.



**PHOENIX, ARIZ.** New attendance records were set at the Grace Brethren Church on Oct. 25 when there were 224 in Sunday school, 183 in morning worship and 94 in attendance at the midweek service. Charles Ashman, Jr., is pastor.

**FORT WAYNE, IND.** The annual Thanksgiving service for the Indiana District will be held at the Grace Brethren Church on Thanksgiving morning. Carl Miller will be host pastor.

**BERRIEN SPRINGS, MICH.** The new attendance record for the Grace Brethren Church was set in October with an average of 98. Gilbert Hawkins is pastor.

**CHICAGO, ILL.** Dr. Alva J. McClain attended the Scofield Bible Revision Committee meeting here at the Drake Hotel, on Nov. 2-5.

**RITTMAN, OHIO.** Charles Tur-

ner, pastor of the First Brethren Church was slightly injured Oct. 24 in an automobile accident. He suffered cuts and bruises about the face, but no other serious injuries.

**HOMERVILLE, OHIO.** The Northern Ohio District Ministerium will meet at the West Homer Brethren Church on Nov. 23.

**COLUMBUS, OHIO.** The Sunday School Convention, sponsored by the National Sunday School Association, was conducted in the Veteran's Memorial Auditorium Nov. 11-13.

**WASHINGTON, D. C.** The Greater Washington Prophetic Conference will be conducted here at the First Brethren Church Nov. 29-Dec. 4. The headline speakers include Dr. John Walvoord, Jr., Dr. Charles Stevens, and Rev. Emil Gruen. James Dixon, host pastor.

**WINCHESTER, VA.** The First Brethren Church here reports the best attended communion service in the history of the church was conducted on Oct. 21.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Lyle W. Marvin  
1993 Crestview Ave.  
San Bernardino, Calif.

**JOHNSON CITY, TENN.** Stephen Maynard Martin arrived on the scene Oct. 18, weighing 7 lbs., 14 oz. Congratulations to Rev. and Mrs. Charles Martin.

**TROY, OHIO.** The Grace Brethren Church celebrated its 15th anniversary on Oct. 11. There were 137 in Sunday school, and 110 in the morning worship service. Herman Hein, Jr., has been called to serve his fourth year as pastor.

**COMPTON, CALIF.** James William was given a gracious welcome Oct. 5 into the home of the pastor of the First Brethren Church. Bill Smith, his father, reports mother and child doing fine.

**MONTCLAIR, CALIF.** Rally Day and "Round-Up" were featured at the Montclair Grace Brethren Church on Oct. 18. A large "corral" erected on the church parking lot served as the place for "mess" which included light refreshments. The church will observe its first anniversary on Nov. 22. Harold Painter is pastor.

**SPECIAL.** Sunday-school orders for the January-March quarter are being received in every mail at the offices of the Missionary Herald. Your order should be on the way soon for prompt, accurate service. The material is on hand at Winona Lake, and shipments are going out daily. Please use the new order blanks, and type or write clearly, for these are photostatically recorded. Use ink, please, and be certain you order for the **WINTER** quarter. All companies require five weeks on Sunday school papers to guarantee delivery.



\***SAN BERNARDINO, CALIF.** October 11 was "Sisterhood Night" at the Grace Brethren Church, L. W. Marvin, pastor. The senior SMM group had charge of the Scripture reading and the prayer at the evening service. Penny Edenfield, national president of SMM, presented the awards to the Middler and Junior SMM groups. Mrs. L. W. Marvin presented in behalf of the local WMC current reading books for the three SMM groups, and Pastor Marvin delivered an appropriate message. After the service, 16 of the girls, who are pictured above, were baptized and have been received into the church. Fourteen of these girls received Christ as their Savior during the last year.



# TALENTS



## CAPTURED and COMMITTED

Having received Christ as our personal Saviour, it is very easy to settle down in an easy chair, fold our hands, and think: "Since I've accepted Christ as my personal Saviour, I know I'm going to heaven, so I'll just relax and enjoy life until the time arrives for me to bid farewell to this old earth." But a study of God's Word reveals that there is work to be done, for countless souls have never even heard the good news of salvation. "What part of this task is for me," we ask, "and how do I accomplish it?"

When we receive the Lord Jesus as our own personal Saviour, we not only give intellectual assent, appropriate, or receive Him into our hearts but also commit our lives to Him. Just what does this term mean?

Mr. Webster's dictionary says that to "commit" is to place in trust or custody; to hand over or entrust; and to consign for safekeeping. From these definitions, we can gather that to commit our lives to Christ is to surrender them completely and entirely to His care and use.

The Apostle Paul was certainly committed to Christ. It seemed that his very life was in constant danger, for the Bible tells us of the many times when he came face to face with death, and yet, he was able to write the words which we find in II Timothy 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

David, who also knew what it meant to rely on the Lord, tells us in Psalm 118:8: "It is better to trust in the Lord than to put confidence in man." Why did these men bear this testimony? Why should we commit our lives to Christ?

The Lord Jesus Christ is God. He has made us and therefore knows what is best for us. He was willing to leave the splendor and glory of heaven to live as one of us. But above all He died and rose that we might someday go to dwell with Him. He is a friend that sticketh closer than a brother. He has promised never to leave nor forsake us.

But how does all this fit in with committing our talents to Christ? When we trust in the Lord and commit our lives unto Him, He in turn commits or entrusts us with the Gospel or good news of salvation. There are various means, known as talents, through which we can make known this Gospel to those around us.

Turning again to Mr. Webster, we learn that a talent is a particular and uncommon aptitude for some special work or activity. Notice that he does not say that to have talent is to be able to play the piano or to lead the singing in a young people's meeting. Too often young people and older folks alike are heard to say: "I don't see how God can ever use me. I can't play a musical instrument or sing, and I could never get up in front of people and preach."

Your talent might lie in any area from being waterboy at a football game to presiding over the entire student body of your school. Looking at the lives of people whom God has already greatly used in His service, we find that most of them had nothing in the eyes of men. Moses possessed a simple rod which he used for God's service; David was a shepherd boy who knew how to use a sling; Peter was just a fisherman, Paul a tentmaker, Dorcas a seamstress and, in more recent years, Dwight L. Moody a shoe clerk.

But these people dedicated their

Paul told Timothy: "Neglect not the gift that is in thee" (I Tim. 4:14). He again put thee in remembrance that thou stir up the gift of God, which is in thee" (I Tim. 4:16). The Scripture also states that there are many kinds of gifts, and it is the responsibility to develop those talents which God has given. (See I Cor. 12:4 and 25:26.)

The Brethren Youth Council sponsors Spiritual Competition to help our youth develop talents which God has entrusted to them. One of the ten areas of talent development is the Essay Contest for girls.

Sharon Auxt, of Hagerstown, Md., won first place in 1959 with her essay, "Captured and Committed." Sharon is a senior in high school. Her talents are devoted to literary abilities, for in 1958 she played a piano solo and won first prize in the instrumental competition.

I want you to meet Sharon, read what she has to say about dedicated talents, and ask God what you should do about using those talents that have been entrusted

Ernie B

talents, as lowly as they may have appeared to men, and through them thousands, and perhaps millions, heard the story of Christ's love for mankind. In II Timothy we are advised to "stir up the gift of God which is in thee." But, you might say: "My little talent seems so insignificant when I see what others have done."

Here again, the Word of God has an answer. Our physical bodies are made up of many members or parts, each of which has its own special use. Suppose the foot were to say: "Because I am not the hand I don't belong to the body"; or the eye, "Because I can't hear I'm not doing the body any good." We all know that even the smallest organs of our bodies have a function and most of them are indispensable. Even so, we are members of the body of Christ and individually we are parts of one another. Therefore we should use our gifts and talents to bring glory to the name of Christ.

Let's take a look at some of the talents which the Lord may have given you. Many today, particularly among the female population, have been blessed with the "Gift of Gab." Now understand, they could **never** teach a Sunday-school class or even give a public testimony, but introduce them into a two- or three-person conversation and that's all that is heard from the other two or three people.

However, here is a marvelous opportunity to speak out for the Lord Jesus Christ. When the conversation tends to tear down old Mr. Smith for being a drunkard, express your concern for his soul. If one of the gang wants to share the latest dirty joke with his buddies, you can politely, and with a prayer in your heart, let them know where you





BY MISS SHARON AUXT

Hagerstown, Md.

opportunity to exhibit the best in honesty, clean living, good sportsmanship and, above all, the love of the Lord Jesus Christ. God has given each one of us a wonderful body which we should strive to keep in top condition, and athletics serve toward this end. They should be used as a means of edifying our bodies so that we may be of better use to the Lord and of opening avenues of testimony so that we may speak to others of Him.

Sports demand courage and tenacity. Many times it would be much easier to give up when our team is having a rough season, but a real player grits his teeth and tries harder even though it appears that the odds are against him. It has been said that the only thing wrong with sportsmanship is that you have to lose to prove it. However, grinning and bearing it can be a large factor in aiding your Christian testimony.

Paul uses the athletic metaphor to liken the Christian life to a great race in the stadium of time. On either side there are myriads of spectators watching. With earnestness he coaches you, advises the laying aside of every weight. Dramatically he points to the tape, the goal, where, in the judges' box, stands the Judge of all races, God's Son. He exhorts that we press forward, keep our eyes upon Jesus, and remember the crown that will be given to those who run well.

A love for children can open wide doors to witnessing. Many persons today are skeptical as to whether "small fry" can really love the Lord Jesus. Even Christ's disciples expressed this feeling by turning little children away. The Bible points out many instances in which children were used of Christ.

In the Old Testament a small servant girl working far from home was instrumental in the healing of her leprosy master, Naaman. Josiah became king when just a boy and led his people in the fear of the Lord. When we come to the New Testament, we find a young boy who gave his seemingly worthless lunch of five loaves and two small fishes to be used of the Lord.

Today, there are various means by which children can be reached. How about teaching or even helping with the handwork in Sunday school or DVBS? Good News Clubs sponsored by the Child Evangelism Fellowship have a far-reaching ministry today.

Some young people even with these suggestions may still feel incapable. All right, then try this. The next time you go baby sitting, take along a book of Bible stories and read, or better still, **tell** your charges about the Lord Jesus and His plea to allow the little children to come unto Him. There can't be anything much simpler than that. If you can read, why not try it?

A glance through a magazine or a short ride on one of our nation's highways today is good enough evidence that many artists are using their God-given talents to lure men into sin. If you're handy at the easel or just a sketch pad, you can use this ability for Christ. Start by helping a Sunday-school teacher prepare her visual aids for next Sunday's lesson. Attendance at gospel meetings is boosted by advertising. An attractive poster has often been the means of someone's attending special services and finding the Lord Jesus as Saviour. Use your artistic ability to "draw" men to Christ.

Many young people have dramatic ability. God has greatly blessed the gospel film ministry with even entire casts of teen-agers. This has been demonstrated by the recent films "Seventeen," and "Going Steady," which have challenged teen boys and girls to the call of the Lord.

Boys, why not take your turn at ushering the next time you're called upon? Just a friendly smile and welcoming hello can put a visitor in a receptive mood for the message of the hour. Certainly by now all we girls should know how to make the suds fly. Volunteer to help serve and perhaps to wash the dishes the next time your church holds a service at your local rescue mission.

There are just a few suggestions of the hundreds of ways you can honor the Lord with the **talents** which He has given you. Certainly, we are all full-time workers whether we're students, streetsweepers, or bank presidents. And our privilege is to witness for the Lord everywhere we go: to the salesman who calls at the door, to the service-station man who puts gasoline in our car, to the chum who sits next to us at school — to everyone we meet.

And far from being drudgery or irksome toil, its glorious adventure to see the wonders and miracles Christ will do in other hearts and lives as the Word of God accomplishes its purpose.

stand, and excuse yourself. Perhaps you're going fishing with an unsaved pal. Don't forget that Christ has called us to be fishers of men. Tell your pal about a friend of yours who helped His friends catch so many fish that their nets wouldn't hold them. **Wherever** you are, **whatever** you're doing, be ye holy in all manner of conversation, for He who hath called you is holy.

The Lord has blessed many with good minds. Young people especially, "Study to show thyself approved unto God!" A good report card always bears a better testimony than just getting by. Because Christ has done so much for us, we should desire to give Him our very best. This will never be possible if we just sit back and be satisfied to get by with barely passing grades.

Our schooldays are perhaps the most important of our lives, for during this time we are making preparation for the future—for our life-work. Solomon, the man of whom we think as being the wisest ever to live, wrote that "wisdom is better than rubies; and all the things that may be desired are not to be compared with it." And while you're getting a lot of readin', ritin' and 'rithmetic, keep in mind that the fear of the Lord is the beginning of wisdom, and he that winneth souls is wise.

A very popular field today is athletics. Here, again, we find an

ARE YOU  
SELLING  
OR BEING  
SOLD

By Bill Smith

Pastor of the First Brethren Church  
Compton, Calif.

Be very frank with yourself as a Christian and face the issue if you are or are not successful in telling others about Jesus Christ. I know there are all sorts of answers when it comes to personal soul-winning: some say: "I just try to live the life." Others, "I leave soul-winning to those who know more Bible than I," and right on down the line. However, I want to say, men and women, that every child of God has a personal responsibility to make known the claims of Christ.

The Christian life is not a game, it is a battle. We do not always do what we want to do, but, we must do what the Bible says we should. A command of the Lord for the believer is personal witnessing.

I heard of one Christian worker who said that he didn't want the members of his church to go out in visitation and soul-winning: "They do more harm than good," he said. I just cannot bring myself to agree with this, can you? Yet, I will say that there must be great carefulness in this undertaking of soul-winning in the name of Christ.

There are many courses, books, and booklets on the "know how" of soul-winning. Here is an angle, however, that I am sure will be of help to any determined worker for Christ. Sometime ago, I talked with a man about committing his life to Christ. He was kind and friendly but had a reason for every approach I made. He had a reason why he had

# The Preacher's Wife

There is one person in the church  
Who knows your preacher's life.  
Who wept and smiled and prayed with him,  
And that's your preacher's wife.

The crowd has seen him in his strength,  
When wielding God's sharp sword,  
As underneath God's banner folds  
He faced the Devil's horde.

But deep within her heart she knows  
That scarce an hour before,  
She helped him pray the glory down  
Behind the closet door.

She's heard him groaning in his soul  
When bitter raged the strife,  
As, hand in his, she knelt with him—  
For she's the preacher's wife.

You tell your tales of prophets brave  
Who marched across the world,  
And changed the course of history,  
By burning words they hurled.

And I'll tell how back of each preacher  
Some woman lived her life,  
Who wept with him, and smiled with him  
She was the preacher's wife.

—Author Unknown

never let Jesus into his heart, why he did not attend church, why he was not doing what he knew he ought to do. When I left, I asked myself, did I sell him, or did he sell me?

To guard against this happening any more, I am following these rules:

1. I have a definite purpose and reason for every call I make.

2. With God's help, I do not leave until I have fulfilled my mission.

3. I refuse to be sidetracked for any length of time. I bring the issue back so that we face it and deal with it.

4. I keep in mind the thought—here is one who is lost, and I have a message from Christ that can save his soul.

5. I realize that Christ is co-operating with me in this great work, and He is helping me to sell and not to be sold.

I pray that God will enlarge my coast as a soul-winner, and I also pray that all around the world men and women and young people who carry the banner of the cross will hold it high until the whole world knows personally about the Lord Jesus Christ.



# FELLOWSHIP

Compiled by Roy H. Lowery

The laymen of the Iowa District assembled at Pine Lake Baptist Camp, Eldora, Iowa for their second annual fall retreat. Thirty laymen and pastors attended. The weather was cold and damp but the Christian fellowship was warm and sweet.

Principal speaker for the event was Brother Lou Clarkson, Christian businessman from Des Moines. We were challenged by a message from the Word regarding the "Laymen's position of service before the Lord." We were also challenged to use our peculiar talents and personality for the glory of God and His kingdom.

Brother Clarkson was accompanied by Rev. Peter Chu Wong from Hong Kong, a refugee from Red China and communism. Mr. Wong showed slides of the deplorable conditions in the refugee camp in Hong Kong. This was a very informative meeting and made all realize what a blessing we have to live here in America where we can worship in freedom. Each man present received a real understanding of what it means when we hear of doors being closed to the Gospel in the mission fields around the world.

The Iowa district is now fully organized and active. The various churches report some increase in interest and activity with more improvement expected in the coming year. Much interest was shown in the exchange of ideas for local meetings and boys' work. A midyear meeting is in the planning for early 1960. We are praying that the interest of Laymen will increase as a result of this organization and that through it the Lord's work will prosper in the Iowa District.

Officers elected for the coming year are: President, Lou Diets, Waterloo; vice president, Bill Faas, Cedar Rapids; secy. and treas., Roger Herr, Dallas Center; boy's adviser, Cliff Smothers, North English.



Iowa District Retreat

## With the Lord

Richard F. Trenary, Mid-Atlantic District Laymen's president, was instantly killed in an automobile accident, along with four others, while returning home from work with a fellow employee Thursday evening, September 24. Brother Trenary was a faithful member of the Grace Brethren Church of Hagerstown, Md. He was one of the organizers of the wonderful Boy's Club in Hagerstown, was also a member of the official council of the church for the past three years, and teacher of a junior boys' class for five years.

His sudden death was a shock to all of us both in Hagerstown and the entire district where he had been one of the outstanding men in our Laymen's work.

Truly his reward will be great in the day of our Lord's appearing when the one whom he dearly loved and served will say unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Truly the crown of life as promised to those who have been faithful unto death in Revelation 2: 10, will be his reward.

## LAYMEN IN THE NEWS

**Covington, Va.** The Southeast District Laymen's Fellowship held a rally in the First Brethren Church, November 6. C. E. Trimmer is the chairman for the Fellowship.

**Winchester, Va.** The Mid-Atlantic Laymen's Fellowship rally was held at the First Brethren Church here, November 7. The rally began with a fellowship meal at 6:30, followed with a program and the business session.

**Indiana District.** The laymen of the Indiana District are planning a district-wide father and son banquet on Friday, November 20 at the Leesburg, Ind. church. All laymen of the district are urged to attend, and if necessary "adopt" a son for the evening if they do not have any. A short inspirational message is planned following the meal, and a brief business session.

**Winona Lake, Ind.** (Winona Lake Brethren Church). Our laymen's group enjoyed an evening of fellowship and inspiration with the South Bend laymen on Tuesday, October 13. Joe Dombek, a member of our local group, drew a picture and spoke to those present.



# Open Letter to Youth

EDITOR, The News:

What can we do? Where can we go?  
Always we hear the plaintive cry of teen-agers.  
I can make some suggestions. Go home.  
Hang the screens, paint the woodwork. Rake the grass. Mow the lawn. Shovel the walk. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job.  
Help the minister, Red Cross, Salvation Army. Visit the sick. Assist the poor. Study your lessons. And when you are through and not too tired, read a book.  
Your parents do not owe you entertainment.  
Your village does not owe you recreational facilities. The world does not owe you a living.  
You owe the world something.  
You owe it your time and energy and your talents so that no one will be at war, or in poverty, or lonely again.  
In plain simple words: GROW UP!  
Quit being a cry baby. Get out of your dream world. Develop a backbone and start acting like a man or a lady.  
I am a parent. I am tired of nursing, protecting, helping, appealing, begging, excusing, tolerating, denying myself needed comforts for your every whim.  
If you get out of school today and stop learning tomorrow, you are uneducated the next day.

A MOTHER

—From Taos News, Taos, N. Mex.

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## EP NEWS

JERUSALEM—Israel will pay 250,000 pounds (\$700,000) compensation to 21 French Roman Catholic institutions damaged in the 1948 Israeli-Arab war. The settlement resulted after lengthy negotiations with the French embassy.

DAYTON, TENN. In what may well be looked back upon as a historic meeting, the Bryan College board of trustees in its October meeting at the college announced a plan to raise within a year \$150,000 to be added to the college endowment fund. The addition of this amount to the present endowment will meet the minimum standard of the Southern Association of Colleges and Secondary Schools for a college to be considered for membership in that organization. As a

start in their campaign, three trustees contributed the sum of \$30,000 at the meeting.

WHEATON, ILL. Youth for Christ, International sponsored a free film showing in an American high school every other day this past year, according to Dr. Ted W. Engstrom, president of the organization. Showings were arranged by local Youth for Christ directors in connection with YFC Clubs on the school campuses. The films were made available again this new school year," Engstrom stated. "The only requirements are that the films be shown on school property to an orderly assembled student body on a regular school day. The only charge is two dollars for insurance and postage."

LOS ANGELES, CALIF. KBBW are the new call letters assigned by the Federal Communications Commission to the FM broadcasting outlet of the Bible Institute of Los Angeles, Inc., for San Diego. The 52-year-old Southland institution also operates FM station KBBI in Los Angeles (on the air since May 2, 1959). Plans call for KBBW (formerly KLTT) to be on the air in the early part of 1960, according to an announcement by Al Sanders, vice president of the Biola Public Relations Department which operates the radio ministries.

### THE COLD, COLD WAR

Although the Communists are not "at war" with anyone, a look at the world this week shows the following atrocities committed by people with "Peace!" on their lips:

Seventeen people were killed by Communist invaders forty miles inside the Tibetan border of India; Auxiliary Bishop Alfred Bengsch of the Berlin diocese was arrested by the Reds; in Budapest, a Communist teacher complained of the early religious training of his pupils which is making the atheist's task "far from easy"; Communist guns on Amoy cut holes in the hull of the S.S. Taichungshan with six-pound, armor-piercing shells. Said Capt. C. W. A. Ellis, skipper of the 2,171-ton cargo ship, "It's a miracle nobody was killed"; three men who drifted near the Lema Islands recently in a rudderless boat were caught and held by Chinese Communists.

Meanwhile, Chinese on the mainland are clamoring to join relatives in Malaya because of hardships experienced in the communes. Three hundred people a day are crossing into West Berlin from the eastern sector. In China, two more farmers recently escaped the Communist mainland and arrived at the former Macao Hippodrome at the mouth of the Canton River. In Macao, Red authorities were using powerful loudspeakers, warning the people in Lappa Village not to try to escape from Red controlled territory or they would be brought before the "People's Court," and would likely be shot. The warning, heard clearly all along the waterfront, was given after a young Red officer was executed after facing a "People's Court."

But there was one thaw in the cold war: both the United States and Russia pledged to keep the Frozen Continent free of military bases and territorial tiffs!

HOME MISSION ISSUE

NOVEMBER 21, 1959

*Brethren*

# *Missionary Herald*



# EDITORIALS

By L. L. Grubb

## Shall We Give Thanks?

Through the grace of God we have again come to another Thanksgiving Season. As always when we reflect on the goodness of our beneficent Heavenly Father during a year past, we are amazed at His infinite mercy, and we are humbled in His presence. November 26, 1621, our forefathers met for the first time in a special way to give thanks to God. They had much for which to praise Him. Today, 338 years later, we are even more abundantly blessed in every way. The answer to the question, "Shall we give thanks?" should be clear.

But God also reveals His desire in this matter.

The heavenly host is constantly engaged in giving thanksgiving and praise to God. The living creatures of Revelation 4:9 gave thanks. Angels are engaged in giving thanksgiving to God (Rev. 7:11-12). The four and twenty elders rendered their praise (Rev. 11:16-17).

The psalmist says it is a "good" thing to give thanks unto the Lord (Ps. 92:1).

The Lord Jesus Christ gives a vivid example of what all God's children should be doing. He thanked God for truth revealed to His own (Matt. 11:25). He gave thanks as He celebrated the communion service. Before feeding the 5,000 He gave thanks for the loaves and fishes (John 6:11). He thanked God for answering prayer at the tomb of Lazarus (John 11:41).

Those who are closest to God seem to sense the need of giving constant praise and thanksgiving to Him. Their intimate knowledge of the Heavenly Father and His work causes them to praise the One from whom all blessings flow.

Would not our knowledge and experience as God's children be sufficient to cause us to cry out in adoration to the God of all grace? We have God's Word, the Holy Bible to read and study freely. Therefore, we have been saved from sin by receiving the truth about salvation. God has provided food, clothing, dwelling places—in fact, all the necessities of life. Perhaps we did not receive all we wanted this last year, but we did receive all God wanted us to have.

Then why are we so forgetful and careless about praising God for all the benefits of His grace? Why must we actually be reminded each Thanksgiving Season to worship God in praise? Our failure to praise the Lord as we should must grieve His heart.

## Thanksgiving in Service

There are definite ways in which we can show our praise to God in a practical manner. Certainly the words of our lips are not sufficient evidence to God that we are grateful for His provisions. Our daily, prac-

tical acts of Christian service must demonstrate the truth of these assertions. The Jews brought lip service to God, but through His prophets He denounced their hypocrisy because their hearts were far from Him.

Paul thanked God for putting him into the ministry (I Tim. 1:12). The apostle constantly demonstrated the truth of this statement by rendering loving and sacrificial service to His Lord.

If we are indeed sincerely and wholeheartedly thankful to God for His abundant blessings, then let a life of dedicated Christian service say so. This is complete justification of our words before both God and men.

Christian service may be as varied as the plans of God for His people. Some are sent to Africa or some other foreign area of service. Some are called to the ministry of God's Word at home in evangelism, the pastorate, teaching, and so forth. Others find limited responsibilities in many different types of service. One thing is certain. God has a plan for the life of each individual believer. Proper prayer and dedication will bring the revelation of God's will to each servant.

Thanksgiving means—church extension and home missions in a special way in The National Fellowship of Brethren Churches.

Perhaps God has not called you to go into a new and needy American-mission field to start a church. Your heart may burn within you with a great love and passion for the souls of Navajo Indians, but God has not called you to go as a missionary to Navajoland. You sense the acute spiritual need of the millions of Jews in America, but the Lord has not equipped you as an individual to carry the Gospel to them. You know the deepening sin and God-defiance of a nation which is declining spiritually day by day, and yet you feel so helpless in meeting the need.

Earnest, frequent Biblical prayer in your secret closet will do more to move the arm of God in meeting these needs than anything else you can do. Use your home-mission prayer box consistently to help guide you in your praying. Pray for the especially expressed needs of the Brethren home-mission work.

You can give thanks to God in service by being a **Brethren Church Pioneer!** Have you enlisted? Are you studying the Trail Blazer? What finer service could you render to God than to be a part of an organization which is dedicated to the starting of new Brethren churches where you know the Gospel of Jesus Christ will be preached by a faithful Brethren home missionary? What does our Nation need more than this—NOW?

We are asking the Lord to give us a 15 percent increase in gifts for our 1960 budget which totals more than \$235,000. Challenges to assist new branch churches are multiplying.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

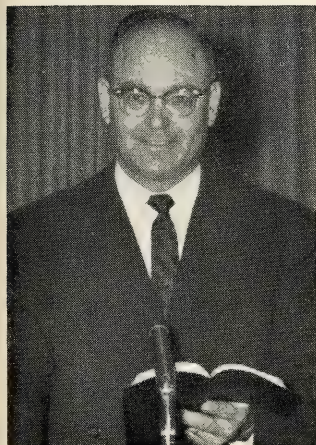
VOLUME 21, NUMBER 47

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC, Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).



# Dedicate Berrien Springs' New Church



Dr. Paul R. Bauman, dedication speaker

Sunday, October 11, marked the climax of eleven years' history of the Grace Brethren Church, Berrien Springs, Mich. It was on this day that the new church building shown on the cover page was dedicated to God. The speaker for this dedication service was Dr. Paul R. Bauman, president of The Brethren Home Missions Council, Inc. Following the special service on Sunday there were four more nights of dedication-week services with Dr. Bauman. The messages were on the subject, "The Believer and the Will of God." Each evening following the message colored slides on fulfilled Bible prophecy were shown by Dr. Bauman.

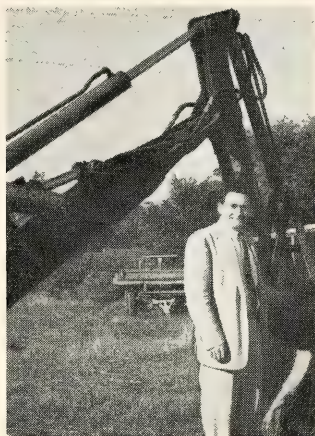
It was eleven years ago, the second Sunday of October 1948, that the first meeting of the Grace Brethren Church was held in Berrien Springs, Mich. Mr. and Mrs. Frank Crawford were used of the Lord to get the work started. They had moved to this town, and being accustomed to a Brethren church, they were not satisfied with anything else. The first meetings were held in the Lion's Club building, but later the group moved to a lodge hall. In 1950 the quonset building was purchased from Peru, Ind., and moved to its present location on Mechanic Street.

A number of part-time pastors

have served the church with many of them commuting from Winona Lake, Ind. The present pastor, Gilbert Hawkins, moved on the field in June 1955 after graduating from Grace Seminary. With the blessing of God on the work, the church grew and more facilities became a necessity.

The Brethren Home Missions Council accepted the work in 1955 to help assist in the needed expansion of the Berrien Springs testimony. Later a new location was secured on Rose Hill Road and plans were started for the building.

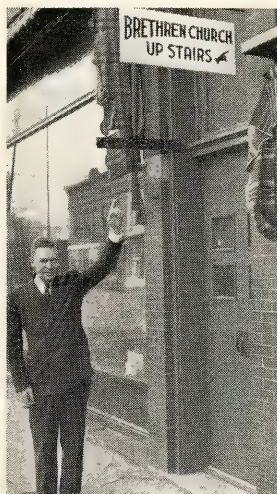
On Sunday, October 12, 1958, the contractor had his shovel on the location and assisted with it in a "Machine Age Ground-Breaking Service." The building process that followed was rather slow due to a severe winter. However, on May 10, 1959, it was nearing completion and the Cornerstone Laying Service was held. Then followed the move from the old to the new building, and the climax on Sunday, October 11, with the dedication service.



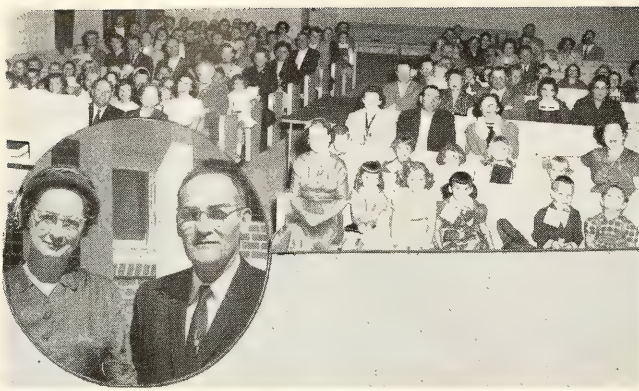
Pastor Gilbert Hawkins, and the mechanical ground-breaker.

## ABOUT OUR COVER—

This week's cover pictures are two views of the newly dedicated Grace Brethren Church in Berrien Springs, Mich.



Frank Crawford pointing to one of the first meeting places (1949).



First Brethren Sunday School, Cheyenne, Wyo. (Inset) Pastor and Mrs. Russell L. Williams

## Cheyenne Attendance Climbing

A letter from Rev. Russell Williams, Cheyenne, Wyo., contained this good news: "We are growing numerically and I believe spiritually. We had 154 in Sunday school last Sunday [Oct. 13] and we are expecting to baptize about twenty adults next week." The final report from the National Sunday School office for October showed Cheyenne to be in second place in their divi-

sion with a 28.6 percent increase for October, and only a few points below the first place winner.

Along with the news in this letter came a request for twenty-five more home-mission prayer boxes. As attendances increase, we are always glad to comply with the increasing demand for such helpful materials as our prayer boxes.

## Paramount Reaches New Peak

The Paramount Brethren Sunday School of Paramount, Calif., reached a new peak in attendance in October by going over the 300 mark. This same school took home the trophy for their division in the National Sunday School contest last year and is starting this new contest with the same determination to win this year.

The Paramount church uses the facilities of the Paramount Brethren Day School; however, they are looking forward to a building program which will give them their own sanctuary. They will continue to use the Day School facilities for Sunday school. Rev. John Mayes is the pastor.



Paramount Sunday school. Pastor John Mayes, extreme left

## Joins Brethren Church Pioneers at Ninety-one

By Frank J. Poland

A letter came to the home-missions office recently from Mrs. Belle Zook, now located at Sapulpa, Okla., with the request to become a Brethren Church Pioneer. Sister Zook soon to be ninety-two years young said she had in her lifetime helped to pioneer four Brethren churches already, some of them actually started in her own home. So really, Mrs. Zook has been a church pioneer all her life, but just wants her name added to the new "Brethren Church Pioneer" movement.

Our Sister Zook also said she was "glad to be a minute-man from the beginning." I can remember when the first minute-man letter went out in 1949, and to my knowledge since that time Sister Zook has not failed to send in a gift for each one. It was easy to remember her because each gift came back with a short letter of encouragement and challenge to my own heart.

For sixty-four years our sister has been a member of The Brethren Church. She is now a member of the Grace Brethren, a home-mission church, of Fort Wayne, Ind. Always pioneering new churches, Sister Zook stated: "I have never served in an established, out-of-debt church."

The letter went on to say: "I am living on borrowed time. My work is done. I have nothing left but heaven and prayer." I suppose at ninety-one we would all feel this same way, but at about the half-way mark it looks different to me. Can we say our work is done when we are still able to pray? I believe not, and only when we meet Christ will we know what has been wrought through the prayers of His people. So here again regardless of the years, this is a real and vital ministry for everyone who can pray.

The letter I referred to above is a four page one and it was written very neatly and legibly. I trust the excerpts from it can be used to challenge your heart in the work of Brethren home missions as it has challenged and blessed mine.

*The Brethren Missionary Herald*



# HOME MISSION FIELD REPORTS

**Trotwood, Ohio** (Richard Jackson, Pastor) We now have our preliminary plans and are giving them careful consideration. They look good. I am enclosing a drawing showing our location in relation to the over-all development. Originally we asked for seven lots or approximately one and three-quarter acres. The engineers had to redesign the allotment, and they came up with our church site showing about two and three-quarter acres. I told the engineer we could use the additional property, but we could not go any higher on the cost. The engineer replied: "Would you take the additional ground if we gave it to you?" So we will be getting between two and one-third and three acres for the original price.

**Johnson City, Tenn.** (Charles Martin, Pastor) We praise the Lord for the wonderful cooperation of the men in working on the building addition. By the time you read this the roof will be completed. We are see-

ing an increased interest and attendance in the Sunday evening and mid-week services. A teen-age girl made a decision for Christ last Sunday night.

**Cuba, New Mexico** (Evan Adams, Missionary) It's a girl! I returned last night from Albuquerque where we spent a couple of days adding to the population of New Mexico. Mary Beth Adams joined the family Thursday evening, October 29 at 5:25. She weighed 7 lbs. 8¼ oz. Joan and baby will be coming home Monday. Danny, Timmy, Laurie, and Mark are quite excited about their new sister.

Dr. Bernard Schneider of Mansfield, Ohio, visited the Mission and held a week of meetings for the missionary personnel besides doing some carpenter work on the side.

**Akron, Ohio** (Dr. R. E. Gingrich, Pastor) Miss Virginia Davis has been appointed mission's secretary for the second successive year. It is

her duty to distribute banks and coin folders prior to each major offering for our national interests and collect them at the proper time. Banks are used by all those under senior high school age and coin folders by all others. (Ed. note: We would like to recommend this for all of our churches.)

Work continues to move forward on our building program. The footers are now in, and the walls will begin to appear above the level of the ground soon.

**Pompano Beach, Fla.** (Dean Risser) The past week (Oct. 25-Nov. 1) we had Rev. Harold Etling with us at both churches and the Lord blessed his ministry. On Thursday night there were nine first-time decisions and ten more decisions on Sunday night of which two were first time. In addition there were five decisions on Wednesday night at the Fort Lauderdale church.

Yesterday (Nov. 1) we broke another record at Graceview with eighty-eight present for Sunday school.

## Let Your Dollars Do Double Duty

### 2 PLANS

Savings and Investments

### 2 DIVIDENDS

Cash and Souls

HELP CHURCHES GO SELF-SUPPORTING

#### SAVINGS

4%

TO

\$500



HELP START NEW BRETHREN CHURCHES

#### INVESTMENTS

5%

\$500

UP

## Two Building Programs Need Help

Write to the

**Brethren Investment Foundation**

Box 587, Winona Lake, Ind.



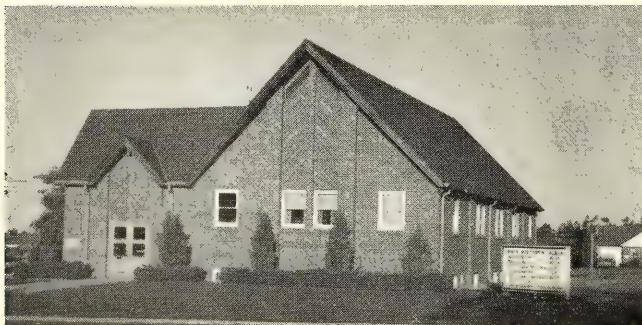
## Virginia Beach Vacates Old House

The Grace Brethren Church, Virginia Beach, Va., moved into their new building on Sunday, October 4. A new record attendance was set with 156 present. The average for the entire month has been 130 with a 94 percent increase over the same month of 1958. The goal for November is a 200 percent increase.

The new building was constructed by the Brethren Construction Company. (Sorry no picture was available at this writing). The old building pictured here has served a real purpose. Harold Arrington is pastor.



Virginia Beach (Va.) building vacated



Grace Brethren Church, Denver, Colo.

## Denver's Centennial Sunday a Success

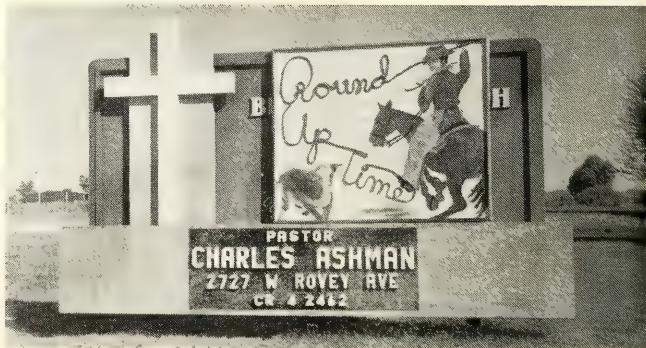
October 4 was Colorado Centennial Sunday. The Grace Brethren Church of Denver observed the day by setting a new record in the morning worship service with 152 present. This compared with eighty-seven of one year ago gives you an idea of the increase. The Sunday school also showed an increase from 118 in 1958 to 142 for 1959. A turkey dinner was served by the WMC for 150 people.

The following Sunday the Denver rockets "blasted off" in a "Race for Space" Sunday-school contest.

## Round-up Continues in Phoenix

From Charles H. Ashman, Jr., pastor of the First Brethren Church, Phoenix, Ariz. "Just a hurried note of praise. Two new attendance records were set last Sunday [Oct. 25] with 224 in Sunday school, and 183 in the morning worship service. There was one decision in the evening; and a new Power Hour record was set on Wednesday evening with ninety-four present."

Phoenix is the newest self-supporting church, just one month old. The "round-up" efforts are paying off with new records.



Phoenix (Ariz.) church sign

# ISRAEL CALLS!

THE MONDAY GIRLS

BY LEANORE BUTTON

Remember the story of Topsy and how she just "grew"? That fittingly describes our little club known by the very unique (?) name of The Monday Girls. Very simple. We are a group of girls and we meet on Monday.

It all began when one of the ladies suggested we get together once each month and have a little Bible discussion. This lady happens to be a very infrequent member of our Friday evening group, but Isobel sees her quite often and does quite a great deal for her.

At our first meeting, and after some consideration, it was decided that we would accept anyone who wanted to belong after they had attended one meeting. The only other hard and fast rule was that the member bring twenty-five cents dues each month.

At the first meeting, one of the ladies brought a book on emotional problems. She reviewed the book for us and because it did deal with the subject of death, it made a nice springboard for a Bible discussion.

At the second meeting the one who was to bring the discussion on "Our Jewish Heritage" didn't come, so Isobel brought a discussion from the "Rabbi's Manual." It was a very good discussion and many questions were asked and answered by the group. We had gained several new members and a nice time of fellowship followed.

The next meeting was held in the Mission (most of them are since I am almost the only member with adequate room) and we planned to have strawberry shortcake with whipped cream. One of the ladies who is a believer in the Messiah was to bring the discussion. This time it was to be the delayed one on the book, "Our Jewish Heritage." At one of the previous meetings, one of my very dear friends who wouldn't be seen attending one of our meetings, ambled over in a housecoat, and I pulled her inside. Since she couldn't back out gracefully, she remained and seemed to enjoy her-

self. So I called her and asked if she would like to come over for this next one. She agreed.

About a half hour before meeting time, the phone rang. It was Sara. "I happened to mention to Frieda I was coming over to your house," she said. "Aren't you going to ask her?"

I explained that a long time ago, Frieda informed me I was using her for "bait" to entice Jewish people to the mission. I promised her I would never ask her again when I had other Jewish people in because I didn't need her for bait. However, I told Sara, "If you care to invite her over, I would be happy to have her."

Five minutes later the phone rang again. "She said she wouldn't come on any secondhand invitation," Sara informed me.

I called Frieda immediately. I explained why I hadn't invited her over. "However," I told her, "if you want to come, I would love to have you. You should know that we will be using the Bible and that it is a meeting."

"I don't know what to say," she told me. "Let me ask you a question and answer me honestly. Do you really want me?"

Did I want her! I've wanted nothing else all these years, but I never dreamed she would ever come to a meeting at the mission of her own free will. Of course I couldn't let her know how **much** I wanted her, but I did assure her she was welcome in our home at any time.

A few minutes later, both Sara and Frieda arrived. They were dressed exquisitely and ready to make an impression—as only they can when they really want to!

We had our shortcake and coffee and then went into the front room for our business (which was brief) and then into "Our Jewish Heritage."

Sara said nothing but Frieda tried to impress everyone with her knowledge of the Bible (and she has been studying it) and also of the fact that

she is so right about the Messiah. One very good question she asked was: "If it is true we rejected our Messiah, then wouldn't it follow that God would be so furious with us He would have nothing more to do with us forever?" And her idea was that since the Jews are returning to Palestine, then God wasn't angry and Jesus couldn't be the Messiah.

Both Isobel and I had to depend on the Lord for strength that day lest the meeting get completely out of hand. Carefully and lovingly we tried to explain her questions and remarks without letting things get out of hand. It wasn't easy. I wish I could tell you the whole story and the reactions of some of the others, but space does not permit. Needless to say, we just thanked God from the bottom of our hearts that finally, at last, He sent her to a meeting. Not only that, but the ladies all decided we weren't having enough time, and now they want to meet for lunch—bring their own—and have coffee and dessert served by the hostess.

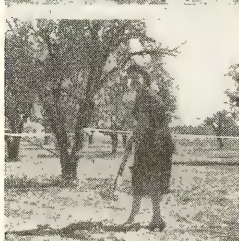
For all of you who love and pray for Frieda throughout the WMC's in the brotherhood, please consider this an answer to your prayers. Continue to pray definitely for her salvation. This past year I have gone over, many times, Isaiah 53 and many other passages of Scripture with her. God's Word will **not** return unto Him void. That He has promised. So pray for her and for us. These things take much from us because we are so concerned with those we love. We need your prayers daily. God has really blessed in a mighty way this year in Fairfax. If anything is accomplished, it is because of prayer.

In this coming year, as we labor for Him, as we deal with these people who have come to depend on us for so many things—who bring their little, everyday problems to us—may we show forth the love of Christ, not only in talk, but also in practice as well.



# Competition Cuts San Jose Attendance

By J. C. McKillen



Top down: Pastor J. C. McKillen; chapel-parsonage; Dr. Cyrus Nelson, Gospel Light representative; Harold H. Ething, National Sunday School director; Mrs. Molly McCall, Southern California; and Mrs. Ben Klus, local church.

Competition may be the life of trade, but it certainly reduced the attendance at our ground breaking. One nice thing about it was so few of us were present that everyone became a celebrity. Rev. Harold Ething, Dr. L. L. Grubb, and Rev. Lester Pifer are used to being celebrities, and so, of course, is Dr. Cyrus Nelson of Gospel Light Press, upon whom the San Jose church conferred the degree of "prophet." He predicted that soon the attendance record would be increased by a hundred.

But being a celebrity may have been more unusual for "Molly" McCall of the North Long Beach church, who found herself the sole visitor from the Greater Los Angeles area. And the Lee Sprungers, of Oxford, formerly of the Phoenix church in its earlier days, also had to take their place as celebrities. Locally, Mrs. Ben (Martha) Klus, church secretary in her own right and wife of the vice-moderator, allowed someone to hold her precious tiny Tim long enough to dig up her spadeful. Mrs. Klus was the first adult whom the Lord gave to the San Jose work as a newborn one in Christ. In contrast, Mrs. Chic (Marilyn) Hagan turned up her shovel as one of the most recent ones to come into the San Jose membership transferring with her husband from the First church of Long Beach. Mrs. Mc-

Killen, the two Hagan youngsters, Jeff and Julie, and the pastor, completed the list of celebrities.

What was the competition? Just the National Sunday School Convention, the impending Greater Los Angeles Sunday School Convention, and the keep-'em-at-home bustle in preparation for The Brethren Home Missions and Brethren Sunday School meetings at Chico and Modesto-Tracy.

But there was another more welcome kind of competition. Just a short distance to the north there were earth-moving machines turning a prune orchard into seventy-four homesites. Two paying companies were busy in front of us turning the old railroad right-of-way into the wonderful 120-foot Camden Boulevard. The new homes facing us across that street are practically complete, and may already be sold. (Are you praying about those John and Jane Does who will be moving into these homes?) To the south of us there remains a vast strawberry patch. Across the southwest corner of it will pass en route to San Francisco the Junipero Serra Freeway, rising over Camden Boulevard. It will connect about 800 feet from our church site with a four-leaf clover traffic interchange. Change? Change? Change is the word around San Jose Grace Brethren!





Edna and J. C. McKillen

Every shovelful of dirt is a change. As the strong stream of your offerings and investment funds pour in besides the still, small trickle here at San Jose, both are changed and changing the old prune orchard into one more lighthouse for souls!

Such a small visible crowd at the San Jose ground breaking. But, we like to think that you were there, too. Your dollars sent us to San Jose to break ground in 1956. That kind of ground breaking has to precede the kind we do with shovels. You were there, Mr. and Mrs. Brethren of the U.S.A. You are here right now, in spirit and in prayer, or else we are here in vain.

We at San Jose can only say Thank You! We count every Brethren home-mission's giver among the select list of celebrities last October 7 as ground was broken for San Jose's Grace Brethren Church, the first one in the great San Francisco Bay area.

#### ***Accepted McKillen's Invitation, Then Christ's***

"Soon after the McKillens moved to San Jose, just one block from our home, they called on us. You're right, it was Pastor McKillen inviting us to church the following Sunday. Did we go? No. The next week it was a visit from both Pastor and Mrs. McKillen. The following Sunday found us in their living room [an exact duplicate of our living room] for Sunday school. There were not many there that day, just Mr. and Mrs. Curt Willson, Mr. and Mrs. Gordon Austin, students at San Jose College, Mr. Bill Coon, student at Stanford, Mrs. DeBella, the only local resident member, the McKillens, one neighbor girl, and the six Kluses.

"After months of attendance and personal visits we found Christ as Saviour. Since that time we have seen the Lord work in many ways. We have seen families come and go,

some finding Christ and others leaving, rejecting, and rebelling against Christ. We have had times of crying, "My God, why have you forsaken us?" and times of praising God for His goodness to us. With amazement we can only watch as God builds His building here. We thank God for the foresight of The Brethren Home Missions Council and the missionary vision of the McKillens. The fields are white unto harvest and may we look to Him for the harvest."—Ben and Martha Klus

#### ***A Little Boy Named "Mike" Led Us***

"It was the hand of God working through a little boy named Mike that first started my family attending Grace Brethren Church. How I thank God for Mike and for bringing us here, I have received many blessings and seen many wonderful things happen here through prayer and faith.

"We outgrew the house in which our pastor and wife first started church services, and I thank God that we are now about ready to start our church building. I know that through prayer and faith we will continue to grow and that God will supply our needs for a new church building."

—Mrs. Thomas Fletscher

#### ***Ohio Family Glad for San Jose Brethren***

"In these days of religious confusion, we are grateful that there are still churches where we can have the true Gospel. When we moved from the Findlay Grace Brethren to Toledo, we missed our church home terribly. When two months ago Mr. Kent was offered a position in the San Jose area, our first concern was to make sure we would have Brethren fellowship available. Pastor and Mrs. McKillen and all the San Jose brethren have made us feel right at home. We are so thankful, as we re-settle 'Out West,' that we may confidently look forward to bringing our four children up in The Brethren Church."

—Mr. and Mrs. Karl H. Kent

#### ***Long Beach Couple Serving at San Jose***

"We are certainly glad that when we found out we were being transferred, it was to a place where there was a Brethren church already started. Coming from one of the oldest

and largest Brethren churches in California to one of the newest and smallest has been a real challenge to us. We thank the Lord for it. It was a special thrill to attend the ground-breaking service.

"Our continual hope and prayer is that before too long we will have to enlarge the building that we are now starting. We are thankful to be able to serve the Lord in this church."

—Mr. and Mrs. Charles W. Hagan

#### ***San Jose Fireman and Wife***

"We are truly grateful for the Grace Brethren Church so near our home. We had visited several other churches in the area, but found them lacking in what we felt we needed. Even after many calls by the McKillens, we were reluctant to attend services. But through their ministry we came to know our Lord as Saviour [public decision came at San Francisco Billy Graham meeting], and we thank God that we continue to learn each week at our Bible-believing church."

—Mr. and Mrs. Milton R. Herold

## ***Remember to Pray for Home Missions***



# NEWS

**EGYPT.** John, David and Joy Neely conducted evangelistic meetings in the Egypt Evangelical Congregational Church Nov. 1-8. Mr. John Neely is pastor of the First Brethren Church, Allentown, Pa., his son David was the songleader, and daughter Joy was the pianist. By the way, it was Egypt, Pa.

**NOTICE:** Changes of address. Rev. George Cripe, 9614 E. Live Oak, Temple City, Calif.; Rev. Victor Meyers, P.O. Box 1531, Taos, N. Mex.; Carl Key, 3616 Sturdevant, Davenport, Iowa; Rev. Arthur Collins (Phone—Saratoga 9-0984, Philadelphia Pa.). Please change ANNUAL.

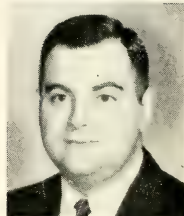
**PERU, IND.** Rev George Johnson has resigned as the pastor of the Peru Brethren Church to enter missionary service in Brazil.

**STERLING, OHIO.** On Nov. 15 the new parsonage of the First Brethren Church was dedicated, as shown above. Construction was started last July and with Ed Imhoff, a member of the church, as foreman, the work progressed rapidly. The

**MEXICO.** Douglas Allen Edmiston arrived Oct. 22, a 10 lb. 8 oz. "bundle" for Rev. and Mrs. Sibley Edmiston located at Guanajuato, Gto., Mexico.

**LA VERNE, CALIF.** The First Brethren Church will observe its 59th anniversary on Nov. 22. Dr. Elias White is pastor.

contractor contributed extra items, and much free labor was donated. Rev. Harold Etling delivered the dedicatory address, with the special music furnished by the Grace Ambassadors from Grace College. James Young is pastor.



**PORTLAND, OREG.** Theodore Malaimare, pictured above, was ordained to the Christian ministry on Oct. 12. Dr. L. L. Grubb was in charge of the service and delivered the ordination message. Brethren ministers who assisted in the service were: Dr. C. H. Ashman, Rev. Nelson Hall, Rev. Phillip J. Simmons, Rev. Neil Beery, Rev. Robert Griffith, and Chaplain Lee Burris. Mr. Malaimare graduated from Bob Jones University and Grace Theological Seminary. He became the pastor of Grace Brethren Church here in 1959.



**\*WOOSTER, OHIO.** A service of dedication was conducted Oct. 11 at the First Brethren Church when Rev. and Mrs. George Johnson were presented as the "first" foreign missionaries in the 20-year history of the church. Mr. and Mrs. Johnson plan to sail for Brazil early in 1960. Assisting in the service were Guy A. Johnson, of Toronto, Canada, a charter member of the Wooster congregation, and his son James Johnson, an active member of this church.

Pastor Kenneth Ashman presented the Scriptural charge to the newly appointed missionaries. Mrs. Johnson's home church was the Grace Brethren Church of Mansfield, Ohio. Pictured above left to right are: Pastor Kenneth Ashman, Guy A. Johnson, James Johnson, Mrs. George Johnson, and Rev. George Johnson who has served as pastor of the Peru Brethren Church, Peru, Ind., for the past two years.

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Kenneth B. Ashman  
205 Thrig Ave.  
Wooster, Ohio



# The SECRET of THANKSGIVING

BY RICHARD GRANT



"Some years ago, in Germany, a young man lay upon the operating table of a hospital. A skilled surgeon stood near, a group of students round about. Presently, bending over the patient, the surgeon said: 'My friend, if you wish to say anything, you now have the opportunity, but I must warn you that your words will be the last words you will ever utter. [He had cancer of the tongue.] Think well, therefore, what you wish to say.' You can readily imagine that such a statement at such a time would give pause to anyone. The young man therefore waited, apparently lost in deep thought. A deep solemnity settled over the faces of the onlookers. What words would he choose for such an occasion? The students bent eagerly forward. Some time passed, and then the lips at last parted, and at the sound of his voice you could have seen tears swim in the eyes of those present: 'Thank God, Jesus Christ!' (3,000 Illustrations by Walter Knight; Eerdmans Publishing Co.).

Those last words of the young man on the operating table were words of thanksgiving. What a strange setting for giving thanks for Jesus Christ. But thanksgiving is an ever-present obligation for every believer. For the Bible clearly says: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). It is a glaring and sobering fact that nearly all, if not all, professing believers use their tongues far more for complaining and criticizing than for thanksgiving. Why? Why are "saved" tongues used contrary to our Lord's will? Can it be

contributed to ignorance? It must be! This article is written with the settled conviction that true Scriptural thanksgiving is dependent upon three conditions: (1) Thanksgiving is dependent upon being sure it is the will of God; (2) Thanksgiving is dependent upon being surrendered to the will of God; and (3) Thanksgiving is dependent upon being satisfied with the will of God.

## BE SURE

The Christian's obedience to "giving thanks for everything" depends upon his being sure that it is the will of God for his life. The Christian must know what the Lord's will is before he can submit to it. Since the Bible contains this revealed will, what is recorded in regard to thanksgiving? Let us carefully consider two very plain statements of Scripture concerning this vital subject. Ephesians 5:20 says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And, I Thessalonians 5:18 states: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." These inspired passages clearly set forth the truth that to give thanks always for all things is surely the will of God for you.

## BE SURRENDERED

After being convinced by the Word of God that "the giving of thanks for everything" is the will of God for all Christians, the next logical and consistent step of faith is to simply surrender to God in this matter. It is not enough just to be convinced that continual thanksgiving is the will of God. One must do

something about it. One must put the giving of thanks into everyday practice. Ephesians 5:18 says: "But be filled with the Spirit." This means to be surrendered to, and controlled by the Spirit. It means to let the Spirit work out God's perfect will in our life. The only irrefutable proof that we are surrendered to the Spirit in this matter of giving thanks for everything is by our actual practice. Until our lips speak forth in a continual thanksgiving to God, rather than the vain, foolish murmuring, we have not really surrendered to God's will for our life.

## BE SATISFIED

Finally, let us briefly face the fact that true thanksgiving also depends upon our being satisfied with the will of God. Unless we are going to be hypocritical in our continually giving thanks for every experience in our life, we must recognize the truth that it is reasonable to give thanks. We must be fully persuaded that the giving of thanks is after all a very sensible and proper thing to do. The secret of being satisfied with God's will lies in remembering Romans 8:28.

Isn't it altogether reasonable that we should thank God for everything, inasmuch as everything works together for our good? We can cheerfully thank God for every experience of life, for He providentially superintends every event that enters our life and causes it to culminate in good for us. Therefore, the secret of thanksgiving is to obey God's command in I Thessalonians 5:8.

(Mr. Grant is pastor of the First Brethren Church, Martinsburg, Pa.)





BY ORD GEHMAN\*

"Thanksgiving time again?" queried young Eddie as preliminary plans for the annual festivities were in progress.

"Yes," answered Mother, as she contemplated the special day with all that was involved. There was the meal to plan. This was always of primary importance. Then there were provisions to be made for the guests during the Thanksgiving weekend in addition to the festive day itself. Plans of all sorts needed immediate attention.

As I thought about this extraordinary event, I began to ask myself some pertinent questions; namely, "Why all this ado about giving thanks on this particular day? Should we discourage the use of this day with all its significances and special blessings? And, how can we get people to see that the giving of thanks need not, should not, and cannot be confined to one day?" And then I confronted myself with this question: "Why should I give thanks?" Several reasons raced through my mind. I care not whether you emphasize one particular day or not, BUT every day should be a day of thanksgiving for the child of God!

It is because of God's eternal goodness that we are thankful! In I Chronicles 16:34 we read: "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." Eternal goodness is one of the important attributes of God's

immutable character. And because He is good, He does good unto His children. Four times in Psalm 107 the psalmist states: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (8, 15, 21, 31)!

Again, we should be thankful for His holiness! God was the Holy One of Israel. All His dealings with the children of Israel were designed that "The heathen shall know that I am the Lord, the Holy One of Israel" (Ezek. 39:7). Even when God moved in their midst in severe judgment, it was to help them to see that He was holy and could not tolerate sin in His people. Isaiah's basic impression of God in the Temple was that of holiness (cf. Isa. 6:1-8, esp. 3 and 5). Thus, because God is a holy God, we should be very thankful that He was willing to sacrifice His only begotten, spotless Son that we might have life, and have it abundantly. Let us never cease to thank Him—our holy God—for saving us, unholy creatures.

Since God is a holy God, we should be especially thankful because He chose to reveal himself unto us. In Hebrews 1:2 we read: "[God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." We may be able to learn more about the revelation God has made of himself through the Son, but we shall never be able to learn more than is revealed in His Son! We are willing to accept His Word (written and liv-

ing) as His final, complete and perfect revelation of himself. Let us be especially thankful unto the Lord for this perfect revelation of himself!

In the revelation of himself unto the sons of men, it became necessary that God make His supreme Gift to man in the person of His Son. As Paul puts it in II Corinthians 9:15: "Thanks be unto God for his unspeakable gift" referring to our blessed Saviour. The world has never seen nor experienced a greater demonstration of love than that which was manifested on Calvary (cf. John 3:16). We who have become the recipients of that transcendent grace of God in Christ owe everything to Him! Surely, we cannot limit our giving of thanks unto our Heavenly Father to just one day out of the entire year! Every day is Thanksgiving Day in the heart and life of the believer.

Again, we sincerely thank God for the threefold aspect of our eternal salvation in our Lord Jesus Christ. To me, one of the most amazing truths of Scripture is the fact that by the grace of God I have been made a partaker of the eternal life of Christ! I shall never cease to marvel at the goodness of God in my behalf. God revealed himself unto us and gave us "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). And then Paul says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). Beloved, this salvation is ours by His matchless grace!

Let us be thankful that we have been saved from the **penalty** of sin! (cf. Col. 1:12-13). Notice, He hath delivered us; and He hath translated us into the kingdom of His dear Son. It need not be done over!

\*Pastor, First Brethren Church  
Fillmore, Calif.

# IN ADVERSITY



Symbols of Strength

Happy is he who has learned to rejoice, not in spite of trials, but because of them.

The disciples did not fully understand the words of Jesus recorded in Matthew 5:11 and 12, but the day came when they demonstrated the principle in conduct as reported in Acts 5:41. After they were shamefully abused and unjustly beaten, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Later two other saints manifested the same spirit in their reaction: arrested, beaten, thrust into stocks, exposed to public ridicule, left with raw, bleeding backs in a foul and filthy dungeon. "And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them" (Acts 16:25). This thanksgiving service resulted in a sudden earthquake, shaking of the prison foundation, opening of the doors, loosing of bands upon wrists, great awakening of the keeper of the prison, calling for light, crying for salvation, washing of stripes, baptismal service, and a love feast.

Full appreciation of our blessings rarely come until we are deprived of them. The value of a little finger is never realized until that member is gone or crippled. The blackness of midnight must be shared to appreciate the relief and beauty of the glorious dawn. Only the man who has braved the winter's blasts and blizzards can fully appreciate the soft breezes of the warm spring. Life either expands and blooms under adversity or is blasted and shriveled by it. It is God's plan that men should grow and develop in adversity, and that out of deepest darkness should come highest glory. No suffering is needless nor meaningless. Perhaps it is caused by personal sin or self. Suffering is synonymous with life and growth.

Much suffering comes from the

most unexpected sources. Not harsh words and actions of atheists and infidels but words and deeds of those who are our brethren in Christ wound us deeply. Not from without BUT from within our most serious opposition arises. It was from the inner circle that one went out on that dark night to sell his Master for thirty pieces of silver and later betray him with a kiss. Today many are betrayed with an extended hand. Verily Christ was wounded—oh so deeply—in the house of His friends. We shall be wounded also for, "Verily, verily, I say unto you, The servant is not greater than his lord;

service they went home and retired. Monday at 8:30 a death-dealing tornado swept through the very heart of the town with an indescribable roar leaving behind 200 dead, \$15,-000,000 in property damage, misery and woe. Over 900 homes were destroyed. Rain and cold followed, completing the destruction. Verily the cup was filled to the brim. Pastors tried to comfort their flocks. One pastor visited a Christian man who was viewing only a pile of kindling where once was his home. The man greeted his pastor with, "Well, it's all gone, but that doesn't matter; the Lord has sure been good to us, and we are all alive."

At the Wednesday evening prayer meeting most of those who suffered such terrible losses testified of thanking God for being so good to them. Surely that was an unusual prayer meeting.

How are we to maintain the thanksgiving spirit? Be thoroughly convinced that nothing for the Christian matters, but the will of God. We should do His will regardless of circumstances or consequences.

What does it matter, then, if we are poor? Many of those ("of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:38-40). After a sermon based upon the street (singular, rather than plural) of the new city, a good sister commented to her pastor: "Thank God there will be no back streets for some to have to live on." What matters if we are oppressed by physical weakness and pain? Out of suffering and hardship faith grows strong. Observe the unconquerable faith and courage of Job and Paul.

## A TORNADO . . .

### *But Still Thankful*

neither he that is sent greater than he that sent him" (John 13:16). Brethren, we must take refuge in faith and in love "according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). Again, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

The secret of thanksgiving lies in a man's general attitude toward God and toward life in Christ. This world has little to offer the child of God. The saint and the world have nothing in common. The world offers only disillusionment and disappointment. The worldly life is a constant mirage luring men on to the rainbow's end only to recede and result in abject failure. The things of this present age are a very poor solace for genuine thanksgiving. To illustrate: On Sunday, April 5, 1936 rain fell all day in the city of Gainesville, Ga. Most loyal and faithful church members went to church as usual. After the evening



# The Crowns

BY GEORGE E. GUILLE

The rewards bestowed at the judgment seat of Christ are spoken of as crowns. The significance of the term lies in the fact that crowns are the symbols of royalty, and the saints are to reign with Christ (I Cor. 6:2; Rev. 20:6), their positions of honor in the coming kingdom being determined by their present fidelity in separation to Him, in fellowship with His rejection, and in devotedness to His service. Of these crowns five are mentioned by name in the epistles.

## THE CROWN OF LIFE

This is twice mentioned in the New Testament (James 1:12; Rev. 2:10).

These two Scriptures reveal "the crown of life" to be a special reward for the patient endurance of trial, if needs be, unto death. It is the crown of the martyr. It is promised to them that love Him, and love will not be slow to learn and do the things that are pleasing in His sight.

The vision of this crown, seen by eyes of faith, has in all ages cheered the hearts of the saints that have suffered for Christ's dear sake.

The chapter of James's epistle that speaks of this crown reveals the fact that temptation is the trial of faith. Faith and faithfulness are found always together. The faith that beholds the crown of life as the divine award of patient endurance will welcome all the trial and testing that God allows or sends as His appointed opportunities for manifesting itself in faithfulness and thus of gaining the crown.

## THE INCORRUPTIBLE CROWN

"Now they do it to obtain a cor-

ruptible crown, but we an incorruptible" (I Cor. 9:25). The context shows that Paul is speaking of service and reward. He is telling us what he did for the Gospel's sake that he might win men for Christ, and he proceeds thus:

Know ye that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things (I Cor. 9:24-25).

Running a race and striving for mastery are no figures of salvation. Salvation is God's gracious gift that can be neither earned nor paid for. Free-born Greek citizens only were allowed to contest in the games, but for these heavenly crowns none is in the lists until he is born again. Salvation is the starting point, not the goal; the entrance to the arena, not the prize at the end of the race.

"I therefore so run, not as uncertainly." In the Grecian games the one that reached the goal first was the only one to be crowned. But in the heavenly race there is no competition, one runner against another, the one condition being that of observing the rules of the game, as the reference in II Timothy 2:5 makes clear—"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (I Cor. 9:26-27).

The incorruptible crown is thus seen to be the reward for a victorious life. It is for the Christian that bears "about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest." It is for the one that in the power of the new life which he has

received in second birth triumphs in the strength of Christ over the flesh. For this triumph the Holy Spirit empowers everyone in whom He dwells.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye may not do the things that ye would (Gal. 5:17)—

that ye may not do the things that ye would be doing if the Holy Spirit were not dwelling in you with His holy lusting against the flesh.

In view of the judgment seat of Christ, where crowns are given, I keep under my body, and "make no provision for the flesh to fulfill the lusts thereof."

The word "castaway" is a misleading translation of the Greek word. Paul, as his confident utterances elsewhere show, was in no fear of being castaway. The word is **adokimos**, and it means "not standing the test"—"disapproved." It is the negative of the word translated "tried" in James 1:12, "When he has been **dokimos** [approved] he shall receive the crown of life. "Dokimos" is also the word in II Timothy 2:15, "Study to show thyself approved unto God."

This Greek word "adokimos" was a technical term of the Olympian games. If a competitor infringed the rules of the contests, he was from the bema pronounced "adokimos" and was thus disqualified. An "adokimos" contestant was compelled at his own expense to erect a bronze image of Zeus at the entrance to the arena, there to remain as the memorial of his humiliation. The last object to meet the eyes of a contestant as he entered the games, it stood as a warning against the violation of his oath. The excavations begun



by the Germans in 1875 revealed sixteen of these Zanes, as they were called.

Paul is thinking of the Zanes in connection with the bema of Christ. Let me not be disapproved with respect to the incorruptible crown. After all my Lord has done for me, it would be a humiliation indeed to be "adokimos."

This prize is within the reach of every Christian, and there is no reason why everyone should not gain it, for there is no reason why everyone should not live the overcoming life. To say that the child of God need not sin is but to state a God-given privilege. The careless ways allowed by so many are therefore without excuse.

They that strove for the mastery in the games subjected themselves for ten months previously to the most rigid discipline and training. "Now they do it to obtain a corruptible crown"—a wreath of ivy that would fade next day—"but we"—do we do it to obtain "an incorruptible"?

(Continued in next issue)

—By permission of Moody Press



## ATTENTION

### PASTORS AND SUNDAY SCHOOL SECRETARIES!

Avoid the Christmas rush and mail your January-March Sunday school material orders at once! Send your order today to The Brethren Missionary Herald Co., Box 544, Winona Lake, Ind.

## E. P. NEWS

Evangelical Press News

AMMAN, JORDAN. Jordanian officials report evidence of ruins forty feet below the waters of the Dead Sea, which they believe to be the Biblical brimstone cities of infamy, Sodom and Gomorrah. Airplane pilots first spotted the ruins at the south end of the sea of the Lisan Peninsula. Skin divers have been assigned to photograph the ruins.

JERUSALEM. A score of American college and seminary graduates, went to Jerusalem recently to study in the newly-formed Institute of Biblical Studies. Dr. G. Douglas Young directs the Institute which is housed in the buildings of the American Mission. IBS is sponsored by the Israel-American Institute of Biblical Studies. Its curriculum offers studies in Bible, archeology, and other subjects related to the Middle East. Lectures will be given by Professor G. Herbert Livingston, Professor Arnold C. Schultz, and professors and lecturers from the Hebrew university nearby.

ANNAPOLIS, MD. The Maryland Court of Appeals is considering an appeal from a couple who were convicted of manslaughter for letting their infant daughter die without medical attention. Ollen G. Craig and his wife Lillian had said that their religion had prevented them from taking five-months-old Elaine to a doctor. She died of pneumonia on Nov. 25, 1958. The Craigs were subsequently fined \$500 each, and Craig was sentenced to eighteen months in prison.

ATLANTIC CITY, N. J. Refused a blood transfusion on religious grounds by her Jehovah's Witness parents, a six-year-old girl died here after an emergency operation. The child had suffered a depressed compound fracture of the skull when she was struck by an automobile. Physicians wanted a blood transfusion, but her parents, Mr. and Mrs. Joseph Yorinko of Absecon Highlands would not permit it because it would be the equivalent of "eating" blood, and this is forbidden in the Bible. Earlier, the hospital had lost a court order bid which would have allowed it to give the transfusion. County Judge George T. Naame said he lacked authority to issue such an order because of his belief that the parents were sincere.



"THAT'S THE BEST PEACE OF MIND SERMON I'VE HEARD IN A LONG TIME"

## Quotables

**Wealth of faith punctures faith in wealth.**

NO MAN WAS EVER HONORED FOR WHAT HE RECEIVED; HONOR IS THE REWARD FOR WHAT HE GIVES.

More wealth brings more care, but more grace brings more joy!

**If a thing will go without saying, let it go.**

AN UNYIELDED LIFE IS AN UNLIGHTED LAMP.

Everyone can do something to make the world better, he can at least improve himself.

WE MUST KEEP IN THE CENTER OF GOD'S WILL TO DRAW ON THE TREASURES OF GOD'S GRACE.

Our lives must take deep rootage in Christ to bear rich fruitage for Christ.

FAITH ENDS WHERE WORRY BEGINS, AND WORRY ENDS WHERE FAITH BEGINS.

THE DIFFERENCE IN THE INFLUENCE  
OF MIGHT AND LOVE IS SEEN RESPECT-  
TIVELY IN

# NAPOLEON and CHRIST

BY FREDERICK WARD KATES



From 1769 to 1821 lived one of the most remarkable and history-shaping men of modern times, Napoleon Bonaparte, the diminutive Corsican who became Emperor of the French and was one of the foremost military geniuses of all time.

It is hardly to such a man that one should or would turn for spiritual enlightenment or nurture, but it is interesting indeed to note what he had to say about Jesus of Nazareth and the Christian religion.

"I see in Lycurgus Numa and Mohammed only legislators who, having the first rank in the state, have sought the best solution of the social problem," said Napoleon, "but I see nothing there which reveals divinity. . . . Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself, foibles and errors which ally them to me and to humanity.

"It is not so with Christ," he continued in this conversation with General Bertrand, one of his companions during the twilight days of his meteoric career. "Everything in Him astounds me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. He is truly a Being by himself. His ideals and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human organization or by the nature of things.

"His birth and the history of His life, the profundity of His doctrine, which grapples the mightiest difficulties, and which is, of those difficulties, the most admirable solution, His Gospel, His apparition, His empire, His march across the ages and the realms, is for me a prodigy, a mystery insoluble, which plunges me into a reverence which I cannot escape, a mastery which is there be-

fore my eyes, a mystery which I can neither deny nor explain. Here I see nothing human.

"His religion is a revelation from an intelligence which certainly is not that of man. There is a profound originality, which has created a series of words and of maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere, but in Him alone, the imitation or the example of His life."

In another place Napoleon wrote: "I know men; and I tell you that Jesus is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other regions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. . . .

"I search in vain in history to find the equal of Jesus Christ, beyond the march of events and above the human mind.

"The Bible contains a complete series of facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived, for everything in it is grand and worthy of God."

Referring to Christ's empire and His church in contrast to his own passing fame and glory, Napoleon, who has been described as the "world's greatest traveling man of slaughter" said: "You speak of Caesar, of Alexander, of their conquests, and of the enthusiasm they enkindled in the hearts of their soldiers; but can you conceive of a dead man making conquests with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power!

"Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians, and such is the perpetual miracle of the progress of the faith and of the government of His church. Nations pass away, thrones crumble, but the church remains. What is, then, the power which has protected this church, thus assailed by furious billows of rage and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?

"Alexander, Caesar, Charlemagne, and I founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him."

Then, and rather pathetically, the great Napoleon remarked to his companion, "We are mere lead now, General Bertrand, and soon I shall be in my grave. Such is the fate of great men! So it was with Caesar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme.

"Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth! Is this to die? Is it not rather to live? The death of Christ—it is the death of God."

—"Dawn," The Paternoster Press, Ludgate House, Fleet St., London, E.C. 4, England, Europe

EDUCATIONAL ISSUE

NOVEMBER 28, 1959

*Brethren*

# *Missionary Herald*







## Values of the Small College

Dr. Wilson Compton, noted educator, has pointed up two special values of the small college: "The small college has the means of doing two things which are very precious. First, it can treat the student as an individual; and second, more than any other part of the system of higher education, it can maintain the religious and spiritual element in life."

Recently an article entitled, "How to Get into College," appeared in the American Mercury magazine. Commenting upon the same value of the smaller college, Cedric A. Larson writes: "These small colleges have a special function in American Education. These are educational institutions very close to the student, with a dedicated, capable faculty. They lend a helping hand to students of limited financial means; they undergird and encourage those with a religious background or a serious purpose in life."

The two characteristics of the small college pointed out in the above quotations are important because each has to do with something which is vitally important, not only to the student himself, but also to the welfare of our Nation. Communism and other totalitarian systems thrive only when men are no longer treated as individuals. For this reason the large university more easily becomes the prey to such destructive ideologies than does the small college. The Bible teaches the dignity and worth of the individual, and Christian schools keep the emphasis where it belongs. Surely also, it goes without saying that the large university today is doing very little to encourage or maintain "the religious and spiritual element in life." Little is being done to "encourage those with a religious background," particularly those with a Christian background. Every one of us ought to praise God for giving The Brethren Church a school which recognizes these values and insists that they be maintained.

## Sandburg Advises Youth

"You're handsome. Colorful. You're terrible potential. You are the future!" Thus spoke Pulitzer Prize-winning Carl Sandburg recently to 900 pupils, teachers, and civic leaders at the dedication of a million-dollar Levittown, Pa., junior high school that bears his name. "A heavy responsibility will be put upon you," Sandburg continued. "You are important now, or else your elders wouldn't have given you such a beautiful school. . . . Grow gently, but strong. And like a fragile plant, you can split a rock."

Any Christian who reflects upon the advice of Sandburg and the problems of present day education can well afford to ponder also the words of Christ: "The children of this world are in their generation wiser than

the children of light." A study of the parable in Luke 16 shows that Jesus was declaring the sons of this world to be more shrewd toward the purposes of their own generation—for the purposes of their own self-interest—than the sons of light.

Dean Alford, in commenting upon Christ's words, says: "This very expression, 'their own generation,' indicates that there is a better and higher generation, the family of light, whose interests require a higher and better wisdom and foresight."

Do the words of Jesus have any application to the attitude many Christians take toward the education of our young people? Let's think a little. Men of the world, with purely secular interests in mind, recognize the importance of youth to such an extent that they are willing to invest millions of dollars in tax-supported elementary and high schools, colleges, and universities. Why? Because they recognize "the terrible potential of youth." Because they know that in the youth of today lies "the future" of America. Understanding all this, they provide "beautiful schools" for them.

## The Year Draws to a Close

December 1 is just a few days away, and soon the last month of 1959 will begin. As the days speed by many of us are making out our Christmas lists and also winding up the year's business in preparation for income tax time. Now that the year is drawing to a close, what about the Lord's business? Have you taken full advantage of your opportunities to give unto the Lord, and also to receive the full benefit of your tax deductions? Take another look at that Christmas list! You are preparing to celebrate the birth of the Saviour. Has He a large place on your Christmas list this year?

The months of December and January have been set aside in the missionary program of The Brethren Church as the months of special emphasis upon the ministry of Grace Seminary and College. Give the educational program its proper place in your stewardship.

## Winona Winter Conference at Boca Raton

At the invitation of the Boca Raton Bible Conference, the first Winona Winter Conference ever to be held in Florida is scheduled at Boca Raton for January 26-31. The program for that week is being arranged jointly by the Winona Lake Bible Conference and Grace Theological Seminary. Dr. Alva J. McClain and Dr. Paul R. Bauman have been invited to be the speakers. Both are members of the Winona Lake Bible Conference board. The Boca Raton conference grounds are the most beautiful in the south. If you are going to Florida this winter, why not plan to attend?

# WHY

## *I Am in College Now*

By Hullea Carey

(Note—Our readers will be interested to know that the author of this very interesting testimony is the wife of Mr. Larry Carey, a member of the firm of Christian contractors, Fred O. Carey and Sons, builders of the two lovely new buildings on the Grace campus.—P.R.B.)

The question often asked me is not the usual, why I chose Grace college, but why I am in college now. Most people start to college when they are just out of high school at the age of eighteen. I am starting now several years later than usual.

While in high school I planned to be a beautician. But a proposal of marriage caused me to decide against going away to school. Instead, Larry Carey and I were married soon after I was graduated from high school.

A little over a year later our son Timothy was born. Within the next four years he was followed by three little sisters, Lara Lee, Cathy, and Judy (pictured at right). Of course the subject of my higher education was not even thought of during those busy years.

This year our youngest daughter followed her siblings off to school as a full-fledged first grader. Although keeping a house and its six occupants running smoothly is a full-time job, I have a little more time to think of the days when the children will be more self-sufficient and will not need mother so much.

I have observed many mothers whose whole lives have been lived for their children. Suddenly the last child leaves home, and the mother is completely lost for something useful and constructive to do. These women are often uninteresting and unhappy because their lives have been so monopolized with one subject, their children, that they know no other. So I am trying to prepare now for these later years in a field where I can be of service.

Sending my own children to school has helped me see the need for Christian teachers in our elementary grades and has caused me to change my own choice of occupation from beautician to school-teacher. I believe that being a mother first will help me understand and appreciate the problems of children, as well as their relationship with their parents.

As I look back on my early choice of marriage, rather than

(Continued on page 743)





# Monuments of Egypt and Their Story

BY S. HERBERT BESS

PROFESSOR OF HEBREW  
GRACE SEMINARY



Herbert Bess at the Funerary Temple of  
Queen Hatshepsut

In the fourth week of September I enjoyed my first visit to Egypt and, because of the brevity of my stay there, confined the major part of my interest to the ancient monuments of that land. Like many another tourist, I indulged my fancy by riding camel-back up to the base of the great pyramid of Khifu at Giza. I was guided up the steep and narrow passages of its interior to the tomb rooms of King Khufu and his queen. Also at Giza I saw the majestic pyramids of Menkaure and Chefred, the valley temple and causeway of the latter, and the quite photogenic Sphinx, minus its nose, shot off by the soldiers of Napoleon.

My able native guide also showed me the step-pyramid of Zoser at Saqqara, the grandfather of all the pyramids, dating back to about 2780 B.C. While in the same region, we saw the relics of the once mighty capital of Memphis. A person is greatly impressed first of all by the sheer mass of these tremendous monuments, and then by the great span of time which they have endured. With respect to the pyramids, at least, Abraham and Sarah must have gazed upon them, and already

in their time they were centuries old.

A most rewarding part of my tour was spent in the Cairo Museum, where I saw the famous furnishings of the tomb of King Tutankhamon, about which I will speak a little later. Unquestionably, the most exhaustive part of the trip was the journey of 450 miles up the bank of the Nile River to the city of Luxor. Because of the press of time I was compelled to ride the train all night to Luxor, view the important points of interest the next day, and that night make the return ride back to Cairo. It was quite fatiguing, but worth it! I was transported by native ferry across the Nile, which was then at flood stage, in order to reach the famous "valley of the kings." This so-called valley is far enough removed from the Nile to be out in the desert. In the limestone cliffs of this depression the kings of the eighteenth and nineteenth dynasties had hollowed out their immense tombs. We descended into four of them, one of them being the celebrated one of Tutankhamon. While yet on the western side of the Nile we visited the expansive funerary temple of Queen Hatshepsut, and the

Colossi of Amenophis III. On the eastern bank I was guided through the pillared halls of the magnificent temples at Karnak and Luxor—awe inspiring in the immensity of their columns, their obelisks, and their sculpture.

What are the impressions that Egypt's ancient monuments leave upon a person? I have already referred to the sense of timelessness and immensity when remarking about the pyramids at Giza and Saqqarah. There is also the sense of wealth and opulence; that is, for the nobility. This is best illustrated by the tombs in the valley of the kings. They also, of course, are of impressive size. One into which I descended went one hundred meters into the limestone cliff and fifty meters down grade with spacious corridors and rooms. But the furnishings for these tombs are what catch the imagination. The tomb of King Tutankhamon, which went undiscovered by the ancient tomb robbers, and which was untouched until discovered by archeologists in 1925, was fabulous in this regard. The magnificent furnishings for this tomb are now housed in the Cairo Museum,





where I was privileged to photograph many of them. I saw, for instance, the richly ornamented golden throne of this king, his bed, which was overlaid with gold leaf, and his solid gold coffin of 110 kilograms in weight. There was also his golden headpiece, his chariot, made of wood but covered with gold leaf, and almost innumerable pieces of beautiful alabaster vases, perfume jars, and other smaller objects. There were four immense wooden boxes, painted inside and out with gold, the smallest of them large enough to house a small car. These were made of different sizes to fit one inside the other so that the largest one would contain the other three. They were found arranged in such fashion in the tomb of the king, with the sarcophagus inside the smallest box, and inside it the coffin into which had been placed the mummified body of the king.

For the kings and nobles, at least, there was a tremendous amount of energy expended in preparation for the life after death. Some of these great funerary monuments would consume most of the lifetime of the person for whom they were being prepared. Does this mean that the ancient Egyptians were possessed of an other-worldly mind? Far from it. The pictures painted upon the walls of tombs show that the Egyptians were very much devoted to the enjoyment of this world. In fact, their conception of the life after death was very much like that of their present world. That is why they furnish their tombs so elaborately; they supposed that they were providing the deceased with the means for satisfying their wants and desires in the next life. So instead of being spiritually-minded, they were quite materialistic. They were, indeed, very much like many people in the United States who have not yet been persuaded that "you can't take it with you."

There was, however, one great fact of the after-life which the Egyptians did know, and which is clearly seen from their tombs. They perceived that "it is appointed unto men once to die, but after this the judgment." On papyrus scrolls placed in the tombs of the Empire Period (about 1570-1200 B.C.), this fact is graphically illustrated. A central scene depicts the judgment of a deceased person before the throne of the god Osiris, who is assisted by a number of other gods. The de-

ceased makes a lengthy denial of guilt concerning certain specified sins and pleads his innocence. Before the throne is placed a set of balances; on one side of the balances is placed the heart of the deceased, and on the other side is placed a feather, the symbol for truth and righteousness. If the deceased is vindicated, he is received by the gods; if condemned, he is devoured by a grotesque monster with the head of a crocodile, the forequarters of a hippopotamus. Thus the Egyptian did sense the fact of a future judgment. But his inadequate knowledge of the nature of God left him without that spirit of humility and contrition that he should have had. And he possessed not the law of Moses, which was designed to stop every mouth and to render the whole world guilty before God (Rom. 3:19). Therefore he dared to deny his guilt and insist on his righteousness.

The monuments of Egypt have left an indelible impression on me. They have stood for millenniums of time, and they testify to a once-powerful state with a magnificent civilization. But the sight of these things makes me thankful for a much greater monument: that is to say, a monumental book, the Bible. It is God's revelation of himself and



His truth, and by the illumination from its pages we know not only the assurance of a judgment, but also of the way to be justified through the merit of Jesus. We know also of a life beyond death, not in the pursuit of carnal pleasures, but in the service and fellowship of our Saviour, the Lord Jesus Christ. Thanks be to God for His eternal Word.

## GIFTS TO GRACE THEOLOGICAL SEMINARY October 1959

	General Building Fund			General Building Fund	
	Fund	Fund		Fund	Fund
Allegheny			Northern Ohio		
Aleppo, Pa. ....	\$5.00	\$4.00	Akron (Fairlawn Grace) ..	2.50	
Jenners, Pa. ....	22.25	5.00	Ankenytown .....	23.50	14.50
Listie, Pa. ....	166.51		Canton .....	84.00	
Parkersburg, W. Va. ....	28.00		Mansfield (Grace) .....	1,513.20	
Washington, Pa. ....	7.55		Rittman .....	42.09	
East			Northwest		
Altoona, Pa. (First) ....	38.80	9.00	Harrah, Wash. ....	75.00	
Altoona, Pa. (Grace) ....	41.46	8.00	Southeast		
Conemaugh, Pa. ....	125.00	90.00	Limestone, Tenn. ....	6.00	
Conemaugh, Pa. (Singer Hill) ..	32.31		Virginia Beach, Va. ....	8.54	
Everett, Pa. ....	12.00		Southern California-Arizona		
Johnstown, Pa. (First) ..	231.25	109.50	Belflower, Calif. ....	30.00	3.00
Indiana			Inglewood, Calif. ....	29.00	37.00
Berne .....	80.00	71.00	Norwalk, Calif. ....	107.25	24.00
Clay City .....	5.00		Paramount, Calif. ....	15.33	
Oseola .....	40.60	10.50	Whittier, Calif. ....		
Peru .....	20.50		(Community) .....	150.00	
Sidney .....	21.00	7.00	Whittier, Calif. (First) ..	65.00	
Winona Lake .....	135.00	19.25	Southern Ohio		
Iowa			Clayton .....	13.75	4.25
Dallas Center .....	23.50		Dayton (First) .....	188.35	231.89
Leon .....	1.00	1.00	Dayton (North Riverdale) ..	405.00	142.00
Waterloo .....	82.75	58.77	Troy .....	26.30	
Michigan			Miscellaneous		
Alto .....	15.00		Isolated Brethren .....	2.50	2.50
New Troy .....	17.25	4.00	Non-Brethren .....	145.00	10.00
Mid-Atlantic			Miscellaneous .....		.47
Alexandria, Va. ....	6.00		Maintenance Gifts .....	40.00	
Hagerstown, Md. ....			Totals .....	4,755.19	943.63
(Calvary) .....	46.00		Designated Gifts:		
Hagerstown, Md. (Grace) ..	162.00		Alto, Mich. ....		5.00
Washington, D. C. ....	80.00		Dayton, Ohio (First) .....		85.00
Winchester, Va. ....	31.50	49.00	Mansfield, Ohio (Grace) ..		5.00
Midwest			Philadelphia, Pa. (First) ..		12.00
Portis, Kans. ....	3.00		Philadelphia, Pa. (Third) ..		15.00
Northern Atlantic			Waterloo, Iowa .....		117.50
Allentown, Pa. ....	10.25		Winona Lake, Ind. ....		58.31
Palmyra, Pa. ....	8.00	9.00	Non-Brethren .....		90.00
Philadelphia, Pa. (First) ..	60.00		Seminary Seniors of 1959 ..		83.57
Philadelphia, Pa. (Third) ..	48.10	19.00	National WMC .....		845.93
Northern California			Total .....		1,317.31
Modesto (McHenry) .....	138.30				
Modesto (McHenry) .....	8.00				



# Foreword to Dr. McClain's Book

(For the purpose of further commending to our readers Dr. Alva J. McClain's recent book on *The Greatness of the Kingdom*, by permission of the publishers we are reprinting below the very generous Foreword written by Dr. Wilbur M. Smith, Professor of English Bible, Fuller Theological Seminary, the well-known scholar and bibliographer.—Editor)

More than twenty years ago a leading Biblical conservative scholar in this country said to me: "There is a man at Grace Theological Seminary, Dr. Alva J. McClain, who has the finest grasp of the significance of the Biblical teaching about the Kingdom of God of any man of our generation." Other men in whose judgment I have confidence made similar statements to me from time to time. Later, when it was my privilege to become personally acquainted with Dr. McClain, I asked if he were going to publish the results of his research, and he said he was indeed. Heavy responsibilities as the president and guiding genius of Grace Theological Seminary, together with his schedule of teaching, and occasional periods of illness, postponed the completion of this work until now.

When I was a boy, the Biblical Department at the University of Chicago was placing a great deal of emphasis on the subject of the Kingdom of God. Knowing that this school held extremely liberal views, I, living in an ultra-conservative atmosphere (for which I have always been grateful), tended to shy away from the entire subject of the kingdom. However, I was delivered from complete avoidance of the subject, as perhaps many others were, by the magnificent address on the kingdom by Robert McWatty Russell, delivered at the still-unparalleled prophetic conference held at the Moody Bible Institute in 1914. Since that time, an enormous literature has been developed on the subject, both from conservative and liberal viewpoints; with the result that there is now much confusion in the minds of many Christians about what is meant by "the Kingdom of God." Views range from the extreme left position, where it is made more or less a synonym for democracy, to the extreme right, where it has been identified by some exclusively with a Messianic kingdom to be set up in

Palestine at the end of this age. In my judgment, the greater part of this literature has not been the result of a close study of the Biblical teachings concerning the kingdom in both Old and New Testaments.

Never having heard Dr. McClain speak on this subject, I approached the reading of his manuscript with an open mind, and, I am afraid, with a slight feeling that probably much of the material in these hundreds of pages would be more or less what I had already read in works of other able authors in years gone by. In this I was greatly mistaken. Many of the truths which the author of *The Greatness of the Kingdom* has here developed, especially in his consideration of Biblical revelation about the kingdom up to the time of the prophets, has thrown more light upon this theme for me than has any other volume on this difficult subject that has come to my attention. Although I have been teaching English Bible for over twenty years, I must confess that some of the things herein set forth from Pentateuchal passages proved almost embarrassing to me: in reading these pages my frequent reaction was, "Why have I not thought of that?" As I have told Dr. McClain, in my forthcoming manual for the study of the book of Genesis for Sunday school teachers, I intend to include a considerable number of the interpretations he has presented.

My own opinion is that many people, not trained in the intricate nomenclature of modern theology, find many books, even by conservative scholars, difficult to apprehend; and they become somewhat bewildered. They are continually being confronted with names such as Schweitzer, Bultmann, Otto, Dodds, etc., and with such terms as realized eschatology, existentialism, relation of time to eternity, etc.; and often when they have finished reading a volume they do not seem to know any more about the **Biblical** teaching than when they began. Readers will

find this work by Dr. McClain a most refreshing exception to this. For he has centered attention on the Biblical teaching about the Kingdom of God, and many passages in the Scripture will now have a new and richer meaning for many of us.

Though this volume is Dr. McClain's first major work to appear in published form, his earlier brochure on *Daniel's Prophecy of the Seventy Weeks* (1940), which has gone through seven editions, was at once recognized as the careful work of a Biblical scholar. Also to his credit must be added a number of excellent monographs, among which is *The Doctrine of the Kenosis in Philippians 2:5-8* (published by "The Biblical Review" in 1928), pronounced by the late Dr. G. Campbell Morgan to be quite the finest treatment of the subject he had ever read.

In my own mind I have often compared Dr. McClain's scholastic record with that of Professor Samuel Harris of Yale Divinity School. With the exception of two or three pamphlets, this great scholar of a former generation published nothing until he was sixty-nine years of age, when he issued his *Philosophical Basis of Theism* (1883), which was immediately recognized as one of the most profound and comprehensive works on theism ever published in this country. When a man does not publish until that time of life, and when the work represents years of teaching and most careful writing and revising, one may expect a notable product.

I would like earnestly to commend this work of Dr. McClain's to all Christians who are looking for dependable literature concerning these basic themes of the oracles of God. May our gracious Lord preserve the author for years to come, that he may complete his entire projected series on Christian Theology, of which this is the first published volume.



# Nourished in the Words

NEW TESTAMENT WORD STUDIES—I

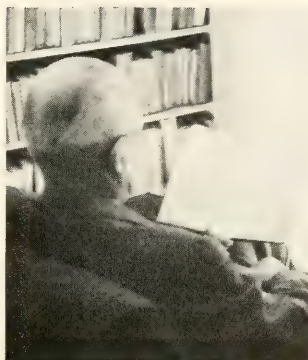
By Homer A. Kent, Jr., Th.D.

(Editor's note—We are pleased to announce a new monthly feature which will appear in the Educational number of the *Missionary Herald*: a series of New Testament word studies by Dr. Homer A. Kent, Jr., Professor of New Testament and Greek at Grace Seminary. Bible students will have an opportunity to learn something of the richness of God's Word as it is brought out in the classroom through the study of the Bible in its original language.—P.R.B.)

## GENUINE (*dokimion*)

As Paul laid upon Timothy the obligation to be "nourished up in the words of the faith" (I Tim. 4:6), so there rests upon every Christian the responsibility of feeding upon the wholesome truths of Scripture. Each month this column will discuss one of the New Testament's significant words, using whatever light history, archeology, and Greek usage can supply.

First Peter 1:7 has been somewhat puzzling to Bible students and translators because of the word **dokimion**, translated "trial" (KJV). The verse seems to say that the trial of the Christian's faith is of such supreme



value that the trial itself will be given praise, honor, and glory at Christ's coming. While Christian testing is certainly important, such a thought of the apostle seems less natural than to ascribe such honor to the faith which survives the test. Yet grammatical reasons forbid our making "faith" the subject of the verb "might be found." It is the "trial" (**dokimion**) which is so praised.

Papyrus documents unearthed in Egypt have now come to our rescue. Adolf Deissmann (**Bible Studies**, pp. 259-262) has found that **dokimion** was not only a noun signifying "means of testing," but was also the neuter form of the adjective meaning "genuine or proved." A first century pawn ticket was discovered, describing gold buckles weighing "7½ minae of **genuine** gold." A marriage contract described the bride's dowry as worth "13 quarters of **genuine** gold."

When this new knowledge is applied to I Peter 1:7, the unnatural rendering disappears. (James 1:3, the only other New Testament occurrence of **dokimion**, can bear this meaning also.) Peter is thus understood to say: "The genuine part [or, genuineness] of your faith, more valuable than gold . . . may be found unto praise." Testings, which the Christian experiences, are for the purpose of removing false trusts (cf. Matt. 13:21), in order that true faith might remain. The newer New Testament versions are reflecting this usage (RSV, Amplified New Testament, Berkeley).

Recently a dear Christian friend in the throes of deep personal tragedy said in my home: "I used to think I was a man of faith, but in areas of my life in which I thought I trusted God, I've found I have no faith at all. But I still believe God loves me, and has saved me, and knows what is best for me." That is Peter's message. The fires of testing are intended to remove the dross, in order that the element of faith which is genuine might remain. This genuine faith, a genuineness achieved by testing, will eventually receive its proper honor, for it is that which has truly appropriated God's saving offer.

## PRAISE

Praise is our highest exercise. In prayer we often approach God for more or less selfish reasons; in praise we adore Him for what He is in himself. However tired or weary you may be, see to it that the morning hour of devotion begins with the keynote of thanksgiving and adoration. It is marvelous how this quickens the pulse of the soul and reacts upon every moment that follows.—F. B. Meyer.

## WHY I AM IN COLLEGE NOW

(Continued from page 739)

schooling, I have no regrets. Our marriage has been, and is, a very happy one. My husband and I are glad we had our children while we were young, and we enjoy them immensely.

Now, the wonderful challenge of college is ahead of me. Possibly it would have been easier to study while high school was fresh in my mind without the chatter of "Hey

Mom, where's my football helmet?" or "Isn't my blue dress ironed yet?" But this way we are all going to college. Daddy pays the bills, the children cooperate by doing small jobs around the house and all mother does is study—you can imagine!

## COVER PICTURE

Pillars of Temple at Luxor in Egypt.



# WHEN THE CUP IS FULL

Forty-two years ago this month there occurred an event in a backward, far-off country which has since determined the course of history for the entire world. It was an event which was engineered by a handful of devoted and determined men who were completely controlled by what they believed. That event was the Bolshevik (Communist) Revolution which took place on November 7, 1917 in Russia. As one surveys the situation in the world today, he does not need to look very closely to see the tremendous influence which this event has had upon the lives of individuals and the history of countries.

If one is not careful, he will be overcome with fear and will be completely engulfed in a sense of impending doom as he observes the continual march of the Red Menace which has now taken over the destiny of almost one billion people, and the control of more than one fourth of the land area of the earth. Even Christians at times are heard giving expression to the conclusion that nothing can save the

world from such a fate as the totalitarian way of life as embodied in Soviet communism. They seem to feel that the Lord has somehow lost His ability, or His desire to control the kingdoms of this world. However, this is not the case, for when we turn to His Word, we see there that on several occasions He reminded, not only His own children, but also rulers of the earth that He is, and always will be, the one who holds the people of this world and their princes in His hands. The psalmist learned that "... God is in the heavens: he hath done whatsoever he hath pleased." In a little more dramatic manner Nebuchadnezzar (after being sent out into the fields to eat grass like an ox) reached the same conclusion "... that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." In the light of these bold declarations, then, we ought to be able to find even on the pages of sacred history some outstanding examples of the control which the Lord manifests through Providence in the affairs of men. Before some of these are noted, which will be the topic for next month's article, it might be interesting and informative to notice some of the attempts on the part of the Communists to eradicate the belief in the existence of God since 1917 in Russia.

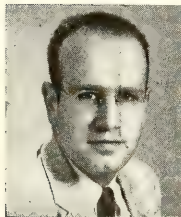
The position of Karl Marx on religion, whose teachings provide much of the basis for Soviet communism, is well-known. Since he did not believe that religion was of a divine origin because there was no Supreme Being, he decided that the capitalists used it only to drug the workers into submission. He described religion as "the opium of the people." Religion promised the workers (the oppressed) that in the next life the wrongs and inequalities of this life would be corrected. Therefore, the workers were to suffer quietly in the midst of the circumstances in which they found themselves. This atheistic and materialistic philosophy is the system which Lenin and his successors have tried to force upon the world.

The attempt to destroy the belief in God began very soon in the days immediately following the Bolshevik Revolution in November 1917. Hav-

ing removed the earthly Tsar from his throne, the leaders dedicated themselves to the task of removing the "heavenly Tsar" from his throne. The League of the Militant Atheists and the League of the Godless were organized to spread antireligious propaganda. Religion was repressed and the dogma of science was substituted for the doctrine of the Supreme Being. Russian pilots returning from their flights announced triumphantly that they had not been able to find God, or any trace of Him during their journeys through the air. Reports of these conclusions in the Soviet press must have appeared very ridiculous to those who had experienced the power of Christ in their lives, but many others accepted this as a scientific fact.

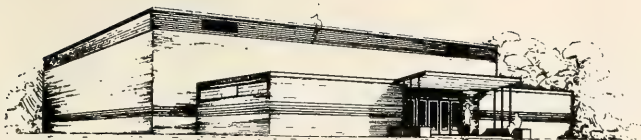
Children in the Soviet schools were taught to pray to Stalin, who was the only god who existed, and they would have their prayers answered and their needs supplied. Nothing was too foolish if it might in some degree help to destroy man's faith in God.

Even in the enlightened age of the 1950's the god of science finds many worshippers at his shrine. As recent as January 1959, the newspapers in the U.S. carried the opinion of Y. T. Fadeyev who declared that the "successful flight of satellites and rockets cast doubt on the existence of God and refute religious dogma." (New York *Times*, January 23, 1959). This scientist claims that religious dogma maintains that it is impossible for men to ascend into heaven without divine aid. The fact that man has been able to do this and has not detected "the All-Highest, angels, and so on, bears testimony against religious convictions and strengthens disbelief in God." (Ibid.) It would be useless to try to distinguish for Fadeyev the different heavens as mentioned in the Scriptures or to persuade him that the wisdom which he and his colleagues possess which has enabled them to



BY R. WAYNE SNIDER

*Professor of History*



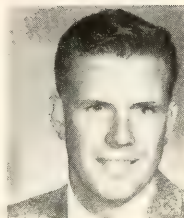
# Your Investment in Physical Education Was Worthwhile!

Physical Education has, since the 1930's, been recognized as a field of knowledge which is just as essential to a man or woman's education as any of the so-called "three-R's." It is an area of study which concerns itself with all the objectives or goals of education, but with particular emphasis upon the proper function, and growth of the temple of the Holy Spirit, the physical body. This is the purpose of physical education today. This was also the purpose of this area of study prior to World War II, but this goal was not met because there was a lack of understanding as to what makes up a good physical education program. Many of our colleges did not graduate competent teachers in this field, and our public-school programs in physical education became only a "playtime." No effort was put forth to teach our young people how to take proper care of their bodies; little, if any, interest was given to developing strong bodies. In fact, the physical education of that day was almost universally placed in the hands of one of the coaches and, in order to have winning teams, he used the periods as an extra period to train varsity players, while the majority of students were neglected.

World War II not only made our educators realize the importance of good physical-education programs, but also made them realize how our educational institutions had failed their students in this important area of study. They were shocked when thousands of our American youth were found in such poor physical

By Lloyd Woolman

*Instructor in Physical Education*



(Note: Mr. Woolman is a member of the First Brethren Church of Grandview, Wash. He is a graduate of Eastern Washington College of Education and is now a student in Grace Seminary. A portion of his time is given to assisting in the Physical Education Department of Grace College.—P.R.B.)

condition that they were rejected from military service. Hundreds of thousands more were so unfit physically that many valuable hours were wasted in building up the men so that they would have enough strength to defend themselves.

Educators soon began to make tests of the children in the schools of our country. They found that the boys and girls were in better physical shape after a summer vacation than they were after nine months of schooling which included "physical education." A few years ago two men, Krous and Weber, tested a large group of European children in a battery of six simple physical fitness tests. They tested the same number of U.S. children using the same tests. The results were appalling. Where 57 percent of the U.S. children failed at least one of the six tests, only 8 percent of the European children failed.

As a result of these tests, physical-education programs throughout the United States have been revised. Today, I am happy to say, the ma-

jority of our schools have programs that are not mere "play periods," but a study devoted to promoting the over-all goals of education, which are producing individuals who are mentally, socially, and physically capable of facing the adult world.

Grace College has undertaken the task of training men and women to be the best possible servants for our Lord Jesus Christ. Our president, Dr. Alva J. McClain, has written the following foreword to the **Grace College Athletic Handbook**:

"Although in man the highest values are found in spirit and intellect, his physical side must not be undervalued or neglected. For in the Christian faith, which furnishes the educational philosophy of Grace College, the body is derived of God by original creation and is the tangible instrument through which the invisible values of human personality are expressed and apprehended. The Christian's body has been redeemed, forms a temple of God's Spirit, and is destined at last to be made like the body of the risen Christ. Therefore, the care of the body here and now, its proper discipline, and its development to serve in the glorification of God, are regarded at Grace College as essential to a well-rounded program of Christian education."

accomplish such feats has ultimately come from the One whose existence they claim these feats disprove.

The Apostle Peter has a word for such individuals as have been characterized in this article when he states that "these, as natural brute

beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

When the cup of iniquity is full the God whom they claim does not exist will manifest his presence just

as surely as he did in the case of other peoples as recorded in sacred history. Man cannot forever deny God's existence, nor defy His holy name. Some examples of those who tried and failed will be discussed next month.

# Newspage



**SOUTH GATE, CALIF.** Arthur Pekarek has resigned as the pastor of the First Brethren Church. The resignation will become effective as of Jan. 10.

**BOONE, N. C.** Gordon Bracker, pastor of the Grace Brethren Church of Elkhart, Ind., was the guest speaker on Nov. 3 at the Hebron Colony, a work dedicated to reaching alcoholics for Christ. Rev. Harold Kattmann, the director, is a personal friend of Mr. Bracker.

**HARRISBURG, PA.** Alva L. Conner was given a unanimous call to serve for another year as pastor of the Melrose Gardens Brethren Church. He was given a substantial increase in salary. On Oct. 18 and 25 there were four first-time decisions.

**LOS ANGELES, CALIF.** Rev. Wayne Flory, a Brethren Minister, has been appointed executive field secretary for Los Angeles County Christian Endeavor.

**PUERTO RICO.** The first communion service for the work at Caparra Heights, P. R., was conducted by our missionary Maxwell Brenneman on Oct. 29. Twenty-four were in attendance, and 11 of these participated for the first time.

**SOUTH GATE, CALIF.** The First Brethren Church celebrated their 30th anniversary on Oct. 25. The theme of the "homecoming anniversary" service was "Old fash-

ioned." Antiques, old-fashioned clothes, decorations, and dinner made the day a real success. Dr. C. W. Mayes was the guest speaker, and greetings were given by the first pastor and his wife, Rev. and Mrs. Leo Polman. Arthur Pekarek is pastor.

**WATERLOO, IOWA.** A mortgage-burning service will be conducted on Nov. 29 at the Grace Brethren Church. On the same day the 19th anniversary of the church will be celebrated. John Aeby is pastor.

**RIALTO, CALIF.** Gerald Polman, who recently resigned as the pastor of the First Brethren Church of Glendale, Calif., has accepted the pastorate of the Rialto Brethren Church.

**TAOS, N. MEX.** Rev. Victor Meyers will move to the mission work here about Nov. 20, to assist Sam Horney, superintendent of the Brethren Spanish-American Mission.

**BERNE, IND.** The new parsonage of the Bethel Brethren Church was dedicated Nov. 8, with 69 present. The new parsonage is located at 417 Water St. The mailing address is Box 46. Please change your Annual. Irvin Miller is pastor.

**SEAL BEACH, CALIF.** On Nov. 8 the Seal Beach Brethren Church had 185 present in Sunday school, and a near capacity crowd for the closing meeting of the Louis Talbot campaign. E. John Gillis is pastor.

**COLUMBUS, OHIO.** There were many Brethren present for the National Sunday School Convention held here Nov. 11-13. The convention in Columbus was the best attended of the three held this year in different parts of the Nation. The convention is sponsored by the National Sunday School Association, Dr. Clate Risley, executive secretary. Rev. Harold Etling, director of our own Brethren Sunday school board, was elected to the board of directors of the association.

## NEW PHONE NUMBER

for  
**BRETHREN MISSIONARY  
HERALD CO.**

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To facilitate service to the churches of our fellowship, two trunk lines are now available to guarantee faster service. If one line is busy when you phone the above number, you will be automatically transferred to the second trunk line. Please note the above number and change your ANNUAL.

**PHILADELPHIA, PA.** A "welcome home party" was given for Rev. and Mrs. Hill Maconaghy on Nov. 14 by the members of the Third Brethren Church. The Maconaghy's arrived only recently in the States from missionary service in Argentina.

**SOUTH BEND, IND.** The Ireland Road Brethren Church surprised their pastor on Nov. 8 by assembling in the basement of the parsonage after church, and at the opportune moment they let their presence be known. This was the time to present Pastor and Mrs. Gene Witzky with a new rug for their living room. Just the week before the folk of the church had painted the living room and kitchen.

**POMPANO BEACH, FLA.** A record attendance of 88 in Sunday school was set on Oct. 25 at the Graceview Brethren Church. Dean Risser is pastor. In a recent meeting with Rev. Harold Etling, there were nine first-time decisions.

**NOTICE:** If your Sunday school order has not been mailed as yet—**IT IS LATE.** Mail today to The Brethren Missionary Herald, Box 544, Winona Lake, Ind. Avoid the Christmas mail rush!

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Harrisburg, Pa.	Nov. 29-Dec. 6	Alva Conner	Mason Cooper
Warsaw Ind.	Nov. 29-Dec. 6	Robert Cover	Harry Trover
Lansing, Mich.	Nov. 29	Ward Tressler	Mark Malles
Kittanning, Pa.	Dec. 1-13	Fred Walter	Dean Fetterhoff
Canton, Ohio	Dec. 7-13	John Dilling	Harry Trover

**FLORA, IND.** R. I. Humbert was a recent speaker at Atlanta Bible College, Washington Bible College, Lancaster School of the Bible, Buffalo Bible College, Fort Wayne Bible College, Grace College, Bryan College, and LeTourneau School in Texas.





# Mountain-top Experiences

BY WENDELL KENT

Pastor, Cherry Valley Brethren Church, Beaumont, Calif.

Whenever we receive some real blessing from the Lord, some lift to our spirits that makes us realize that it is worth it all to be a Christian, then we often say that we have had a "mountaintop experience." In the work of the church we describe a revival meeting or a special speaker or some unusual blessing as having been a mountaintop experience. When our young people come back from camp, or a youth rally, they often describe their experiences in this way. Most of us wish we could stay on the mountaintop all of the time instead of having to pass through so many valleys. We would like to learn the secret of constant victory instead of periodic defeat. But there are lessons to be learned both in the valleys and on the mountaintains.

In the first place, remember that you don't get to a mountaintop ordinarily without some hard work. Have you ever tried to climb a mountain? The closest I ever came to it was on a geology field trip in my college days, and I can testify that it isn't as easy as it looks. Our professor said we must climb this mountain (it was just a hill, really, in southern Wisconsin) because up on top we would get a better idea of how the glaciers in that area had worked. Personally, I would have taken his word for it, but I wanted a grade in the course, so I knew I had to climb. By the time I made it to the top I was winded.

The hill hadn't looked very big, but that was before I had tried climbing it. I had to strain every muscle in my legs to make those last few feet. After I reached the top and caught my breath I was glad I had come. I had a sense of accomplishment, and the view was breathtaking. Perhaps I learned some geology,

too. But I learned this much for certain—mountain climbing is hard work.

I think the same principle applies to the mountaintop experiences in the Christian life. The reason we have too few of them is because we haven't been doing enough climbing. We're waiting for the Lord to pick us up every so often and drop us on the mountain.

If there was more agonizing in prayer, more sacrificing of time and money, more determination to spend and be spent for Christ's sake, there would be fewer valleys and more mountaintops in our Christian experience.

But that leads me to another thought. Though the way up the mountain is hard, the way down is easy. It didn't take me one-third the time to come down that mountain that it did to go up. In fact, if a fellow isn't careful when he is descending a mountain, he can get to going so fast that he will end up going head first.

I am sure that the Devil knows all about this when it comes to the Christian life. He knows that even if a Christian does make it once in a while to the mountaintop, unless the Christian is really on his guard, it isn't much of a job for the Devil to landslide him right back down the hill again!

How many times have I known the Devil to do just that sort of thing to me! Sometimes one almost hates to see the mountaintops come because the let-down is so great on the other side. We can go from the hour of triumph to the hour of discouragement under the juniper tree in such a very short time. At least I have found it so. The way down from the mountain seems so much faster and easier than the way up.

The only way to change that situation is to stay so close to the Lord that the Devil cannot get between us and give us that shove down the mountain.

But then I observe a third thing about mountains. Between every mountain there must be a valley. If it were not so, then there couldn't be any mountain. All would be a plain. In order to have mountains you have to have valleys. It can't be any other way.

When I realize that that is true in nature, then I realize that it must be true in God's plan for my life as well. In other words, it isn't only the Devil who is sending me through some valleys. The Lord himself intends that I should pass through some valleys. He doesn't want me always on the mountaintop. He doesn't want me in the Devil's valleys—like the place of discouragement and defeat and fear and worry—but He does put us in some dark places where we can't see any way around us but up.

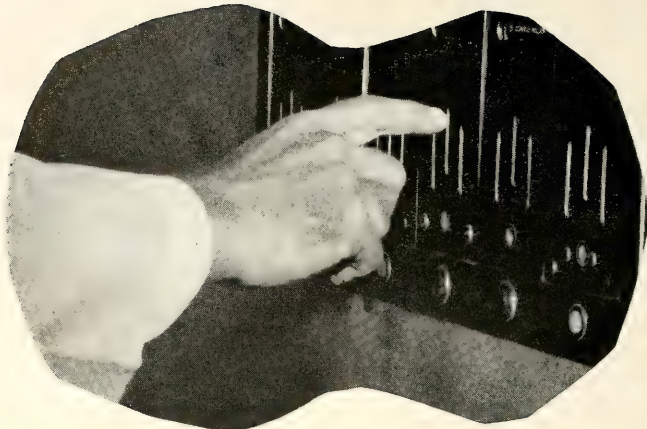
That leads me to one more thing I think we ought to note about mountaintop experiences. Beautiful and invigorating as mountaintops are, there is one thing that is very noticeable about them. The higher you go, the less growth you find on a mountain. In fact, when you come to the top of Pikes Peak, or any other tall mountain, you find that there is almost no growth at all. First you come to the timberline beyond which the trees won't grow, and then you even come to a place where the wild flowers won't grow and there is nothing but rocks.

All of that simply makes one thing crystal clear. The valley is the place of growth. It takes the valley to

(Continued on page 751)

# To MEN

By Vernon J. Harris\*



Do you know what kind of a man God wants you to be? It might surprise you to know that most wives and sweethearts would be thrilled to have God's kind of a man.

Notice some of the things the Bible has to say about manhood, husbands, and fathers.

## REAL MEN

First Corinthians 16:13 says: "Watch ye, stand fast in the faith, quit you like men, be strong." The Bible challenges men to be courageous, strong, and steadfast in the faith. There is no place in the Word of God for weak-kneed, sissified, soft-stuff on the part of Christian manhood.

Too many men today, both young and old, have the idea that Christ, Christianity, and church attendance is for women, children, and old folks, but not for those who are real "he" men. However, a look at the characters in the Bible and the great heroes of the faith down through the pages of Christian history show that they were men of great strength of character.

It takes real men to stand up for what is right, true, proper, honest, and just. It takes real men to fight sin and corruption. It takes real men to be able to overcome temptation in their own personal lives day by day. It takes real men to rise above the tide of popularly-accepted sins and vices, and live clean-cut, moral lives that are examples to their own children and influences for good and for God in the community. It takes a real man to stand up against

criticism and bear a testimony for Christ on the job and try to win other men to the Saviour.

It has been my humble observation that it doesn't take much courage, conviction, brainpower, moral stamina, backbone, or manhood to go along with the Satanically-inspired sins of the flesh. It does not take any willpower to yield to the temptings of friends to engage in the sins and vices that are so common today. It is certainly no mark of strong character to go along with the tobacco using, beer guzzling, gambling, women chasing crowd with its immoral living and wild partying. It is not difficult to curse and swear when things go wrong. These old sinful natures of ours love to hear and repeat filthy stories and brag about immoral conduct.

That is why it takes some real red-blooded manhood to "resist the devil," to keep the flesh in subjection, and to stand for that which is right and pure even though it be unpopular in some places. "Any old dead fish can float down stream, but it takes a live one to swim up-stream."

## GOOD HUSBANDS

Paul declared: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church" (Eph. 5:25, 28-29). This means that men should think as much of their wives as they do

themselves. If this were practiced, it would solve a multitude of family problems.

A young mother with a babe in her arms was sitting in a lawyer's office. An elderly, godly minister, noticing her anguish and tears, said: "Young lady, I am a minister. What seems to be your trouble?"

She answered: "Oh why, oh why, can't I have a happy home?"

He replied: "Lady, it is because of the little three letter word S-I-N."

Yes; it is heart-rending to see so many cases where men love their sins more than their wives. Many a sweet, little wife cried herself to sleep last night because of a drunken, philandering, or wandering husband.

The greatest guarantee in all the world for a happy home is for both husband and wife to accept Christ as Saviour and Lord. He alone can remove the sinful habits that so damn and doom the happiness of many homes.

## SPIRITUAL LEADERS

Too many men leave that job up to their wives. She can help, but it is a man-sized job. Our churches are filled with women who come alone with the children while the father snores in bed, washes the car, or goes fishing. I have actually seen older men weep bitter tears when they finally realize the tragic mistakes they made of leaving Christ and the church out of their lives while their children were growing. Don't wait until your children have made shipwreck of their lives to begin to assume your God-given place as the spiritual leader in your home.

\*Pastor, Washington Heights Brethren Church, Roanoke, Va.



# The Crowns

BY GEORGE E. GUILLE

To the Thessalonian Christians won to Christ by Paul he writes in his first epistle: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (I Thess. 2:19); and to those at Philippi: "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord" (Phil. 4:1). And these Scriptures reveal those for whom this crown is prepared: it is the reward of the soul-winner. Those brought to the Lord Jesus by us shall be our crown of rejoicing at His coming.

Anyone that has known the joy of leading another to Christ can understand why this reward is so named, for he knows that there is no ecstasy comparable with that which springs from the consciousness of having been used of the Lord to bring souls to Him.

What an incentive to personal evangelism! His joy filling the heart now! The crown of rejoicing from His own hand by and by! Who would not with all holy zeal seek to win such a prize? And every Christian if he will may win it. In your hand is the key that will unlock some human heart. In your hand is a Bible that makes you fully competent. And use nothing but the Word in dealing with souls—"For by grace are ye saved through faith," and "faith comes by hearing, and hearing by the word of God." Oh happy soul, if you are striving to win the crown of rejoicing!

There is yet a greater incentive. "I am glorified in them," said the Lord of His own, when He spake of them to the Father. We could hardly believe it if He had not said it. Think of it! Not only are you as a

saved one an addition to the acquired glory of the Son of God, but every soul that you win for Him is so much the more added to that glory. This is an incentive that should make of every Christian an evangelist of yearning love and fiery zeal.

## THE CROWN OF GLORY

This crown is set before us in I Peter 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that should be revealed: Feed the flock of God which is among you, taking the oversight therefore, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

This is Christ's reward for the feeding of the flock—the recompense from the chief Shepherd to all the faithful undershepherds. It is for those who, with "love for all the saints," seek their spiritual welfare, giving themselves with full hearts to ministries of blessing that promote their nourishment and growth.

This is not professionalism. It is not lording it over the saints. The Lord has declared His hatred of that. It is fellowship with Christ in His shepherd-work to accomplish which "when he ascended up on high, he gave gifts" (Eph. 4:8-13), and sent the Holy Spirit to anoint every Christian for the exercise of his gift. No one, therefore, is without resources wherewith to gain the crown of glory.

This crown of glory is suggested in the Lord's parable of the Good Samaritan (Luke 10:25-37). No "chance" passerby, like the priest and Levite, "but a certain Samaritan, as he journeyed" is the Lord's picture of himself as man's neighbor, the only being in the universe who loves His neighbor as himself. Without question or condition He met the need of the wounded traveler—the self-confessed sinner in the helpless misery wrought by sin. The story throughout is the one of God's great salvation, and this being provided, he "brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (Luke 10:34-35).

In like manner the Lord has departed to be with the Father, but He has sent a blessed "Host" to care for all the objects of His grace during the time of His absence. And as this ministry of the Holy Spirit through which the "built up" is exercised largely through human instrumentality, there is the promise of reward upon His return: "When I come again, I will repay thee." "When the chief Shepherd shall appear, ye shall receive a crown of glory."

## THE CROWN OF RIGHTEOUSNESS

In his last epistle, written upon the eve of his departure, the Apostle Paul, viewing with calmness and certainty the day of Christ, said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall

(Continued on page 751)



# DANIEL KNEW



God alone can give knowledge of the future. Daniel had need of some special knowledge (2:14-18). He told his three friends, and together they sought the God of heaven. God heard and answered their prayer. Then Daniel came to the knowledge of the dream the king had and the interpretation of that dream.

## THE NATIONS

He knew that the nations would increase in strength while deteriorating in glory. Look at the image of Nebuchadnezzar (2:31-35).

Each of these metals are progressively lighter and less valuable from the head down. Nebuchadnezzar was the head of gold (2:38). At the same time from the head down each of these metals are progressively stronger. Thus Daniel showed the trend of the nations of the world. This image was the dream of a heathen monarch. Each kingdom was seen by its heathen king as more glorious than its successor and stronger than its predecessor.

Daniel (chapter 7), who was a holy man of God, saw this same vision in more detail. Here the nations were seen as wild, ravaging beasts.

## FOUR WORLD EMPIRES

Daniel knew that there would be four world empires and no more before the return of Christ in glory. He told Nebuchadnezzar that his kingdom was to be the first (2:38). "After thee shall arise another kingdom . . . and another third kingdom of brass, which shall bear rule over all the earth. And the fourth

kingdom shall be strong as iron." From verses 40-43 he describes that fourth kingdom. In verse 44 it tells when the God of heaven, our Lord Jesus Christ, will begin to rule. He is the stone cut out without hands that shall smite the image (2:34, 43-44).

Daniel knew the identity of these world empires. Daniel in a night vision saw the descriptions of these four kingdoms (7:1-7). The first was Babylon, under Nebuchadnezzar and possibly his immoral grandson, Belshazzar, represented by a lion with eagle's wings, which is representative of their strength and widespread power. Daniel tells us who the next two kingdoms are (8: 20-21). Historically, the kingdom of the Medes and Persians followed. It was finally reigned over by Cyrus the Mede. The cruelty of this kingdom is symbolized by the bear with three ribs in his mouth.

The third empire, the kingdom of Greece, followed this one and was ruled by Alexander the Great. The leopard may speak of the cunning and swift progress of Alexander. In his early thirties he gained the world and lost his soul. He died a drunkard's death. Wherein did he profit? Few people will gain as much as he did, and yet multitudes will forfeit their souls in the attempt. At the death of Alexander his four generals divided the empire.

The fourth kingdom is described as dreadful, terrible, and strong. It is not named. However, there is a general agreement among Bible scholars and historians that Rome, together with the remains of Greece, came to be this mighty empire.

Rome was the dreadful and terrible kingdom of iron. This kingdom, while conquered, will rise to prominence again. Daniel tells us (7:23-24) that in the end times ten horns will appear which are ten kings. After this another horn will appear which is another king mightier than all the other kings. Ultimately this final beast will be judged by the Lord Jesus at His glorious appearing (Dan. 2:44-45).

The ten kings are identical with those in Revelation 13:1 and 17:12. These events have never been fulfilled in history. This little horn is a king who will speak great words against our Lord Jesus Christ and wear out His people (Israel). The identity of the ten kings is not certain, but some of them may be existing today. The European Economic Pact was formed in February 1957, which includes the following nations: West Germany, France, Italy, Belgium, and Luxemburg. England is much interested. These nations were all part of the old Roman Empire.

## THE APOSTASY

The little horn is the Antichrist. He subdues three of the kings and the seven will no doubt give him allegiance. This Antichrist will be religious, as well as political (cf. 9:27). He will be able to bring the Jews together politically with a semblance of religion, although the Antichrist himself will be anti-God.

Daniel knew something of apostate religion. He proved his unwillingness to cooperate with the "ecumenical" movement of his day. How much men in this day need to note the example set by Daniel.

BY GILBERT HAWKINS  
Pastor, Grace Brethren Church  
Berrien Springs, Michigan

(Continued from page 749)

give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).

Who knowing the meaning of "that blessed hope" (Titus 2:13) does not love His appearing? Who loving Him does not long to see His face? Does not the bride love her marriage day, and wait with tender yearning for the coming of the bridegroom, keeping herself for him alone? She looks for no special reward for her fidelity, and he promises none; it is enough that she is to have himself.

But alas! there are many among those who compose the bride of the heavenly Bridegroom who do not love His appearing, and even some who scoff at it, as Scripture predicted (II Pet. 3:3-4). And He, knowing that love for His appearing would involve testimony concerning it and that that testimony would involve persecution, has prepared this special reward for them that are worthy—"looking for that blessed hope"; waiting "for his Son from heaven"; and having "this hope set on him" purifying themselves "even as he is pure."

That infinite heart waiting there in heaven cannot be indifferent as to the time appointed of the Father when He shall present His bride to himself. Surely, then, the only attitude on the part of His people which can be pleasing to Him is that of looking for and loving His appearing.

### GOD'S ARISTOCRATS

In the polite society of bygone days, we heard a great deal of "the four hundred." Scripture has its four hundred, and I Samuel 22:1 and 2 shows us in type who they are: "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

This bit of Old Testament history foreshadows the present hour. Although by divine sentence the house and the throne of Saul are doomed, he still reigns, while David, the

anointed of Jehovah, is rejected by him and his followers.

At the last meeting between David and Jonathan, the latter said: "Thou shalt be king over Israel, and I shall be next unto thee . . . and David abode in the wood, and Jonathan went to his house" (I Sam. 23:17-18). Back to the house that lay under sentence of judgment went he, leaving David alone in his rejection.

Ah, Jonathan, the place of honor next to the king cannot be won in that way! Jonathan, with his wretched father, fell on Mount Gilboa, and when David went up to Hebron to take the throne, the four hundred men who shared his rejection went with him and became his "mighty men," whose exploits the Spirit of God has written down as a part of Holy Scripture and of whom many are mentioned by name.

The Lord Jesus Christ is the anointed King. But this present age is not the time of His kingly rule, for His reign is to be over the earth. The world has rejected Him and an enemy and usurper is on the throne (Rev. 2:13). To receive Him, men opened nothing but a stable door, and at His death, they laid Him in a borrowed grave. Satan, though under the sentence of judgment pronounced at the cross, is still "the prince of this world" (John 16:11) and "the god of this world" (II Cor. 4:4). Until he is deposed Christ remains in rejection—a rejection which the saints are called to share. And when He comes to assume His crown rights, they who have most fully shared it shall most fully share His glory. They are "the four hundred," the aristocrats of the coming kingdom. A company of rulers is being prepared for the kingdom of which Christ is King; and crowns of royalty shall express His approval of their faithfulness to Him during this time in which He is "disallowed of men."

We may not know what these crowns are, but this we know: the rewards bestowed by the kings of earth are of kingly munificence and in keeping with kingly honor. What, then, may we not expect as to the character of the rewards that shall be given by the "King of kings and Lord of lords"?

The Day of Christ with its rewards is thus kept before us in Scripture to incite us to faithfulness and zeal. But if any soul, consciously unworthy, despairs of gaining these

crowns, let him remember what is written in I Corinthians 4:5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

The slightest service rendered to Him, He cannot forget. The lightest word you have ever spoken in His name will be treasured forever in His loving heart. "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name" (Heb. 6:10).

How like His love: to save us by His grace, and then, when with gratitude we give ourselves to His service, to reward us for everything we do!

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24). "Look to yourselves, that we lose not those things which ye have wrought, but that we receive a full reward" (II John 8).—THE END

—By permission of Moody Press

### MOUNTAINTOP EXPERIENCES

(Continued from page 747)

produce the lush foliage and the dense undergrowth. It takes the valleys to provide shelter for the animals.

I think the same thing holds true for the Christian. It takes the valleys through which the Lord sends us to make us really grow in the Lord. Search your own heart. When was the time that you felt closest to the Lord? When was it that you took a new step to go forward for the Lord? I doubt whether it was while all things were bright and rosy. Those are the times when we tend to forget the Lord and lean unto our own understanding. It is when we walk through the valleys that we hear Him speak to us, and we grow in the Lord.

So it is possible to learn to appreciate the valleys just as much as the mountaintops that the Lord chooses to permit us to experience. One thing is clear—we need the Lord just as much in either place. Without Him we will fail.



GLENDAL, CALIF. The cause of evangelical missionary endeavor lost one of its leading and best-loved spokesmen with the death of the Rev. Noel O. Lyons, home director of Greater Europe Mission, on Oct. 1. Funeral services were held in Glendale, Calif., with interment in Poteau, Okla.

LOS ANGELES, CALIF. With an exceptionally large edition scheduled for January 1960, **The King's Business** magazine, official publication of the Bible Institute of Los Angeles, Inc., will mark its fiftieth year in the field of Christian journalism. Started in 1910 as one of the ministries of the historic Southland organization, for five decades "The King's Business" has been distributed to families in all states of the U. S. and numerous foreign countries.

SELMA, ALA. Under the heading of "Presbyterian Laymen for Sound Doctrine, and Responsible Leadership, Inc.", a group of laymen from the Presbyterian Church of the U.S. (Southern) have charged their denomination's leaders with theological liberalism and a move toward "political and social" hierarchy. Principal target is the new moderator of the church, Dr. Ernest Trice Thompson, professor of Church History and Church Policy at Union Theological Seminary, Richmond, Va.

LA MIRADA, CALIF. Ground was broken November 9 for the new Harrison-Hunt Memorial Infirmary for Biola College. The structure will house medical offices for doctors and nurses, a dispensary, and wards for both men and women, and an isolation room. The building will be constructed on the new sixty-acre campus of the half-century old Christian organization. The building is the gift of Dr. and Mrs. Harrison Pierce in memory of her mother, Mrs. Hunt. Dr. Pierce is the college physician.

JERUSALEM. An American archeological expedition has discovered the ruins of a 2,600-year-old

winery at the ancient Biblical city of Gibeon near Jerusalem. Dr. Frolich Rainey, director of the University of Pennsylvania Museum, said the excavators cut through the debris of five ancient habitations, which lay covered with sand at the modern village of El-Jib, site of Gibeon. Storage capacity of the wine cellar was estimated at 30,000 gallons. The wine industry at Gibeon, mentioned 43 times in the Bible, came to a sudden end when the city was destroyed about 600 B. C. by King Nebuchadnezzar who carried the people of Judah away as exiles to Babylon when he destroyed Jerusalem. Centuries later four of the 38 cellars were plastered and used as cisterns, Dr. Pritchard said. Six were enlarged and used as Roman tombs, one of which contained a vault with 200 niches for the ashes of the dead.

MIAMI, FLA. "Un-American, un-Biblical, and undesirable," that's what women of the church, Everglades Presbytery of the Presbyterian Church in the U.S. (Southern) called efforts to stop Bible-reading, recitation of the Lord's Prayer, and other religious practices in the public schools here. A Miami circuit judge recently rejected a suit to stop such religious exercises in Dade County Public Schools, but two similar suits await judgment. Said the women: "Of course we realize some of the technical difficulties in dealing with minority groups, and that the U. S. government technically and officially is not committed to the Bible and Christianity as a religion. However the whole history of the American Republic and the very fabric of American life is founded upon Christianity and spiritual principles. This includes the Constitution of the U.S."

BLOOMINGTON, MINN. A motion to have a non-sectarian prayer removed from Parent-Teacher association meetings here with a minute of silence substituted instead was defeated by a standing vote at a meeting recently. Mrs. Robert G. Franz told the Westwood PTA that, as a non-sectarian organization, it should respect the rights of atheists.

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

She presented a motion to substitute a minute of silence for the prayer, but only Mrs. Franz, her husband, and two other persons out of an estimated crowd of 300 voted to support her action.

BOSTON. According to figures compiled here at the headquarters of the National Fire Protection Association, fires destroyed church property valued at \$18,166,000 during the past year. The figures showed a total of 4,200 fires in U. S. churches—an increase of 1,100 over the previous year. Total dollar losses, on the other hand, decreased about \$2,500,000. Principal cause of church fires: defective heating systems . . . incendiaries (more so than in other types of buildings) . . . and faulty electrical wiring. An important sidelight of the association's report: "One thing we would like to preach is the necessity for exit drills in Sunday schools. They are just as essential as in public schools, more so in many instances, because Sunday-school quarters frequently include odd corners and rooms here and there, basement areas, and so forth, pressed into service to meet expansion needs."

SIEGEN, GERMANY. Leaders of the Evangelical Alliance in Germany are currently mapping plans for a crusade to be held next September by Evangelist Billy Graham. The American minister will address several rallies in Berlin, Hamburg, and Essen. In 1955, Graham attracted 230,000 people during his one-week crusade in West Germany. About 10 percent of those attending recorded decisions for Christ.

CANBERRA, AUSTRALIA. Australian postal authorities issued a series of Christmas stamps on Nov. 4. The multicolored stamps depict the Three Wise Men guided by the Star of Bethlehem.



DECEMBER 5, 1959

*Brethren*

# *Missionary Herald*



Photo—Courtesy Missionary Eddie Miller (Brazil)

Canella Indian Mother and Baby

# For Your Consideration

By Russell D. Barnard

Recently a well-informed speaker made the statement that "Ninety percent of the Lord's work is done by ten percent of the members of the church." I was startled. Can it be, I asked myself? Can it be that way in The Brethren Church? I just must believe that the proportion is much better than that in The Brethren Church. I believe we will all agree, however, that there are many in The Brethren Church and in our Sunday schools who are not really back of the different programs of expansion and growth in The Brethren Church. Were all pushing and pulling together, we would not still be so far from "60,000 by 1960" in our Sunday-school attendance. We would have many more of our Brethren churches establishing branch churches. Our Grace Seminary and College would have the needs more fully met concerning the education of our fine Brethren young people.

Thirteen candidates have been appointed for foreign missionary service in our various fields. We should have 130 instead. Even then we wouldn't have too many to enter all the open doors. But even the thirteen are supplying us with very great challenges. Will they all get to go? Will they get to go on time? I believe they will, even if their support must be supplied by the loyal ten percent (or however many it may be) who are dedicated to the program of expansion in The Brethren Church. But how much easier it would be if we had the help of the other ninety percent (or however many that may be).

Our plea, stated very simply, is for TOTAL ENLISTMENT—all of us, with all of our talents, and all of our time, with all of our possessions—dedicated to our blessed Lord and to His service. Of course, all cannot be used as missionaries who go. But all can be living to the glory of God, and have as their chief motive of life that faithful service to Jesus Christ. We can either "go" or help to "send." When I know what the Communists have done and are doing; when I see what the isms have done and are doing; when I see what the great business corporations are doing in their programs that extend to the ends of the earth, I am made to ask "Why?" Just a day or so ago I read concerning a grant of some \$6,000,000 from a trust estate of a Christian man, now to be used in the establishment of a great institution for a prominent ism. Why? Why, I ask? I am sure it is no failure on the part of our blessed Lord.

It cannot be because of any misdirection on the part

of the blessed Holy Spirit. God's plan for the church isn't wrong, I am certain of that. It must be that there is something wrong with our enlistment for Jesus Christ, some failure in our total dedication to His service, that non-Christian activity can make such great progress, and our gospel missions have so little. I know there would be a blessing if each one of us should re-evaluate our service for Jesus Christ. How much do we really count for Him?

**The Seventh Reason Why**—I have just returned from our seventh mission field. It is the seventh reason why we should dig deeply into the resources in our lives and "present our bodies a living sacrifice" to our Lord Jesus. What we do for Christ, in the freedom of the blessed Gospel, we need to do quickly. We ought not need to be drafted in God's service. God wants only loving, voluntary service. It's the steady pull that counts. Let's pull hard for the evangelization and the spiritual growth of the seventh field, and for all the other six as well.

**We Congratulate Grace Institutions**—I have been away from Winona Lake a great deal during the past year. But when I am home I enjoy driving through the Grace College and Seminary campus. It amazes me what the administration of these institutions has done with the comparatively small funds we have put into their hands. We really should not say that the administration did it. It was really God who did it. He used us to help; he used the board of trustees and the administration too, and He blessed all of our efforts.

It is the season of the year when we think again about our responsibilities to these fine institutions. I am sure of this: there is no better place for Brethren young people who expect to work in Brethren avenues of service to receive their Brethren training under Brethren instructors. At the best, the student pays but a very small part of the cost of his training. Those who are friends of Brethren Christian education and training must pay the rest.

These Brethren institutions very greatly help our foreign-mission program. Most of our missionaries have received training there, and it has been training which has made them successful in the foreign field. We want all who read to know that we appreciate Grace Seminary and Grace College, and we will be very happy for all the gifts you direct to these worthy institutions.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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# *Late News From Around the World*

**San Juan, Puerto Rico.**—Recently, in accepting a challenge from the warden of the large prison here, Mr. Emmet Adams and another man went into the "solitary" section to minister to the 157 men confined there—the most hardened criminals in the prison. Taking with them various pieces of gospel literature, Mr. Adams and his companion approached the cells with rather weak faith. However, the prisoners literally welcomed them with "open arms." The Lord undertook in a mighty way. The prisoners begged for copies of God's Word, some accepted the Lord as their Saviour, some requested Bible courses. With each man in a separate cell, it meant they had to be dealt with individually. As a result, the warden has given permission to Mr. Adams for this type of work in any part of the prison.

**Sunnyside, Wash.**—Immediately after Christmas Rev. and Mrs. Donald Bishop and family will leave here for Costa Rica where they will spend six months in further study of the Spanish language. Following this they will return to Argentina to begin their second term of service.

**Bangui, Republique Centrafricaine.**—All three meeting places of the Brethren church here are full and overflowing at each service. Dr. Orville Jobson reports seeing new people in attendance constantly.

**Modesto, Calif.**—Miss Mary Cripe will return to Africa after spending a year of furlough in the United States. She will fly December 26 from San Francisco by way of the polar route to Paris and Bangui.

**Philadelphia, Pa.**—Miss Elizabeth Tyson and Miss Barbara Kolb arrived here November 25 after a flight from Paris, France, by jet. Miss Kolb spent three months visiting our field in Africa and Miss Tyson is retiring from active missionary service.

**Mount Ayr, Iowa.**—Miss Rosella Cochran is scheduled to sail from New York City on the **SS United States** December 9. She will spend some time in Paris and Lyon, France, before returning to the field.

**Gueugnon, France.**—A team of five spent a weekend in evangelistic efforts here recently. Missionary Fred Fogle and his team distributed 1,600 Gospels of John and the same number of tracts. The people seemed interested.

**Icoaraci, Brazil.**—Missionary Bill Burk reports results from his island ministry. Many of the islanders are coming in to Icoaraci for the services held here. Recently three were baptized.

**Bozoum, Republique Centrafricaine.**—Miss Barbara Kolb, member of the Third Brethren Church of Philadelphia, taught at the Missionary Children's School while Miss Ruth Kent was ill recently.

**Bouca, Republique Centrafricaine.**—The African General Conference was held here November 25-29. This was the second delegated general conference of the African church. The conference is a big step forward in the development of the church in that the Africans are beginning to solve their field-wide problems as a body.

**Lyon, France.**—The Denmark Brethren visited the Fogle family the latter part of October. Brother Fogle reports that they had a fine time of fellowship with them. This is somewhat of a "return visit" of the trip to Denmark by Brethren Fogle, Julien, Barnard, and Landrum.

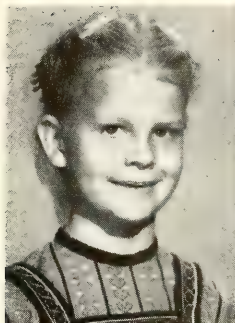
**Bozoum, Republique Centrafricaine.**—The annual field council meeting will begin December 29 at the Bible Institute. Plans will be made for the mission's work for the year 1960.



# THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Missionary Helpers pictured here are, left to right, Susan Jane Pieper, Compton, Calif. (First Brethren Church, South Gate); Christine Foltz, Mishawaka, Ind.; Deborah Parnel, Mishawaka, Ind.; and Julia Humes, Osceola, Ind., all of Bethel Brethren Church, Osceola, Ind.

## Another Missionary Helper's Group



### KNOWING YOUR MISSIONARIES

Rev. and Mrs. Donald Bishop have completed their first term of service in Argentina. At present they are home in Sunnyside, Wash., on furlough. They have two daughters, Gail, at the right in the picture, and



These are MH'ers from Palmyra, Pa. Don't they look happy? Rev. Robert Markley is their pastor. They are active Missionary Helpers, and they really enjoy serving the Lord!

Paula, at the left. At the end of December they will be going to Costa

Rica for further language study and then will return to Argentina.

### MARY MISSIONARY



# God's "Exceeding Abundantly" in Mexico

By Mrs. Phillip Guerena

(Editor's note—Phillip Guerena is a senior in Grace Seminary, looking forward to missionary service in Mexico. He and his wife and their baby daughter spent the summer of 1958 in Mexico, where Brother Guerena engaged in secular work to earn their livelihood and make possible a spiritual ministry to the people. Mrs. Guerena has written a bit about their experiences in this article, which is the first of two installments.)

So far it had been a very ordinary day. Many of our Mexican friends had left the camp to attend a nearby fiesta, and would not return until early the next morning. Our Sunday morning service had been slightly disturbed by two intoxicated men, but they had not stayed long. We had entertained our usual share of afternoon visitors, mostly children. But now it was pleasant to sit down to a quiet supper with only the three of us. Soon we would be on our way to the *antiquo escuela*, or old schoolhouse, to have our evening service. Of course, Lorita would go along, sound asleep in her basinete.

"Are you ready?" called Phil as he loaded songbooks, accordion, lantern, and baby into the jeep. Five minutes later we were jolting the short distance to our schoolhouse; ten minutes later our evening service was underway. Many of the adults who usually attended were absent, having gone to the fiesta, but the children came and joined heartily in the singing of choruses. Their favorite chorus was "Yo Tengo un Amigo Que Me Ama" (I Have a Friend Who Loves Me). We just had to sing that one more than once, and then Phil gave a short message from God's Word. Afterwards we lingered longer than usual as Phil counseled with several young boys who had indicated a desire to know the Lord as their Saviour.

While Phil spoke with them, I visited as best I could with a lovely teen-age girl named Sheila, and her friend. They enjoyed my attempts to speak Spanish, and I enjoyed their help in learning it. Gradually the building emptied as the men and boys drifted outside to mingle with others who had not come in. Soon even those who had been peering in at the open windows decided that

their curiosity had been satisfied concerning Phil and his little group, and they too left.

Suddenly the quiet was broken by loud, angry voices close by. Sheila, who was sitting in one of the open windows, raised her eyebrows significantly and asked: "May I ride home with you tonight?" I answered in the affirmative, and just then Phil dismissed the boys and we made ready to leave.

"Buenos noches," we called as we reloaded our equipment, plus several boys and girls, into the jeep. In just another moment we would be home. I would warm Lorita's early morning bottle on a little kerosene stove, we would read God's Word and pray together, and then we would retire for the night. Phil usually had to be at work at seven every morning—but tomorrow there would probably be no work due to fiesta hangovers. And that meant we might get an extra hour of sleep.

Just then our ordinary day came to an abrupt end as a frightened voice exclaimed: "Felipe, my father has the attack, and my baby brother is still in the house. He will kill him."

"I will go and get him out," said Phil immediately.

"No, no," said eleven-year-old

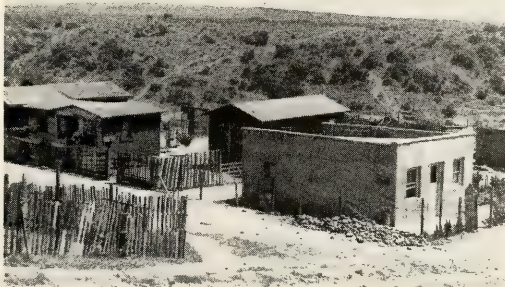
Jose and his mother together, "do not go, he will hit you."

However, Phil swung the jeep about and drove the short distance to their little cabin. The moment we stopped before their home, out rushed the father. In one hand he held a lighted lamp, and in the other he held a rifle which he was trying to cock and fire at whoever had just entered his yard. In the glow of the kerosene lamp which suddenly seemed too bright, we saw his face distorted with rage, and his huge shoulders heaved as he looked about for us in the darkness.

Phil immediately turned off the car lights, backed up, and, in what seemed an eternity of time, drove to the welcome refuge of our own little cabin.

Who can describe the rush of thoughts at such a time? The possible death of yourself and those you love, the seeming impossibility of escape, the vague remembrance of others who had given their lives on the mission field, and our responsibility for the safety of the boys and girls in the jeep with us. But God had worked a miracle; the father had been too blinded with rage to

(Continued on page 759)

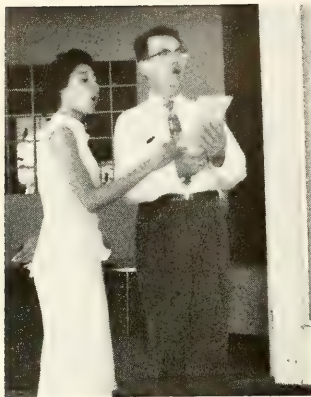


A Mexico Scene



# THE PORT OF RICHES

By Russell D. Barnard



Special music by Miss Millie Concepcion and Pastor Max Brenneman.

Translated into English, "Puerto Rico" means "Port of Riches." It is truly just that today. Yet, there is poverty, terrible poverty, and a large portion of the people are living in moderate circumstances of life. But come with me to the more secluded and selective portions of the cities. There is every evidence of wealth, tremendous wealth. It is in connection with this wealth and the resulting factories, industry, and business investments that people from the United States have been attracted to Puerto Rico.

**The English-speaking Church—**It is among the thousands and thousands of English-speaking people that our missionaries, Rev. and Mrs. Maxwell Brenneman, have the burden of their present ministry. Two or three Brethren families from the United States moved to Puerto Rico, and they took their active faith in Christ with them. These, together with the Brennemens, are beginning to make an impact of encouraging proportions.

The Brennemens only arrived on the field in March. Since this is a self-support field, time was required to find satisfactory employment. Every circumstance and condition was new to them. In spite of this, on November 1 there were thirty-five people in attendance in the morning service, with a large number of adults. Some ten or twelve of them were Puerto Rican people. On the Thursday night before, twenty-four people were at the com-

munion tables for the beautiful threefold communion service. Eleven of these were attending this service for the first time. Words of praise for the blessings were plentiful. There are great possibilities for an English-speaking Brethren church in Puerto Rico. It will be hard, since most of those who have come to Puerto Rico from the States have come for gold and not for God. But, God can soften and move their hearts.

**Puerto Rico Is Spanish—**The Spanish language is the primary tongue of Puerto Rico. The culture is Spanish. Much of the work in Puerto Rico will need to be in Spanish. The missionaries must

know Spanish and know it well. Almost 500,000 of these Spanish-speaking people live in the San Juan area. Then there are other cities of two hundred thousand, one hundred fifty thousand, one hundred thousand, and less. Any one of these could be a scene of activity for one or more missionaries, and for dozens of national Puerto Rican pastors. There are many smaller cities, hundreds of small villages, and many, many isolated people living on the mountains or in the valleys. All of them need the Gospel, and there is but little gospel witness for any of them. If one were to stand on almost any hilltop, overlooking any of these large centers of population,



Top—Sunday morning group outside meeting place. Below—Inside, the group in the meeting place.



he would see thousands of new homes. He would see few, if any, church steeples. In most of these areas no gospel testimony has been established.

**Our Self-support Plan**—This field has been started on a self-support plan. This does not mean that the missionaries have their support underwritten in the USA, but that they secure employment and earn their livelihood in Puerto Rico. Of course, there will be seasonal and incidental types of service which just cannot be self-supporting. This need not interfere with the over-all plan. We have visited Puerto Rico, and have returned. We believe the self-support plan will work. We shall be glad to consult further with any of those who believe the Lord is calling them into this kind of service.

Souls, many souls are in darkness in this enlightened island. The only true light they will ever know is in Jesus Christ. We have the Message concerning that wonderful light committed into our hands. Are we accepting the responsibility our blessed Lord has committed to us?

## GOD'S EXCEEDING ABUNDANTLY IN MEXICO

(Continued from page 757)

discern our whereabouts in the dark. And now we would soon have Lorita, the children, and ourselves within the safety of our own home. We entered quickly, locked both doors, and gathered the children about us to pray. Our knees were trembling and our stomachs felt weak, but we committed our lives and the lives of those in the village unto Him.

Just as we finished praying, Jose, his mother, and the other children came to the door. And yes, there was the smallest brother, safe and sound, asleep in the strong arms of one of our Christian men.

Quickly and quietly we helped them get settled for the night in an empty cabin nearby. We went back to ours, but not to sleep. Phil had promised to visit a sick lady that evening. She would be waiting for him, and he must go.

## Prepared for the Future

By Rev. William J. Samarin

On December 1, 1959, the Central African Republic celebrated its first anniversary. It was a year ago that the country's first president officially took office and the French government turned over the administration of the country to the local population.

The accidental death of President Boganda early in the year shocked everyone. He was a man of excellent training and real leadership ability. The country survived this first test, replaced him with another president, Mr. Dacko, a former member of the Cabinet, and went on to plan for the future.

The Republic is governed by a House of Representatives, elected by universal suffrage for a term of five years. Among these representatives are several Protestant Christians whose basic education was obtained through our own and other missionary societies.

The year 1960 will see a complete reorganization of the country into provinces, counties, and townships where the local populations will elect their own officers to make up the town or county councils. They will handle their own budgets to build schools and dispensaries or to carry on any project that they decide is needed in the community.

Christians will have the opportunity not only to vote but also to be elected to office. In many places they are the only literate members of a community. They have the opportunity to influence the government for



The flag of the new republic.

the good of the country and the spread of the Gospel.

The local elections early in 1960 should be remembered by all who are interested in the establishment of the Gospel in the Central African Republic.

The Brethren missionaries, without knowing what was going to be the political future of the country, long ago began preparing the Christians for this day. The Christians already know something about representative government, for they have it in their churches. It is the local church that elects its council and calls its pastor. It is the local church that elects its delegates to the district conferences and to the General Conference.

Your missionaries continue to prepare the Africans for the future. Although they have already taken upon themselves certain responsibilities, the Africans still have much to learn about such things as youth work, literature production, education, and other phases of the church's ministry. May our prayer be that the Africans may be equipped spiritually to grow in their capacity to cope with the events of the future.

"I'll drive over in the jeep," he said. "Do not light the lamp, keep the doors locked, and I'll hurry home as soon as possible."

(To be concluded in the  
next foreign issue)



Ruth and Roy Snyder

## By Air to Africa . . . Overland to Bouca!

By Rev. and Mrs. Roy Snyder

We're back! We arrived safe and sound on October 11 after having had just a few minor delays and difficulties.

Our trip back began October 8 in New York. After almost a year of furlough, we were ready to leave again for Africa. Our final medical check-ups were approved, our last-minute packing was completed, and we had said goodbye to friends and loved ones.

We arrived in New York in time to wave goodbye to the Robbins family as they sailed on the S.S. **United States**. We were also on hand a few hours later to greet the Sheldons as they arrived from Africa. Then at 7:30 that night our plane left for Paris. It was a good trip. There was just one mishap—one of the four motors went out as we were over the Channel. From there on to Paris we flew lower and slower. We enjoyed our day in Paris and the fellowship there with Lois Ringler, Lois Miller, and Evelyn Schumacher. Our flight from France to Africa was good except for rough weather around Nice. We hit a storm and bounced around for awhile, causing many to be airsick. However, we arrived in Bangui almost on schedule, and were met at the plane by our co-workers, Marie Mishler and Bob and Lenora

Williams. How good it was to be back!

After a day of shopping and necessary business in Bangui, we left for our 180-mile trip to Bouca. We were traveling in the Williams' Dodge pick-up—three of us in the cab and two behind. We were back again to these famous African roads! About halfway home we had a blow-out! But that was not too much to be concerned about—it happens often out here. But then, to our dismay, there was another blowout, about seventy miles from Bouca! This time there was no spare! What to do?

Well, Marie, Ruth, and Roy got a ride with an African chauffeur in his old fifteen-ton well-loaded truck. We seemed to crawl along. He had trouble with the clutch and had to stop often to repair it. It rained along the way, and Roy, who was riding in the back, had to get in the cab with the rest. Ruth sat on his lap (poor Roy!). Her head hit the ceiling and her knees the dashboard. There were no side windows or back window, so we got wet! To say we were uncomfortable is to put it mildly! But anything to get home to Bouca! Because of the rain we were held up at two road barriers. They do not want the big trucks to travel on the wet dirt roads because

they tear them up. Roy got through the barriers by saying that he had two women with him who couldn't spend the night on the road without food and water. But, we did get home! Eleven hours to go 180 miles!

Roy quickly got the Volkswagen, went to town, and talked a Frenchman into taking a tire off his truck and lending it to him to go and rescue the Williamses. This he did. In the meanwhile, Bob had worked on the two ruined tires and patched up something which brought him another thirty miles before giving out again. They were happy to see Roy. The borrowed tire brought them in to Bouca, tired and hungry, after midnight. This was sixteen hours after they had left Bangui! Quite a welcome back!

We've been here five days and are getting settled once again, but the change from the States is sudden. We feel it.

We're looking to the Lord for a blessed term of service here. We trust we saw a beginning today in our Sunday morning service. Eleven hundred were in attendance, and there were twenty-five decisions for the Lord. Continue to pray for us. Prayer is our greatest need!

Our sincere thanks to all who made our furlough so enjoyable—but we're glad to be back home!

# The Dickson Family . . .

## Recruits for Puerto Rico

Another one of the fine young couples appointed to service in the meeting of the Foreign Missionary Society this past August was Mr. and Mrs. James Dickson, members of the Grace Brethren Church of Mansfield, Ohio. Their eyes and hearts are focused on the newest Brethren mission field, Puerto Rico.

Following Brother Dickson's graduation from Grace Seminary in 1958, this family awaited the Lord's direction for their service. He was especially interested in chaplaincy work in some penal institution, but there seemed to be no opening. Then, through Dr. John Whitcomb he learned of a need and an opening to get the Gospel into a large prison in San Juan, Puerto Rico. At his own expense, early this year Brother Dickson made a trip to Puerto Rico to investigate the pos-

sibilities, and he returned with a burden not only for the prison work but for the need of a Gospel testimony throughout the island.

Both Mr. and Mrs. Dickson are graduates of Bryan College, Dayton, Tenn. Mrs. Dickson's special talents and training in art and music will prove very helpful in her missionary service. They, with their children—John, 4½, and Jacqueline, 16 months—hope to be able to leave for their field early in the new year. The Lord has laid this field so particularly on their hearts that they are willing to go out as self-supporting missionaries—the basis on which the Puerto Rico work was founded, and the same basis as the Brennemanns, our first, and to the present our only missionaries to Puerto Rico. That is, the Society will care for the expense of send-



James and June Dickson with John and Jacqueline.

ing them to the field—their own transportation, and the shipping of their household goods and personal effects—but their livelihood while on the field will be their own personal responsibility.

Members of the Missionary Outfit Clubs will surely want to respond to this, another challenge, to help these young people who are dedicated to getting the Gospel out to a world of people living and dying without Christ.

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## French Course Chez les Steudler

*By Mrs. Harold Dunning*

On Sunday afternoon, July 13, 1959, missionaries began gathering at the Yaloke station for a refresher course in French, taught by our Swiss brethren Jean-Louis and Colette Steudler. Some who had been unable to make it on time straggled in later during the week. Eventually you could find the ladies Mishler, Snyder, Kent, Munn, Balzer, and families Hocking, Hill, Williams, Mason, and Dunning wandering to and from classes, or sitting or standing in small groups struggling to express ourselves in French. Even our gestures didn't seem to have the proper accent!

Teaching a group with a wide difference in their knowledge of French must have been difficult, but the Steudlers managed it very well in

two groups which were sometimes joined in one class. School-age children attended some of these classes with their parents, and before the month was over they and Chantal Steudler were getting along in "Frengo" (French, English, and Sango) pretty well.

Emphasis was always on conversation, and we were to do plenty of it—in French. The Steudlers promised to correct every mistake they heard us make; it kept them really busy because, being such polite people, they hated to interrupt more than twice to a sentence! We had some additional help from ten-year-old Chantal who was always willing to listen and talk to us and help us. We found this same readiness in Charles Taber who also has a

perfectly French tongue. He was tied up with classes of native teachers and with other station work, but was with the group frequently in the evenings; many took advantage of his presence on the station to talk and—more important—to listen to him talk French.

Whether one began in the group that perforce spoke more French than they knew, or whether he was among those who knew more than they spoke, everyone agrees it was time very profitably spent, and we are very grateful to the Steudlers for the hard work they put in on us. Over and over there were heard such remarks as "If we could only do this more often," or "It is the next best thing to a month in France."



# Newspage

**\*LYON, FRANCE.** In a letter to the foreign-mission office from Fred Fogle, missionary to France, we quote: "Well, you can now throw your hats in the air, jump up and down if you want to, and then get down on your knees and thank the Lord for His faithfulness! THE JULIENS ARE IN! We received the news on Nov. 12, the eighth anniversary of our entry into France. So after eight years God has permitted another couple to join us in our work in France." The directors and staff of the foreign-mission office wish to thank all who have faithfully prayed for the visas for the Juliens.

**ALEPPO, PA.** The women of the Aleppo Brethren Church surprised the wife of their pastor, Wayne Baker, with a lovely linen shower and other gifts on her birthday, Nov. 10.

**MEYERSDALE, PA.** The Summit Mills Brethren Church enjoyed its largest attendance in several years at the communion service on Nov. 1. Francis M. Brill, pastor.

**FORT WAYNE, IND.** The First Brethren Church held a "Kick-off" supper on Nov. 23 for the fund raising campaign for their new Sunday-school building. Mark Malles is pastor.

**ALTOONA, PA.** Twelve young people with their pastor, Roy Glass, and his wife, of the Grace Brethren Church (Juniata), attended the overnight youth rally of the East District at Kittanning Nov. 6 and 7. The young people won first place in attendance; Miss Peggy Walker won the plaque for the church in the quiz contest which covered the Book of Acts. This plaque may be kept permanently providing the next two contests are won by this church.

**LONG BEACH, CALIF.** The First Brethren Church, C. W. Mayes, pastor, held a "Welcome-Home" party for their missionaries to Africa, Rev. and Mrs. C. B. Sheldon

on Nov. 18, after prayer meeting. The church has assisted them in the completion of the furnishing of their partly furnished apartment which is at 3524 E. Broadway Ave., Long Beach 3.

**MONTCLAIR, CALIF.** The all-time attendance record in Sunday school of the Grace Brethren Church was broken Nov. 1 with 131 present. The following Sunday was designated "On Time" Sunday and only two people were late. The church celebrated the first anniversary of the dedication of their building Nov. 22 with Marvin Goodman, missionary to Africa, as the guest speaker. Harold Painter is pastor.

**DAYTON, OHIO.** Miss Mary Fox and Larry Gegner, pastor of Calvary Brethren Church, Alto, Mich., were married at the First Brethren Church here on Nov. 21 with the pastor, William Steffler, officiating.

**CHEYENNE, WYO.** The members of the First Brethren Church enjoyed the fellowship of a Thanksgiving dinner at the church so much last year that they voted to do the same thing this year, reported Russell Williams, pastor. Turkey and all the usual trimmings were on the menu.

**WOOSTER, OHIO.** The annual youth banquet, with the junior BYF included this year, was held Nov. 19 at the First Brethren Church. The special speaker was James Dickson of Grace Brethren Church, Mansfield, Ohio, who expects to leave for missionary service to Puerto Rico after the first of the year. Kenneth Ashman is pastor.

**WAYNESBORO, PA.** Rev. Robert D. Crees, president of the Brethren Missionary Herald Company, supplied the pulpit at the First Brethren Church during the month of November.

**KITTANNING, PA.** William Schaffer, pastor of the First Brethren Church here, addressed the student body at the high school here on Veteran's Day at the request of the principal.

**NORWALK, CALIF.** The congregation of the Norwalk Brethren

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Hermon. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Rev. Fred Fogle  
6 Rue Antoine Bernoux  
Allee No. 3  
Villeurbanne, Rhone, France

Church have voted to purchase a church model organ. Henry Rempel is pastor.

**WINONA, MINN.** Sunday, Nov. 15 marked another milestone for the Grace Brethren Church. The first evening services were begun with nineteen present. Roy Dice is pastor.

**ALTOONA, PA.** The morning worship service of the Grace Brethren Church (Juniata) were broadcast over the local radio station by their pastor, Roy Glass, during the months of September, October, and November.

**FORT WAYNE, IND.** Dr. John C. Whitcomb of Grace Seminary and College was guest speaker at both the morning and evening services at the First Brethren Church, Nov. 29, in the absence of the pastor, Mark Malles.

**CHANGE.** The new week-day address of Dean I. Walter is now 201 Elmira St., S.W., Washington 24, D.C. The telephone JOhnson 2-0509. Please change Annual.

**ALTOONA, PA.** The laymen of the Grace Brethren Church held their first meeting Nov. 6 at which time Mr. I. E. Miller showed slides of his daughter, Lois, leaving for missionary service in Africa.

**FORT WAYNE, IND.** Gordon Bracker, pastor of the Grace Brethren Church, Elkhart, Ind., was the speaker at the Indiana district Thanksgiving service held in the Grace Brethren Church. A light breakfast was served after the service. Carl Miller was host pastor.

# Why Must I Suffer?

By Rev. Robert S. Wilson

From the hospital beds filled with the pained and distressed; from the many homes where poverty and want are manifest; from the places of loneliness and grief—from all come the cry—"Why must I suffer?"

A wise pastor visited a young lady whose life of great promise was broken and made sad by an accident, which caused her much suffering. She asked the pastor: "Why must I suffer as I do?" This pastor answered her: "My dear girl, I don't know. But this I know—that when you come into the presence of the Lord Jesus Christ, as I am sure you soon will, and you ask Him why, He will give you an answer that will satisfy you." This is the best hope offered to anyone.

No man knows why any individual has to suffer mental or physical pain. God alone knows the answer. But God has revealed some reasons why we suffer, which may help to satisfy us until we get the definite answer at the end of the way.

The first answer is that we live in a world which is out of harmony with God. This world was not made as a place of suffering, but a paradise where all things were in harmony with God and with each other. But those whom God placed in this Eden began to doubt and question God's wisdom. Temptation caused them to disobey God, which resulted in the entrance of sin and the separation of man from God.

We cannot understand why God would allow sin to do so much damage. But we know that God showed His disapproval of it by driving man out of the paradise where all things had been peaceful and harmonious. The death penalty was imposed upon the sinner. By the sweat of his face he was to eat his bread. Children were to be born in pain. Enmity came into the hearts of men leading

to murder and all types of sin. If there were no sin in this world, there would be no suffering or worry.

This does not mean that each individual suffers because of his own sin. Sometimes this is true. Some suffer because they have abused their bodies. Some suffer because they have violated the laws of nature. It is also true that some suffering is caused by attempting to do harm to others. All of us need to examine ourselves to see how we stand before God and His law, and how we compare with the Lord Jesus Christ. All of us must admit that we come short of what God expects of us.

That is where God is ready to help us. As soon as sin came into men's hearts, God sent the promise of a Saviour to save men from sin. That promise was fulfilled in Jesus Christ. God is ready to pardon those who will confess their sins to the Saviour, and trust His salvation. This brings the joy of sins forgiven and the peace of heart which realizes that enmity with God is blotted out. This results in a contentment of mind and heart which solves the great problem of suffering. When you trust Christ as Saviour, you will know that it is well with your soul—whether it be life or death, sickness or health, worry or gladness.

But all sickness is not the result of individual sin, nor will finding forgiveness of sin guarantee complete relief from physical suffering. The Apostle Peter wrote a letter to the persecuted people of his day in which he pointed out that "The trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ."

Suffering has its compensation. Peter calls it a trial which is more precious than gold which perishes.

Some metals must pass through a burning process to make them pure. Suffering is a cleansing fire that chars away much of the selfishness, trivialities, and meanness of so-called health. Spurgeon, the great English preacher says: "This is the metal of which our joybells are cast. Out of the brass of our trials we make the trumpets of triumph. He is not the happy man who has seen no trouble; but 'blessed is [he] that endureth temptation: for when he is tried, he shall receive a crown of life' that fadeth not away."

Some never find God until they are flat on their backs and cannot look any direction but up. Too often the task of earning a living, maintaining a home, seeking an education, or keeping up with the social whirl distracts us from our main purpose in life which should be to please God.

Often the greatest progress in a Christian life comes during a night of sorrow. Mountain climbers who have several hours' climb ahead of them usually start in the dark before the sun has loosened the icicles and started avalanches.

A famous music teacher said of his most promising pupil: "She lacks soul, and she will have to suffer before she gets it. If only something would break her heart, she would be the greatest singer in Europe."

Of course, suffering makes some people more hardened than tender. Much of the sorrow in the world may be called lost sorrows, for they do not help people. God has some blessing in every sorrow, and we should find it and use it. Sorrow either scars or beautifies. It will either bring us nearer to God or drive us farther away. Turn your sickness into an asset, rather than a liability. Make it a blessing, even though you cannot understand it.

There is a story of a little boy who made a boat and took it to a nearby body of water to sail it. Soon the boat went beyond his reach, and he called for a big boy near him to help get it back to him. Without saying anything, the larger boy picked up a handful of pebbles and started throwing them at the boat,

(Continued on page 765)





# FOUR KINDS OF CHRISTIANS

BY WENDELL KENT

It doesn't take a great deal of discernment for most of us to observe that no two Christians are exactly alike. In fact, the Christian life, which is often compared to a race, is such that we should be different today from what we were yesterday. We should be constantly growing in grace. But as I look about, I think that Christians in general can be described by four easily-remembered names. I believe, in almost every congregation, you can find the doubting Christian, the pouting Christian, the shouting Christian, and the sprouting Christian.

First, the **Doubting Christian**. It is easy to become a doubting Christian.

Peter was a doubting Christian when he walked upon the water but began looking at the waves and the danger and then began to sink. He doubted at that moment that the Lord would keep him from perishing.

The disciples in the boat on storm-tossed Galilee who had to awaken the Saviour with the cry: "Carest thou not that we perish?" were doubting Christians. They doubted that Christ would keep them from harm. Jesus had to say: "O ye of little faith."

Mr. Kent is pastor of the Cherry Valley Brethren Church, Beaumont, Calif.

The Israelites were doubting believers when they listened to the report of the ten spies instead of to Joshua and Caleb and refused to enter the Promised Land.

The believers who met to pray for Peter's release from prison and then were so surprised to find that what they had prayed for had actually happened were doubting Christians.

Thomas, who had to see the Lord to believe that He had risen, had to touch the nail prints, was a doubting Christian.

Doubting Christians have always been all too common. How much we need the prayer of the disciples: "Lord, increase our faith."

The second class of Christians, however, are probably worse than the first. They are the **Pouting Christians!** Probably the one leads to the other.

I can think, again, of some Bible examples of pouting believers. When the prophet Elijah ran from the anger of Jezebel and sat down under a juniper tree to wish he was dead—he was a pouting believer. To the Christian who is guilty of this sort of thing everything bad seems magnified all out of proportion to its real dimensions. Poor Elijah imagined that he was the last true believer on earth. No wonder he wanted to die!

And then there was Jonah. God's

message was for him to go and preach repentance to the Ninevites. But Jonah wasn't anxious to convert the Ninevites. As far as he was concerned, let them die in their sins. They were wicked and cruel and deserved the worst they could get. But God, through the most drastic means, changed Jonah's mind, and Jonah did go to Nineveh and preach. To his great surprise hundreds came to repent. Then Jonah, who should have been praising God, was downcast. He hadn't wanted to be successful in his preaching. He went out into the desert and sat down like Elijah and had a good pout. Things weren't going the way he wished they would go.

It's easy to become a pouting Christian either because the Lord himself has made you bear more than you think you can stand or because some fellow Christian has failed to appreciate you or recognize you or has said an unkind word to you. Then we get off under our juniper tree and magnify our troubles all out of proportion and do untold harm to ourselves and to others.

Beware of becoming a pouting Christian! We will never find a perfect church until Christ comes back and makes it without spot or wrinkle. We will never find the perfect pastor. Even the one whom you or I



may respect the most has a great many faults and things about him we would dislike if we knew him better. We will never find the perfect church member. They all have their faults. So the thing for us to do is to guard against being so super-sensitive, so touchy, that we can become pouting Christians almost without warning. We must learn not only to be submissive to our Heavenly Father's will but we also need to learn how to submit to each other.

Neither the doubting Christian nor the pouting Christian are happy. Look at Elijah and Jonah. Both of them were so unhappy they wanted to die. When they came out of their slump, they were happy once more in the service of the Lord.

The third type of Christian is the **Shouting Christian**. There are two kinds of these—one good, the other bad.

There is the shouter who puts on a tremendous display of piety but who really is only shouting to make himself heard. He wants everyone to know how much he has given, how much work he is doing, how many people he witnessed to recently, how faithful he is to prayer and to the Lord's house. Too often this kind of shouting Christian is actually shouting to cover up some deficiency he knows he has in his Chris-

tian life. If we truly have the Lord Jesus in our hearts and really love Him, we don't have to worry about whether others are aware of it or not. They will know it by our life, even more than by our lips. I am convinced that the most work for God is being done by those who make the least noise about it. I don't mean they never testify or never voice their praise—they do that often—but they have learned the blessed assurance that the Lord sees their service and their zeal whether others do or not, so they go ahead quietly and get the job done.

There is a shouting Christian that is honoring to the Lord. It is the man, like Paul, who is so dedicated to the Lord in every way and so full of the joy of his salvation that he never misses an opportunity to speak for his Lord—not to glorify himself (Paul wished himself accursed)—but to glorify the Lord of heaven. "Let the redeemed of the Lord say so," is his creed. One never leaves this person without having heard some good word for the Lord. Surely this is the kind of Christian we need, where we are so in love with Christ that it is as natural as breathing or eating to talk about Him.

Now consider one more type of Christian—the **Sprouting Christian**. When I use that term, I am thinking of the out-reach of the Christian. We are not called to bask in the blessings of salvation without sharing them with others. We are expected to be like Andrew, who, the same day he met Christ, went to his brother Simon and brought him to the Lord. Andrew may never have won a great many to the Lord, but by winning Simon Peter he shared in the thousands that Peter won.

The same may be true of us. Every time we bear a testimony for Christ, no matter how small it may seem, it is like a tree sending out a new sprout that someday may develop into a great tree.

Which kind of Christian are you? The doubting Christian, the pouting Christian, the shouting Christian, or the sprouting Christian?

## In Memoriam

**Harvey Lingenfelter**, father of Rev. Galen Lingenfelter and Rev. Homer Lingenfelter, passed away Oct. 2 at the age of 82. He was a charter member of the Leamersville Brethren Church in Pennsylvania.

—J. L. Gingrich, pastor.

**Frank Lindower** departed from this life on Sept. 26, and entered into the presence of the Lord. Death was caused by cancer. He was a faithful member of the First Brethren Church of Akron, Ohio.

—W. Russell Ogden, pastor.

**Benjamin Stutzman** went to be with the Lord the third week of October. He was a faithful member of the First Brethren Church of Johnstown, Pa.

—Charles Sumey, pastor.

**Mrs. Cora Comeskey**, 81, was laid to rest on Sept. 21, following death at the Memorial Hospital in Fremont, Ohio.

—Thomas Hammers, pastor.

**Mrs. R. B. Smith**, an active and faithful member of the First Brethren Church of Canton, Ohio, went to be with the Lord on Oct. 26. During the day she attended a district WMC rally in Cleveland, Ohio, and late that evening suffered a fatal heart attack.

—John Dilling, pastor.

**Lillian Butterbaugh** was loosed away upward to be with her Lord on Oct. 30. She was stricken by a stroke two days earlier, and gradually slipped away until she went to be with the Lord. Her service of calling on shut-ins will not soon be forgotten.

—Lyle Marvin, pastor.

## WHY MUST I SUFFER?

(Continued from page 763)

which made the small boy think that he was being annoyed, rather than helped. But as the stones were thrown, the small boy discovered that the boat was not hit, but a wave was made beyond, which moved the boat closer to the shore. Our trials may seem almost to wreck our lives, or drive us farther away, but instead they can bring us nearer to God.

—Reprinted from Christian Digest.



"WHILE I THINK OF IT, JENKINS, PLEASE TIGHTEN THE LIGHT BULBS OVER THE CHOIR LOFT."



Someone has said: "Only God could have thought of Christmas!" Yes; only God could have brought together all of the wonderful elements that make the story of Bethlehem a thing of such magnificent proportions. Only God could have planned for a crib, a cross, and a crown and still retain the glory of the miracle of babyhood. Other religions claim miraculous births for their gods, but none has had the details of a birth scrutinized so closely.

Superstitions flourish in the twilight of half-truth, but the Babe of Bethlehem came into the world under the eyes of innumerable pilgrims on their way to pay their taxes. There was no attempt to hide this event in some far-off corner to provide the mystery of obscurity. In fact, there was not so much as the privacy afforded even the poorest of earth's peoples. Matthew begins his account of the birth in simple and straight forward language: "Now the birth of Jesus Christ was on this wise," and he continues to relate the story of the virgin who was expecting—of her sweetheart who loved her in spite of the strange, inexplicable twist of circumstance—and of how he did not wish to make an example of her, but rather would have broken the engagement and made no fuss at all. Luke fills in the details of the journey to Bethlehem, of the crowds, the search for a lodging place and the birth of the baby in a barn. These reporters left few gaps for the imagination to span. Another writer, the Apostle John, reports a different facet of the birth. He writes, "And the Word became flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." When truth is

involved, there is no stage play required, no coloring of the story, no playing up of minor features to drown out the less attractive.

When God planned Christmas, He brought it about so naturally that the man of the street almost missed the miracle of it. God was here taking upon himself humanity, and it was done humbly and at the human level; it was right down our own street. It was simplicity itself, for God needs no fanfare; No one blows a trumpet to signal the blooming of a rose. It is its own recommendation; its fragrance is its own. So the "Rose of Sharon" borrowed no perfume.

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## *"Only God Could Have Thought of Christmas!"*

BY DEAN I. WALTER

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The stars came out at night without the roll of drums. So the Bright Star of our hope needed no borrowed glory.

We behold His glory, and He is the essence of grace and truth. But we must never forget that this little one of humble birth was even then a king! Nor dare we suppose that because many missed the significance of His coming that eternal things were passive to this great event. Joseph was beginning to understand, but he was needed there in the stable and did not dare to

leave the scene to spread the glad news. And who would have listened to him there in that crowded cross roads of humanity? Who among the pilgrims would have cared? They had their own problems, and children didn't constitute a tax-exemption in those days.

But when a baby is born, someone must run to spread the news. Out on the hills—out and away from the confusion of the streets—there were shepherds abiding in the fields, keeping watch over their flocks. These men who gathered lambs in their arms, who carried the wee ones in their bosoms and gently led those who were with young; these who cared about the birth of a wee lamb would surely care that the wee Lamb of God was born down yonder in the town. Would they not? The angels thought they would. Someone had to make an announcement, and if earthly relatives were too busy, the heavenly ones were not. This was their business, so down they came, a host of them, the choir from the great galleries of God came down and sang, and their spokesman made the announcement. "Unto you is born this day in the city of David, a Saviour, who is Christ the Lord."

When the angels had gone home, the shepherds went to verify the news and satisfy their wonder. And I suppose these men must have been the most welcomed visitors who ever attended a crib-side. They must have talked about lambs with a gentleness and affection that dispelled their fears, for while they were afraid of angels, they understood the ways of sheep and recognized Him who was to be the Good Shepherd that would lead the lost ones home.

It is ever thus! We always find





# Churches IN THE News

## RADFORD, VA.

One of the best series of meetings we have ever witnessed in the Fairlawn Brethren Church was held September 21 through October 4. In the thirteen years as pastor of this church, we can only say: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Our speaker was Kenneth Teague, pastor of the Ghent Brethren Church of Roanoke, Va. The attendance was very good with visitors in the service every night. One lady, Mrs. Andrew Weiss, brought over one hundred to the meetings.

There were sixteen first-time decisions, eight of whom were baptized on the Sunday following the close of the meetings. There were thirty other public decisions.

—K. E. Richardson, pastor.

## GOSHEN, IND.

God is glorifying himself in the work here at the Grace Brethren Church. Last June a tent campaign was conducted with George Mensik, at which time we had the largest crowds ever to attend any services of Grace church. Then followed our Vacation Bible School, which was

Christ in the strangest places. We find Him down on our street talking our language so that we are not afraid. We find Him down under the heavy end of the load and are surprised when we discover who He really is. We cry out in our amazement: "I have found the Lord!" But the more we ponder upon the events that brought us together, the more we come to the realization that we have not really found Him at all, but that He came down our street to find us! That is the way on the first Christmas, and that is the way it has been ever since. Only God could do it that way. "Only God could have thought of Christmas!"

one of the finest we have ever held. There was very little "summer slump" and a fine spirit of optimism and confidence has come to our group.

A fine group of our folk have dedicated themselves to a visitation program each Wednesday night, and each is being blessed by the experiences. A new youth fellowship has been formed under the leadership of David Miller and Phyllis Borosh, and they are seeing steady growth until there is an average of about thirty. A junior church has been established to stop the "grand exodus" after Sunday school, and it works! Phyllis Borosh, the superintendent, has organized the work into three divisions. Between thirty and forty are now attending each Sunday. Parents of young children appreciate this ministry.

Rally Day was observed on October 8. We saw all records broken in Sunday school and church with 128 in Sunday school and 171 in church. The Grace College "Gospelaires" quintet did the Lord and the school a great service. The guest speaker for rally day was Arnold R. Kriegbaum, editor of the *Missionary Herald*. He gave two tremendous messages, and the Lord blessed with one first-time decision and six rededications. Truly "rally day" was a great day for Grace church.

An eight-day crusade for souls was conducted Nov. 15-22, with Scott Weaver, pastor of the Bethel Brethren Church of Osceola, Ind., as our evangelist. Truly this was a "mountaintop" meeting.

The old Devil has done everything possible to destroy this testimony in Goshen, but God's great blessing overrules everything to His glory. Whatever comes in the way of success at the Grace Brethren Church of Goshen is not the result of any human ability, for this was shown a long time ago to be utterly impotent.

—R. Paul Miller, pastor.

## CLAY CITY, IND.

The first week of November was closed a two-week evangelistic meeting in the First Brethren Church of Clay City. The Lord was good, and

taught me many lessons in this, my first such meeting. I learned that Satan can attack with unusual force. I learned to know and love Pastor and Mrs. Edward Bowman. I also discovered that we have some dear Christian people in some isolated places. We praise the Lord for lessons learned, friends made, and for the revival in a few cold hearts. I will never forget this—my first evangelistic meeting.

—Gene Witzky, evangelist.

## GRAFTON, W. VA.

October 11-18 were revival days at the First Brethren Church. This was my first visit to Grafton since the nice new building was erected. This was also my first opportunity to work with Paul Mohler, pastor of the church.

The church is blessed with a fine group of young people who are active in the work of the church. There were thirteen reaffirmations during the meetings. It was a real privilege to labor with Pastor Mohler and his congregation.

—William Gray, evangelist.

## MEYERSDALE, PA.

In our recent evangelistic meetings with Brother Hein of the Grace Brethren Church of Troy, Ohio, at the Summit Mills Brethren Church, we found our brother faithful in preaching the Word, seeking to revive the people and to encourage those who had been faithful in attending to invite others to the meetings, especially those who have stopped attending. The second week was devoted to the reaching of the unregenerate in the community. There were nine decisions for Christ, and twenty-one rededications. We greatly appreciate Brother Hein's ministry.

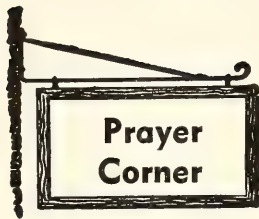
—Francis M. Brill, pastor.

## ARROYO HONDO, N. MEX.

Special meetings of two weeks duration with Rev. Rubel Lucero were held at the Brethren church here in November. The average attendance was 48. Four first-time decisions were made and one rededication. We praise the Lord for His help and blessings.

—Sam Horney, pastor.





## BRETHREN DAY OF PRAYER DECEMBER 15

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7).

### GRACE SEMINARY, COLLEGE

Pray for the students who plan special events and projects, such as The Grace Annual, the Missionary Conference and the Sounding Board.

Pray for faculty members, as well as for Dr. Bauman and Dr. Ogden, who will visit the churches during December and January. Pray for safety in travel.

Pray for the student team of eight, with Prof. Don Ogden in the special Christmas tour.

Praise God for the fact that no student has had to drop out because of financial need.

Pray for teachers who carry heavy loads and have to meet schedules constantly. Praise God for the present students at Grace Seminary and College.

### HOME MISSIONS

Pray for more Brethren Church Pioneers who will study, pray, and give to see every church sharing a branch work.

Pray for a real harvest of souls as many unbelievers attend the Christmas programs in our home-mission churches.

Pray for our home-mission churches, as the most of them will be assuming a larger portion of their financial obligations beginning January 1, 1960.

Praise God for the answer to prayer for additional help in our Spanish-American work at Taos, and pray for Victor Meyers and family who answered the call.

Pray for a number of new groups who are considering locations, that the Holy Spirit will direct them in the choice of each one.

Pray for the work among the Jews of Los Angeles, that there might be a number of them come to know Christ as Saviour and their Messiah.

### LAYMEN

Continue to pray for the laymen in all of our churches that they may be used of the Lord to help start branch Sunday schools in every needy community.

Pray for a Christ-centered boys' club in every church, and that Spirit-filled men will be willing to instruct and teach them.

Pray for the laymen's missionary, Donald Spangler, as he does deputation work in the churches, and for their soon return to Africa.

### BYC

Continue to pray for "Youth Week," January 24-31.

Pray for sponsors, or a sponsor, to send the champion Quiz Team to Puerto Rico or Hawaii.

Pray for summer missionary program, workers, finances, and new service opportunities.

Pray for the 1960 national camp plans—some important changes are being made including the location of camp.

Pray that more youth will commit their lives to Christ.

### FOREIGN MISSIONS

Pray for the Africa field council which will be meeting the last of December. This is an important meeting because the plans for the mission for 1960 will be made.

Pray for missionaries who are in language study in France that they might be a real witness for the Lord

in the homes where they are staying.

Pray for the Junior Church which was started recently in Bangui under the leadership of several consecrated men and women. Pray that the children may accept the Lord as their Saviour while they are still young.

Pray for the Lord's guidance as missionary C. B. Sheldon undergoes minor surgery this month in California. Pray for complete recovery.

Pray for the George Johnson and James Dickson families, that all their plans may work out so that they may be able to go to their fields early in the new year.

### WMC

Pray that each WMC member will put Christ first in Christmas giving and activities.

Pray that the ladies will be more faithful to the weekly and fifteenth of the month day of prayer.

Pray daily for the leaders of our Nation, that they will turn to God for guidance in all decisions.

Pray for the missionaries on the field and on furlough that they might be blessed at this Christmas season.

Pray that sufficient gifts will be available for all the children for the Christmas season at Taos.

### SUNDAY SCHOOL

Pray that during this new Sunday-school year we may see all our Sunday schools moving forward to 60,000 by 1960.

Pray for yielded leadership in every Sunday school of our church.

Pray for the financial needs of the National Sunday School Board, that every bill may be paid, and that Sunday schools will realize their responsibility in this matter.

Pray for the details of the planning of our spring Loyalty Campaign.

Pray for the director as he visits Sunday schools and seeks to guide them in their work.

### MISSIONARY HERALD

Pray for the plans and preparation for the special edition of the Missionary Herald for January 31.

Pray for strength and wisdom for those in the mail order department.

*Brethren*

# *Missionary Herald*

## **Lines for a Christmas Card**

The Christmas bells are ringing;  
Their chimes are high and sweet.  
The carolers are singing  
Along the wintry street.  
The snow is falling thickly,  
The stars are shining bright.  
I wish a holy Christmas  
To all my friends tonight.

Tonight the world is bowing  
Before a manger bed.  
"To you is born a Saviour,"  
The angel witness said.  
I wish for you His blessing,  
A heart washed pure and white  
By His own blood, the finest gift  
In all the world tonight.

I wish for you His comfort  
When you kneel down to pray.  
And, too, His gracious presence  
Throughout a weary day.  
I wish for you a New Year  
By His dear love made bright.  
I wish a holy Christmas  
To all my friends tonight.

# UNDER HIS WINGS



Mrs. Paul E. Dick

## FROM THE PRESIDENT'S PEN

### *Personal Greetings*

Again at this time of year we extend to you our best wishes for a very blessed Christmas season. At this joyous season we rejoice that we are "Under His Wings." We look forward with you to a year of greater devotion to our Saviour, and increased faithfulness in service while gleaning in the harvest fields.

### *Christ in Christmas*

Our goal—every lady a witness and soul-winner. This blessed season gives many opportunities for witnessing to the birth of our Saviour. The true meaning of Christmas can be impressed on our families and friends in many ways. Will our home decorations be a witness and silent testimony of our faith? Are there appropriate tracts included with gifts and greetings? Are the carolers welcomed while they witness to shut-ins and neighbors through their message in song? These are only a few suggestions on ways to witness and exalt Christ at this season.

What greater joy could there be than to know that souls have been saved through the message of the Christmas story? It grows more precious to us each season, and we want to share with others the things that have brought blessings to us. The prayer chairmen will keep a record of all the souls saved through the prayers and efforts of your council. How many links will be added to the chain to represent the souls saved? Who is the linking force between us and Christ? The Spirit of God enables us to perform His service which He has given to us. We have no room in our hearts for pride, only thanks to God for His faithfulness.

Do we find strength for each day through the reading of His Word? Or is it neglected, unopened, unread in the "rush" of celebrations? Begin today to read the Bible, not only for your sake, but for the sake of your children. Feast on His Word daily, not just to meet a goal, but to ponder over it, and to grow in the grace and

knowledge of our Lord and Saviour. The shepherds and the Wise Men all worshiped and praised God for the coming of the Lord Jesus Christ.

Let us be careful that our activities at all seasons do not replace our spiritual emphasis. "God sets more value on prayer and communion than labour. The heavenly Bridegroom is wooing a wife, not hiring a servant" (Roffe).

### *Christian Education Quarter*

Our national WMC board met in August in the new Grace College lounge. We appreciated the comfortable furnishings of the lounge made possible through WMC gifts last year. We also realized that our project was only partly completed. Our goal is to complete the lounge with practical but attractive furnishings.

For several years summer missionaries have been going to Taos, and into Kentucky to help with their Bible Schools. The WMC have been assisting the Youth Council financially to send these young people to the mission fields. Now we also are making possible the training for these people before going to the fields for service. This is possible through our offering to the National Sunday School Board. We urge each person who plans to work in VBS this summer to avail himself of the training program when announced by Brother Etling. Our offering this quarter to Grace College, Youth Council, and the National Sunday School Board are in reality all missionary endeavors.

### *Thanks Be to God*

The Book of Ruth, chosen as the basis for our inspirational Bible studies, vividly portrays Christ as our "Kinsman-Redeemer." As we learn the importance of decisions, separations, providential care, and other lessons from this book, we will be led to place a greater trust in our precious Saviour. The more we trust Him, the more we realize He cares for us. Thanks be to God for His "unspeakable gift" to us.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOUME 21, NUMBER 50

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# Wise Men Came to Worship Him

Authorities agree that children in their development from birth to maturity go through definite periods, and each period has definite characteristics. An infant, for example, is mentally a discoverer. He is born without any knowledge of this world he lives in, and he is constantly observing and discovering new things. As he reaches early childhood he becomes mentally a questioner, and as a result of all his discoveries, he has a never-ending stream of questions. Many seem foolish and fantastic to the parent, but they are indicative of the child's desire to learn.

One such question that every child asks, especially at Christmas time is: "If you could wish for anything in the world and have that one wish come true, what would you wish for?" A thoughtful adult searches for an all-inclusive answer and perhaps reasons that a decision is unnecessary to such a fantastic question. The child, however, is actually asking what you consider the most important thing in life for happiness.

The Lord once asked a man this question, and he answered it without hesitation. In I Kings 3:5, 7, 9, 12 and 13 the Lord told King Solomon in a dream: "Ask what I shall give thee." Solomon immediately asked for wisdom saying: "I am but a little child: I know not how to go out or come in . . . for who is able to judge this thy so great a people?" He was a grown man, but he recognized his immaturity for the task the Lord had given him, and he asked for wisdom to do it successfully. The Lord was pleased with his request and said: "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour."

The Bible tells us that wisdom is important and we should seek it. Proverbs 4:7 says: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get



By Mrs. Phyllis Didrikson  
Manhattan Beach, Calif.

understanding." We are not born with it—we are born with intelligence which is our capacity to learn. We do not acquire it through a good education—we acquire knowledge which is an accumulation of facts. Wisdom, which is the ability to deal with facts as they relate to our own life and conduct, the ability to judge soundly and evaluate properly, comes with a recognition of the greatness of God. The Bible says: "The fear of the Lord is the beginning of wisdom."

"The fear of the Lord," mentioned often in the Old Testament, means a reverential awe of God. David expressed it when he wrote: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" The number one Christian song in our Nation today, "How Great Thou Art," expresses it in similar words. Gypsy Smith, the well-known evangelist, expressed it a little differently. When asked how he kept such a quality of freshness in his messages, he replied: "I've never lost the wonder!" The fear of the Lord causes us to say with the hymnwriter: "I am amazed that God should ever love me"; and it causes us to evaluate things more truly, for we have eternity's values in view.

Our source of increasing wisdom is the same as Solomon's was. James 1:5 says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given

him." As we recognize our immaturity and inability for the tasks the Lord has given us, He will supply the wisdom as we ask Him for it.

Intelligent men may become great and yet lack wisdom. Job 32:9 says, "Great men are not always wise." Benjamin Franklin stresses this in his famous letter about the whistle. He tells how an incident at the age of seven, when he paid four times the worth of a whistle, caused him throughout his life to be cautious of getting a bad bargain. Thus, as he observed people who were sacrificing things of greater value for a political office, or for wealth, or other things he would say of that person: "He's paying too much for his whistle." God offers us permanent values, which no doubt include the fulfillment of the "one wish" we would make if we had the opportunity. He offers us riches—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). We are "heirs of God, and joint-heirs of Christ" (Rom. 8:17). He offers us strength—"My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). He offers us righteousness, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He offers us eternal life, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). One who fails to accept God's offers, whatever the reason may be, is "paying too much for his whistle." He may be intelligent, but he is not wise.

Wise men today, like those mentioned in the Christmas story, recognize the kingship of Christ, and desire to worship Him.

## ABOUT OUR COVER—

The Christmas poem for the cover of this month's WMC issue was written by Mrs. Marion J. Smith, Ashland, Ohio.

# Faith-full Women

By Mrs. Glenn O'Neal

(Ed. note: This is the third in a series of five articles about women who were real examples of faith.)

My name is "Phoebe." I used to abhor that name! To my adolescent mind, it seemed that it was always the eccentric old aunt in the story-book, or the "dopey" character in the comic strip, who was named "Phoebe." When folks asked my name, I usually hesitated to answer for fear that I would instantly be branded as a social "dud."

But that was long ago, and the years have taught me that it is not so much the name, but the personality that makes one acceptable in society.

Then I became acquainted with the "Phoebe" of the Bible (spelled "Phebe" in the King James Version). In two short verses, Romans 16:1 and 2, Paul speaks of her, and his words of commendation make us want to look more fully into her life.

Phoebe may have been the bearer of that letter to the Romans. Letters of commendation played a great part in the organization of the Early Church for the ties of hospitality. Phoebe was about to visit Rome, and the Apostle Paul seized this opportunity of writing and sending this letter.

Notice first that Paul refers to her as "our sister." One with us in the service of our Lord and Master, and a member of the body of Christ. Then she is called "a servant of the church which is at Cenchrea." In some versions, she is referred to as a deaconess. She may not have

been a deaconess in an official capacity, as we think of it today, but a deacon is "one who serves," and Phoebe must have carried more than her share of responsibility in her service in the church.

Paul further describes her as the "succourer of many." Christians were definitely the objects of contempt at this time in Achaia. Phoebe had been a devoted and brave friend of converts in trouble. She had probably cared for them in her home. Many a defeated Christian had found new hope and courage as she, by her life and testimony, demonstrated an unwavering faith in the Lord Jesus Christ. Phoebe had been not only a succourer of many, but Paul himself had experienced the comfort of her hospitality. No doubt

Phoebe's faith was strengthened through her contact with this stalwart soldier of the cross. It is always a blessing to entertain the Lord's servants in the home, and Phoebe had certainly profited spiritually for opening her home to this great man of God.

So, as Phoebe traveled to Rome, she carried a letter revealing Paul's gratitude for her kindness to him and many others of the Lord's people. Because of this, they were to receive her in the Lord as a fellow saint, and were to help her in any business she had need of them.

We do not know whether or not Phoebe laid down her life as a martyr as did Paul, and many other Christians in the Early Church. But we do know that there are many who will rise up and call her blessed for her goodness and help. Her staunch faith in the Lord, regardless of persecution, was reflected in the lives of those with whom she came in contact. A faith-full person inspires faith. Phoebe, may we be inspired by your example!

## MISSIONARY BIRTHDAYS FOR FEBRUARY

### AFRICA—

- Rev. William J. Samarin ..... February 7  
Bossangoa via Bangui, Republic of Central Africa.
- Christine Anne Taber ..... February 11, 1953  
Mission Evangelique, Yaloke via Bangui, Republic of Central Africa.

### ARGENTINA—

- Mrs. Jack B. Churchill ..... February 2  
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
- Rev. Carson E. Rottler ..... February 27  
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

### BRAZIL—

- Linda Christine Burk ..... February 24, 1952  
Caixa Postal 861, Belem, Para, Brazil.
- Mrs. J. Keith Altig ..... February 26  
Caixa Postal 861, Belem, Para, Brazil.

### FRANCE—

- Miss Lois Miller ..... February 21  
67 Bldg. Beaumarchais, Paris III, France.

### IN THE UNITED STATES—

- Linda Marlene Edmiston ..... February 11, 1948  
c/o Mrs. A. F. Hanson, 5570 Linden Avenue, Long Beach 5, Calif.
- Allan Bennett Taber ..... February 14, 1943  
P. O. Box 305, Winona Lake, Ind.
- Steven Altig ..... February 20, 1944  
c/o Mr. George McDonald, 13344 Fonseca, LaMirada, Calif.

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## 1959-60 WMC Birthday Missionary

Mrs. Lynn D. Schrock, Argentina

BY MISS MARCIA LOWE

(Ed. Note: Since the year 1953, the national WMC organization has supported at least one missionary by means of birthday offerings which the women contributed. The missionary or missionaries being supported was called our "Birthday Missionary." The Lord has prospered the project and this year we are trusting to support four missionaries. We also supported four last year.

In order that the WMC ladies may feel personally acquainted with our 1959-60 birthday missionaries, a brief biography of each will appear in subsequent issues of the *Missionary Herald*.)

How enduring are those early influences in the lives of young children! Lois Schrock and her sisters had told their mother that she might have expected her three children to go into missionary service, for she implanted the desire in them. Perhaps their first real interest in missions came when their mother headed up the local and district children's work in their denomination. Her daughters never wanted to miss a meeting.

Lois Buikema, the youngest of the three sisters, was born in Chicago, received all her training there, and did not move away until after her marriage. Her family was faithful in the modernistic church to which they belonged. However, while she was in high school, Lois had some friends who were real Christians. Through them came an invitation to their church where the Word of God was preached. Lois' parents decided she might go there for the Sunday-school hour, since the order of services was reversed from that of her own church. Her first Sunday there, she realized there was a difference. It was not many months before the whole family, including Lois, left the modernistic church to enter a fundamental church.

At a special young people's meeting where a missionary of the Sudan Interior Mission spoke, Lois and her sister Mavis dedicated their lives to the Lord's service on the foreign field. At that meeting there was a

total of thirty-one who dedicated their lives to serve the Lord, but only about six of these have followed through. Lois was employed by a large insurance company in downtown Chicago and had an excellent position for one so young, but she knew she needed preparation for the Lord's work. She felt He wanted her in South America. She attended evening classes at Moody Bible Institute with some friends for a winter and spring term; then she enrolled in the day school at MBI.

At Moody, Lois met a young man named Lynn Schrock, of Waterloo, Iowa. He found this young lady attracted him, but she lost no time telling him that her life was the Lord's for foreign service. How significant it must have seemed, then, when he told her that he, too, had dedicated his life to work in South America. As yet, neither of them knew to which particular country God was calling them.

They were married in Chicago, the year after Lois' father passed away. Then while Lynn was studying in Grace Seminary, they took their eyes off the foreign field and began to think a pastorate in the United States would be a fruitful ministry for them. But they obtained no blessing from the Lord in this.

The Schrocks applied to the board of trustees of The Foreign Missionary Society of The Brethren Church for service in Argentina and received appointment. However, as yet Lois had not joined The Breth-

ren Church, and the foreign board stipulates that a candidate cannot go to the field until he has been a member of The Brethren Church for one year. Consequently, Lois was baptized by trine immersion at the National Conference time by Rev. Arnold Kriegbaum, then pastor of the Grace Brethren Church of Waterloo, Iowa, and she was received into that church. It is a step she has never regretted. A year later, on September 12, 1945, Lynn and Lois sailed for Argentina, and they are now in their third term there. Their three children have been born in Argentina: the thirteen-year-old twins, Becky and Norman, and six-year-old Mark.

Lois has not seen her sister Mavis since 1945. Mavis and her husband, Norman Blake, serve in the Orient—in Okinawa at present—and their furloughs have never coincided with the Schrocks' furloughs. Lois' other sister, Vivian Hollenbeck, and her husband are missionaries in Africa. The mother of these missionary daughters, Mrs. Goldie Buikema, who serves in the offices of the Brethren Missionary Herald in Winona Lake, rejoices in her family's ministry on these scattered fields, though surely there must often come tugs at her heartstrings. It is to her that we are indebted for these facts concerning her daughter Lois Schrock, who is one of the WMC "birthday missionaries" for 1959-60.





Left to right: Mrs. Dalke, Mr. Dalke, Mrs. Don Bishop.

**Yakima, Wash.** This picture was taken at our WMC Birthday Missionary banquet. The men were our guests. The banquet honored Rev. and Mrs. Donald Bishop, our missionaries to Argentina. Mrs. Bishop was the guest speaker. The dinner was held at the Charles Ashman home on October 23. This date is also the birthday of our pastor's wife, Mrs. Henry (Sylvia) Dalke, and a surprise birthday cake and gift were included in our banquet. The dinner and cake were prepared by the WMC ladies. The birthday cake was made in the shape of a hat and the card asked Mrs. Dalke to look

under her hat and tucked under the cake was a check for \$50, a gift from her friends. There were twenty-nine people present, and an evening of singing and fellowship was enjoyed by all. The theme, "Bringing in the Harvest," was carried out by the table decorations which included fall flowers and a horn of plenty. —Mrs. Charles S. Ashman, WMC president.

**Glendale, Calif.** Our yearly birthday dinner was held at the church at 6:30 p.m. November 6. The Keith Altigs, home on furlough from Brazil, were the speakers and singers.

They were very much appreciated by all. They expect to leave for Brazil again about January 15. The decorations were in keeping with our theme, "Under His Wings." The offering was taken in artificial birthday cakes by the Sisterhood of Mary and Martha girls.—Mrs. Ora Stump.

**Southern California-Arizona District.** The fall WMC conference was held October 22, at the First Brethren Church of Inglewood. Those of us who were present at this well-attended conference were challenged, refreshed, and inspired. The highlights of National Conference were presented by our district president, Mrs. John Mayes. Mrs. Chester McCall reported on the national offering goals.

An interesting program carrying out the theme, "Under His Wings," was opened with Scripture reading and prayer by Miss Isobel Fraser.

Our missionaries, Rev. George Cone and Rev. Jack Churchill, highlighted the program with challenging messages.

As for keeping busy "Under His Wings," just leave it to women who love the Lord. Our district project of \$300 goal went beyond \$400. All over the goal was given to district missions. An emergency request was made for \$50 for drape dividers for Argentina. An immediate offering was suggested and \$81.19 was received!

Our thanks to the Inglewood church for entertaining this conference.—Mrs. Betty Brand.

## *Your District Presidents Join in Wishing You a Blessed Christmas*



Pictured above l to r: Mrs. S. H. Henry, Southeast; Mrs. Richard Jackson, Southern Ohio; Mrs. Vernon Schrock, Iowa; Mrs. Williard Smith, Northern Ohio; Mrs. H. Leslie Moore, Northwest; Mrs. R. William Markley, Northern Atlantic; Mrs. John Hottle, Allegheny; Mrs. Gilbert Hawkins, Michigan; Mrs. Conard Sandy, Northern California; Mrs. Robert Boone, Indiana; Mrs. Sam Horney, Midwest; Mrs. William Schaffer, East; Mrs. Jack Peters, Mid-Atlantic; Mrs. John Mayes, Southern California-Arizona.



# LIVING FOR JESUS

EPHESIANS 3:1-13

"God's Secret in the Church"

By John M. Aeby

Suggestion for leader: Have all girls follow in their Bibles while the passage is read to someone from the Amplified New Testament or Philippians' "Letters to Young Churches."

All of us are interested in secrets. Most of us find it difficult to keep a secret. As someone quipped: "She can keep a secret all right! The trouble is she has to ask others one at a time to help her 'keep' it!" Our study for this month is all about a secret which God kept through all generations of men, and even from the righteous angels until it was unfolded in the Early Church, and in this chapter of Ephesians in particular. In fact, Peter tells us in I Peter 1:10-12 that even the prophets who wrote of the salvation of the gentiles weren't clear about Christ's sufferings and glory, and the angels' curiosity is aroused to know more of these glorious things. But the truth the Holy Spirit reveals through Paul in our passage goes even deeper than Peter!

**God's Secret Revealed to Paul** (Eph. 3:1-5)

Sometimes we think that when things are uncomfortable for us that God is against us. "Why does this

happen to me?" is a common question to most of us who are in "the kindergarten and grade school" of faith. By this time Paul was in "graduate school." Although outwardly he was imprisoned in Rome by the Roman government for his faithfulness in giving out God's Word, he regarded himself "the prisoner of Jesus Christ" (v. 1). Someone has said that those who are fully surrendered to the Lord know no second causes. God further showed Paul that it was especially for the gentiles (all who are not Jews), the very people to whom he was commissioned an apostle (Rom. 11:13). It is clear from this and many other personal glimpses of Paul that he not only knew Romans 8:28 (he wrote it!), but he also lived in its strength.

God's economy for the nations of the world of this age is one of grace (v. 2). The word "dispensation" is the word from which we get our word "economy" which is widely used today. It means the practical administration and organization of affairs under which we live. So we speak of Americans as living under a "free economy" and of the Communist world as under "a regiment-

ed, controlled or slave economy." The Greek word from which this is taken is composed of a word which means "house" and another which means "manage." In the years to come under God's blessing most of you girls will be **hoikonomoi** or "housemanagers." Paul says: "God has made me a 'house-manager' of His present administration of grace [favor] toward the whole world."

In this dispensation of grace Paul tells us that God revealed to him a special mystery or secret which in former generations—in other ages—was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Notice he doesn't claim a patent on this truth as some Bible teachers have wrongly taught. But the "mystery" was "unveiled" to him. This secret was known to God from the beginning. But He had just now drawn back the curtain so that men might see and know. The word "mystery" refers to a "truth undiscoverable except by revelation." "It never necessarily means a thing unintelligible or perplexing in itself."

**God's Secret Unfolded to All** (Eph. 3:6)

This is one of the most important verses in the Bible to a proper understanding of the true nature of the church as Christ is building it through the Holy Spirit through the ministry of God's servants during this age (Matt. 16:18; Eph. 2:19-22; I Pet. 2:4-5). A proper understanding would eliminate all racial bigotry, animosity, and conflict from God's born-again children. (And that's the only kind of children He has!) In Christ, Jews and

## SUGGESTED PROGRAM FOR JANUARY

**Opening Prayer**

**Business Meeting**

**Theme Chorus**—"I Keep in Touch with Jesus"

**Scripture**—Ephesians 3:1-13

**Bible Study**—"Living for Jesus," by John M. Aeby

**Memory Verse**—Ephesians 3:12

**Missionary Topic**—"The Proof of the Pudding," by Isobel Fraser

**Prayer Circle**

**Middlers and Seniors**—"The Challenge of Children," by Mrs. Everett Kern

**Juniors**—A World Tour With Jesus, by Ilse Lefton Schlaitzer

**Poem**—"The Little Sermon"

**Theme Song**—"Living for Jesus"

**Benediction**—Psalm 145:1 and 2



gentiles (all other races) are fellow heirs of God and joint heirs with Christ (Rom. 8:17). They are fellow members of the same body. They are partakers or sharers of His promise in Christ through the Gospel! This means that the physically blind, leprosy-encrusted native in Africa who has trusted in Christ as Saviour through the Gospel our missionaries have given him is just as closely related to us as the most attractive, educated, well-to-do Christian brother here at home. It means that we and the Jewish believers in our Messianic Testimony who have found Christ through the witness of the Buttons and Isobel Fraser, as most of us have seen them in the home-mission slides recently, are more closely related than we and our own immediate family who are not saved! This is God's **secret** in the church that is resented by Jews and professing Christians alike who do not know the Lord. This is also God's answer to the insipid interrace, interfaith fellowship attempts. The races and faiths can only find complete harmony "in Christ."

#### God's Secret Ministered to All (Eph. 3:7-13)

We shall observe a number of interesting and vitally important things about God's provision for making known this wonderful secret of His in this age.

The very responsibility of ministry is a gift of God's favor. God's ministers are enabled by His power (v. 7).

The experience of this grace of God in the heart of the true servant always humbles the possessor. Knowledge swells the head, but grace enlarges the heart. It's more profitable for others and more comfortable to ourselves, as well as more glorifying to God, that we have large hearts, rather than big heads (v. 8).

You'll never become bored with your work, nor run out of something interesting to give and profitable to all to whom you minister if you make Christ the heart of your life, and the main business of your service (v. 8).

Eventually the whole universe, saved and unsaved, will recognize the manifold (variagated or many-colored) wisdom of God in the true church. (Not any special organization or denomination as so many wrongly believe, but all believers in Jesus Christ himself) (vv. 9-10).

# The Challenge of Children

By Mrs. Everett Kern

Living for Jesus truly is a responsibility we have the moment we accept Him as our personal Saviour.

Before we think of our responsibility I would like to thank Him for my salvation. It is the "gift" of God "not of works lest any man should boast" (Eph. 2:9).

I also want to thank Him for the privilege of working with children. As long as I can remember I have loved to work with, and teach, boys and girls. We need only to read His Word to see how precious each of these little ones are to Him. Christ told Peter in John 21:15 to "feed my lambs" even before He said, "Feed my sheep."

As a children's worker, my responsibility is first to prepare myself. God gives us the formula for this. We are to "pray without ceasing" (I Thess. 5:17), and "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Our conversation and walk must be above reproach. If we are proclaiming His love whether it is in the home, Good News Clubs, or in Sunday school, we must live a life that will convince people that we believe what we teach. As we tell of Jesus' love, we certainly must have love in our hearts for the boys and girls—even the mischievous ones. God is no respecter of persons.

Colossians 4:5 and 6 tells us to "Walk in wisdom toward them that

are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

We are to be faithful and consistent in our testimony—not to be in the valley of despair one day and on a mountaintop of joy the next. In I Corinthians 15:58 we are told to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord."

We know that someday we will be in glory with our Lord, and as we look around us we will see the men, women, boys, and girls that are there because we faithfully proclaimed the unsearchable riches of God. Surely this will add to our happiness. We pray we will hear: "Well done, thou good and faithful servant."

This would be reward enough, but God also gives us the joy here on earth of seeing who step out for Him, grow in the grace and in the knowledge of the Lord Jesus Christ.

As we tell the children of Jesus' love, how He died for them and that He now lives in heaven preparing a place for them, they accept Him with open hearts and minds. Many are therefore saved from a life of sin and heartaches.

My prayer each new day is "Lord help me to live my life so that not one of these little ones shall stumble because of anything I do or say."

## The Living Sermon

"I'd rather see a sermon than hear one any day,  
I'd rather one would walk with me than merely tell the way;  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
The best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,  
I can watch your hands in action, your tongue too fast may run;  
The lectures you deliver may be very wise and true,  
But I'd rather get my lessons by observing what you do;  
I may not understand the high advice you give,  
But there's no misunderstanding how you act and how you live."

Author Unknown



# THE PROOF OF THE PUDDING

By Miss Isobel Fraser



"The proof of the pudding is in the eating." This old proverb just means that the best way to find out what a thing is like is to try it. We often do not try something new because we have already formed a dislike or fear regarding it. For example, I would never eat ripe olives because I did not like the color and believed they would have an oily taste. During my senior year in college, we graduates were invited to the president's home for supper. The meal was delicious, but I passed up the ripe olives that were served. The president, however, encouraged us to try at least one. In fact, he placed several on my plate. For some time I just looked at them, but I observed that some were eating and actually enjoying the "black beauties." Finally, I took courage and partook. Imagine my surprise; I really enjoyed them!

Many people look upon Christ Jesus and Christianity in the same way that I looked upon the olives. They have false ideas and beliefs, and therefore will not of their own free will find out what Christ truly is, and what He can and will do for them. So, we must bring Christ to them and live Christianity before them that they will want to "taste and see that the Lord is good" (Ps. 34:8).

Especially is this true of the Jewish people; very few of their own will enter a Christian church. Therefore, we must go to their homes and present the Gospel to them personally. Even then they are reluctant to listen because of sin and because of the false ideas and teachings they have received. Unfortunately, one of the greatest hindrances your missionaries find is dislike, fear, and even hatred because of the persecution they have received in the name of Christ Jesus by those who claim to be His followers. Most people, even Christians, lay all the blame for the death of Christ upon the Jews. But the Bible says: "For

of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate [gentile rulers], with the Gentiles, and the people of Israel, were gathered together, for to do whatever thy [God's] hand and thy [God's] counsel determined before to be done" (Acts 4:27-28). God places the responsibility upon both Jew and gentile and says that it happened according to His will that salvation might be for all. I am just as guilty of the death of Christ Jesus as any Jewish person that lived in His day because He died for **my** sins. You too are responsible, for Christ Jesus died for **your** sins.

To most Jewish people the words Christian, Christianity, and persecution mean the same. Thus it is necessary for us to truly live the Christian life before them that they might know real Christian love. In other words, we must preach the Gospel with our lives, as well as our lips. It is necessary to prove that we love them and are not just interested in "converting." You see they do not understand that helping them to accept the Lord Jesus as Saviour, God and Messiah is the greatest way of showing our love. To show our personal interest in them and their needs we become chauffeurs, babysitters, painters, electricians, job hunters, party-planners, and shoppers for them, but most of all, willing listeners to their problems. Even so, there is often still doubt. One Jewess, to whom much help had been given for needy relatives in Europe said to Mrs. Button: "But how do you really feel about us in your heart?" Only consistently living for Jesus before them will dispel this doubt.

Now in many Jewish homes your missionaries are received and welcomed as friends. I have found, for the most part, when true friendship and love are shown toward Jewish people they respond and open their hearts. Then in time of need they

turn to us and do not object when we point them to the Lord as the One above all who can meet their needs. I have one dear friend who, though not yet convinced of Jesus as God and Saviour, has told me that when in trouble, she has prayed in Jesus' name. Another speaks so favorably of Jesus that her son told her one day that she must believe in Him.

Several Jews have opened their hearts to Christ and in the case of each, it has taken **years** of contacting, helping, and living Christ before them to bring them to that place of decision. We are rejoicing in their salvation and trusting the Lord Christ to break down the barriers of sin, false ideas, and distaste owing to persecution, and bring others to faith in himself. These Jewish friends are beloved by us and more so by Him "who loved [them] and gave himself for [them]" (Gal. 2:20).

We have the proof that Christ is all we need, and now we pray that the Lord Jesus will use our testimony and our lives to cause many Jewish people to taste for themselves and find that He is the true Bread from heaven who gives life to all who partake of Him through faith.

(Ed. Note: Miss Fraser is one of our missionaries to the Jewish people in California. Our national project this year is to provide her with a new car for use in the Jewish work.)

## Prayer Requests

1. Pray for the spiritual growth of each SMM girl as she seeks to "do God's will."
2. Pray that the Lord will show you your part in the National Project Offering.
3. Pray for unsaved girls that could be reached by your local group.
4. Pray for the mid-winter board meeting of the national executive committee. Ask the Lord for wisdom and guidance in decisions which must be made.

# Jan's Jots

**Northwest District.** Linda Moore, district president, recently awarded key necklaces to Carol Mattingly and Doreen Garrison. Both girls are in the Middler SMM at Sunnyside, Wash., and their patronesses are Mrs. Delbert Berk and Mrs. Cecil Shockley. The district rally was held at Toppenish, Wash.

**Winchester, Va.** Mothers were invited to the fall consecration service which was led by the pastor's wife, Mrs. Paul Dick. Fourteen girls were present, and each one lit a candle while "Living for Jesus" was played in the background.

**Southern California-Arizona District.** Missionary daughters were recognized at the fall rally and each one received a corsage. These were made by the girls in the Senior SMM of Norwalk. Mrs. John Mayes led the installation service and presented artificial flowers to each district officer. Special music was rendered by Nelline Del House.

A total of 210 girls and patronesses attended this meeting.

**San Bernardino, Calif.** The "\$5 Weekly Award" of the *Brethren Missionary Herald* was a feature on "Sisterhood Night" in the issue of November 14. Be sure to recheck that article for the progress report of this active group. Also, Penny Edenfield, national president, spoke to forty-six girls at a combined meeting of the three SMM groups.

**Winona Lake, Ind.** A new chapter of SMM is being organized among the college and business girls here. This group is composed of many who have graduated from your local groups and are now in further training for His service. The girls gather in the home of Mrs. W. A. Ogden with the added attraction of a home-cooked meal. A supper-hour meeting is planned to save as much time as possible. Seventeen girls attended the first meeting in October and many new ones were added in November.

## Attention All Girls

1. Did you arrange a Christmas workshop? How are you progressing on the goals? Why not start the New Year with a greater determination to be a worthy example of an SMM girl "Living for Jesus."

2. Are your meetings interesting and well-planned? Why, or why not? Talk over some of your problems with your patronesses. Discuss ways of improving your meetings and use originality. Then, too, don't forget to let us know about your ideas or suggestions. Hint: A well-prepared program will not drag.

### Remember:

The National Project Offering will be due March 10, 1960. This is

for Miss Isobel Fraser in the Jewish work at Los Angeles.

### Pointers for Patronesses:

1. All new SMM groups should send a list of officers and their addresses to the district secretary, as well as the national secretary, Linda Baker.

2. SMM materials may be obtained from your district literature secretary if you have one, or from Janet Hammers, national literature

secretary. This includes all groups that did not receive packets at Conference.

3. Senior SMM patronesses should have received a letter from Mrs. Henning explaining the studies in the Book of Acts. Each girl is to read one chapter of the Book of Acts each month and record the following: name of the chapter; some principal characters, your favorite verse, and a personal lesson. You can make your own record book if you prefer. There should be a total of twelve chapters for the year.

## SUGGESTED READING MATERIAL

(Order from the Brethren Missionary Herald Company)

- |                      |  |
|----------------------|--|
| <b>Seniors:</b>      | <b>Jungle Pilot</b> , by Hitt, \$3.75<br><b>Living with Parents</b> , by Overton, \$1.50<br><b>Just for Girls</b> , by Haskin, \$1.00<br><b>Careers for Christian Youth</b> , by Sigsworth, \$.59                                    |
| <b>Middlers:</b>     | <b>Three Kerchiefs</b> , by Tressel, \$2.00<br><b>I've Been Wondering</b> , by Cothorn, \$1.75<br><b>Mary Slessor</b> , by Evans, \$1.00<br><b>White Queen of the Cannibals</b> , by Bueltmann, \$.59<br>(The story of Mary Slessor) |
| <b>Juniors:</b>      | <b>Brave Boys and Girls</b> , by Haskin, \$1.50<br><b>The Adventures of Mr. Jeepsonary</b> , by London, \$.75  |
| <b>Don't Forget:</b> | <b>The Adventures of Mr. Bicycle</b> , by London, \$.75<br>Study book for Juniors this year. "A World Tour With Jesus," by Schlaitzer, \$2.00  |

### SMM OFFICIARY

President—Penny Rae Edenfield, Box 258B, R.R. 2, Uniontown, Pa.  
Vice President—Joyce Ashman, Winona Lake, Ind.  
General Secretary—Linda Baker, Westminster Hotel, Winona Lake, Ind.  
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Bandage Secretary—Kathleen Bailey, R.R. 1, Sunnyside, Wash.  
Patroness—Mrs. T. R. Henning, Box 85, Middlebranch, Ohio.  
Asst. Patroness—Mrs. John Burns, 10 E. Luray Ave., Alexandria, Va.



# Newspage

**JOHNSTOWN, PA.** Charles Sumey has resigned as the pastor of the First Brethren Church, effective Nov. 15.

**CUYAHOGA FALLS, OHIO.** The Northern Ohio District youth rally will be held at the Grace Brethren Church Dec. 28-29. Richard Burch will be the host pastor.

**LONG BEACH, CALIF.** Dr. George Peek, pastor of the North Long Beach Brethren Church, and his wife will tour the Holy Land this summer through the generosity of the friends and members of the church.

**PALMYRA, PA.** A new Hammond Organ was dedicated Nov. 22 at the Grace Brethren Church. A sacred concert by Harry Gonder, of Harrisburg, Pa. was presented, and a short message was delivered by the pastor, R. Wm. Markley.

**DAVENPORT, IOWA.** There were 45 present for the service on Nov. 22 at the Grace Brethren Church, a new home-mission point. Of this number, 27 were army reserved men on training maneuvers. Carl Key, pastor of the church, is

also chaplain for the men. After the worship service the families of the church were invited to enjoy a swiss steak dinner prepared by the men during their drill.

**AKRON, OHIO.** Four senior high school students who attend the Sunday school of the First Brethren Church were given their first lesson in flying on Nov. 21. Russell Ogden, pastor of the church, was the teacher. He was a pilot during the war, and holds an instructor's license. Those receiving the instruction were: Eddie McCarrott, Grayce Ellinwood, Pauletter Macon, and Nancy Miller. These qualified for the instruction by preparing all their Sunday-school lessons for the entire quarter. Marjorie Bartram, who also qualified, was unable to take advantage of this "high flying" business.

**\*CHICO, CALIF.** The Grace Brethren Church is planning for another "live" nativity scene this Christmas season. Last year, over 100 people took part in the display, which was on the lawn of the church. There was such a wonderful response from the city last year, that the church has planned to make it an annual affair. In the annual Chamber of Commerce Christmas Parade, held Nov. 22, the Chico church won first place with their float, which also had live animals and people portraying the nativity

## \$5 WEEKLY AWARD

To secure the news of the brotherhood, the Missionary Herald grants a weekly award to any individual who is the first to send to the Herald offices the "news item of the week." The judges are: Frank Poland, Miss Marcia Lowe, Miss Bobbette Osborn, and Kenneth Herman. The award is a \$5 purchase order on the Missionary Herald bookstore. The decision of the judges is final, and where two reports of the same release are received, the one bearing the earliest office date, and containing the most complete information will receive the award. All news briefs must be signed (with full address), and when items are taken from unsigned church bulletins, the award will be given to the church. The winner (\*) today is:

Mrs. Howard Geyer  
1367 E. Lindo Ave.  
Chico, Calif.

scene with the words: "Without HIM, there would be no Christmas!" Congratulations to the Chico congregation.

**DAYTON, OHIO.** The men from the Calvary Brethren Church "armed" themselves with axes and marched on the new building site of their church Nov. 21, and carried out the first physical labor of the new building program. They removed the trees and undergrowth from the future site. A new sign will be placed on the property announcing the erection of the new building soon. Henry Barnhart is pastor. His new address is: 605 Cushing Avenue, Zone 29; tel. AX 8-2212.



**DAYTON, OHIO.** The largest group of candidates in the history of North Riverdale Brethren Church was baptized Sunday evening, Nov. 15. It marked the largest single group of folk ever baptized by Pastor, R. M. Ward, in over 16 years in the Brethren ministry. There was great joy and rejoicing by other members as 26 of the 27 candidates were received "into the family" at the close of the service. More than half of the group were new Christians, the others having known the Lord for several years but who embraced the opportunity to become Brethren and localize their worship

and service for Christ. Among unusual features found in the group are: (1) Range of age, from 5½ to 80 (the latter being the oldest person ever baptized by Pastor Ward). (2) Results of faithful Christian testimony, for one young man returned to fellowship with Christ about three years ago. His changed life so affected another that two years later his friend came to Christ. In the providence of God they were baptized in the same service. (3) The choir director, Roger Lakes, and his wife Hazel, became part of the official church family at this service.



**F**ive-year-old Florence had just come to the Mission School for Navajo Indians. Like many other children who live in Navajoland, Florence had never seen a Christmas tree. Neither had she ever heard of the Lord Jesus and His love, so, of course, she had never heard of the lovely story of that wonderful night when the Lord Jesus was born in the Bethlehem manger. She had never heard of the angel's announcement to the shepherds on the hillside, or of the beautiful star that guided the Wise Men from afar. She had heard of the day, "Christmas," from a young cousin who had attended the Mission School before her. But this description of Christmas chiefly concerned the receiving of gifts.

When little Florence came to school, she heard the other girls and boys saying, again and again: "How many days until Christmas?" That is one of the first things the Indian

reported that never was there a finer or more beautiful tree! Curtains drawn to cover the windows added to the suspense of the occasion. The children, young and old, could hardly wait to see behind those curtains.

Hidden from view, the tree stood there, glittering and shining when the great night came. When at last the doors were opened and the curtains were raised, the children marched into the room in orderly fashion, the older boys first, then the girls, and finally the youngest of all found their seats on the very first row. Right at the end of the front row sat Florence. As she sat there, we saw that her little face was turned continually in the direction of the Christmas tree. All during the program which followed, the children cast longing glances at the piles of presents which had been put into sacks, one sack for each child. But

She looked at it, and took it in her little arms, and then she looked only at the Christmas tree!

The boys and girls by that time were sitting on the floor around the Christmas tree, opening their presents, engrossed with the dolls and tops and trinkets which had been given them. Florence simply sat there, her own lap laden with gifts which had been given her but paying no attention to them, her eyes still fixed upon the Christmas tree.

It was clear that to Florence that tree was the most beautiful thing in the whole world. Its glittering lights and its brightly colored decorations fascinated her. You could see in her little face the thrill that stirred her as she gazed upon it.

Finally, the time came when the things had to be picked up; the toys were all gathered and put away. One by one, the children went from the room. I went over to the tiny little girl and said: "It is time to go, Florence." She was still paying no attention to any one or to the toys in her lap—just was looking at the tree and drinking in its beauty. As I took her hand and led her out of the room, I felt her lagging back as she turned her little head and looked at the Christmas tree as long as it remained in sight. That lovely tree meant **Christmas** to her!

And as the Christmas season comes again, dear young friends, I want you to remember the lesson that Florence taught me that Christmas when she saw her first Christmas tree—and I am wondering whether you, too, would not like to learn the same beautiful lesson—that the Lord Jesus Christ, the Giver of all good gifts, is better than any or all of His gifts to us, better than any **thing** you may receive at Christmas.

Many times have I thanked God for His gifts to me, the food, the clothing, the loving care; I have thanked Him for health, for strength, for eyesight (many of the Navajos are blind because of disease and ignorance). But one day, as I thought about Florence and her Christmas tree, there came to me a special desire to be more thankful for **Him**, the Giver of all gifts, than for the gifts themselves.

You will be receiving many gifts, lovely ones, I'm sure, but will you, like Florence, take time to look away from your gifts and remember Him, whose birthday Christmas really honors?



## Florence's First Christmas Tree

By lone Lowman

children ask when they come to school. We had a calendar on the wall at the Mission, and in answer to the oft-repeated question: "How many days until Christmas?" we counted the days to Christmas and marked off on the calendar each day as it passed. Florence became very much excited as Christmas Day drew near, and her little playmates told her more about all the things she was going to receive when Christmas came.

The days on the calendar were nearly all marked off, and that wonderful time, Christmas week, arrived. In each classroom, there was a tiny Christmas tree. In the dining room stood the huge tree which the older boys and girls decorated with the lovely things which had been sent in by missionary societies who longed to share Christmas with others. The bigger boys and girls

Florence paid no attention to the presents. She just sat and looked at the tree.

At last came the time to give out the presents. Each teacher distributed the gifts for her own class so that no child should be missed, for there were many who had names that were quite similar. It fell to me to pass out the gifts for the boys and girls in the group which included Florence. I gave her the gifts which had been placed in a little bag especially for her. She was sitting cross-legged on her chair by that time, and I put the sack on her lap. She paid no attention to the bag, and I noticed that she was still looking at the Christmas tree with that same exalted look. She made no move to take the present. Finally, I opened the sack and took out a doll, handing it to her. I thought surely she would like the doll, for she had never had one.



Compiled by Roy H. Lowery

## BIBLE STUDY—"BEING STEADFAST"

"Watch ye, stand fast in the faith, quit ye like men, be strong" (1 Cor. 16:13).

There is no question about it, we are living in a day of turmoil, but it is a challenging day for the Christian. With men groping for something to satisfy them, we can tell them that the eternal Christ can fully satisfy. As the angels said unto the shepherds of old, "Our Christ can bring unto you tidings of great joy, and on earth peace and goodwill to all who will believe." "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." With men's hearts failing them for fear, we can tell them that Christ can give them the peace that passeth understanding. With uncertainty and unrest in all circles of human activity, we can show to troubled men the Christ who can bring sanity to a mixed-up world. With a thousand doctrines and teachings advocated and taught by men, we can proclaim the Christ of Christmas, the Christ of eternal truth.

Steadfastness centers in Christ. Hebrews tells us that Jesus Christ is "the same yesterday, and today, and for ever." We scarcely can fathom the meaning of a Lord that is changeless, and thus be able to cope with our problems no matter how great they are. Christ is the eternal God's only begotten Son. The Scriptures attest to Him; He makes His own declaration. The Father proclaims Him as His Son. Christ shines forth as the Son of God, eternal and able to help. To secure His help we must have a personal faith in Him. We must believe that He is the Son of God, that He is able to save us from sin. We must also accept Him and follow Him; then He can cure the doubts which come into our lives. He can keep us steady and sane in today's perplexities. Much emotional sickness today is nothing more than frustrations getting the upper hand simply because of a lack of faith in Christ. Were we to believe that steadfastness centers in Christ; then

the storms which blow upon us would not cause us emotional shipwreck. Our faith in Christ can triumph over all temptations, doubts, or fears that may come to us.

The message of steadfastness in Christ becomes the message of our Brethren churches. The message of the true church brings this assurance to the individual. As a lighthouse built upon the rock with the unfailing light shining forth into a world of stormy darkness, The Brethren Church stands as a witness to that faith and certainty which only Christ can give. As an anchor for

our faith, it gives our soul an unmovable hold on the eternal God in a world which is seaisick with fear, corruption, and broken dreams.

We must carry this message of steadfastness. We are told that if we hide our Gospel, we are hiding it from those who are lost. We are to teach and live the Christian life. As the carriers or vessels for spreading the Gospel of Christ, we must be kept pure and clean.

While the church is the vehicle for carrying the message of steadfastness available through Christ; yet it is the personal responsibility for each of us. Our lives must demonstrate that peace and quietness and calmness which comes from Christ.

This message is sorely needed today in order to strengthen home attitudes in Christian living, to correct the moral trends of youth, and to anchor the hearts of men in eternal values. Perhaps we get discouraged, but let us never forget that our labor is not in vain in the Lord.



Photo by Allen Zook

## "Mountain Climbers"

The annual fall retreat of the Northern Atlantic District of Brethren Laymen was held on the beautiful campsite of Mount Lou San at the base of the Blue Mountain north of Harrisburg, Pa. Bunk beds were carried from the cottages to the auditorium and set up where a welcome fire was kept in the old stove all during the night and during the meeting.

There was food and plenty of it, prepared by the WMC ladies of the Harrisburg and Palmyra churches.

The speakers were Rev. Roy Snyder, missionary to Africa, and Rev. J. Howard Burtner of Harrisburg.

After dinner on Saturday some of the brave souls climbed the mile and a quarter to the top of the mountain. Shown here are some of the men on top. Richard McCarthy, Jim Ballentine, William Rowl, Alvin Clauser, Wilton Brown, Stanley Marshall, Kenneth Kohler, Jr., Peter Larsen, A. Protoceny, J. Kaleese, Stanley Nairn, and Marsellus Whitte.



# Heart

and

# Home

By Althea Miller



One of the great problems with which the educational world grapples today is that of motivation. What makes one student with mediocre ability work diligently to the extent of acquiring a creditable education, while another, with above average ability sits like a blob on the educational horizon, acquiring nothing but an occasional little-earned diploma?

The latter group seems to separate into two paths. As the periodic day of judgment comes close, usually every six weeks, some of these students are aroused enough to ask the teachers: "What can I do to make up for some of the work I didn't hand in? How far back in the book should I go to study for the exam? If I make a C in the exam do you think I can pass? I just have to pass because Dad will take away my allowance for a couple weeks, and Mom won't let me watch television—at least until she forgets about my report card." The other segment of this tragic group just sits through exam time, hands in virtually a blank paper, and expects nothing but increased and continued daily boredom in school until free to leave at the age of 16.

Perhaps you are one of the multitude of parents and interested friends who firmly believe that it is definitely the teachers' job to create the motivation needed by students as they go through school. More than one Christian parent has asked in anguish of soul: "How can I motivate my son; how can I find out what will interest him?" Or, "Jane studies every night. She tells me she has all her homework done. Of course she doesn't do too well in math, but I guess that is to be expected. Neither her Daddy nor I have ever been good with numbers. If she just gets through that sub-

ject I'll be satisfied. But," and here there is usually a short, embarrassed laugh, "I know she should do better in her other subjects."

Further conferences with parents and children often reveal the woe-full lack of purpose in the hearts and homes of those involved. Do you want motivation? Then be purposeful. They go hand in hand. Why be moved to work if there is no purpose to be accomplished or goal reached at the end of the work?

Being a parent of one child or of nine does not automatically make one an expert. The only ways in which parents of a large family have advantages over a small one is in a little more experience, a greater variety of personalities, and developing characters with which to cope, and lots more work. This mother of nine does not have all the answers. But in comparing notes with other parents, in personally supervising, counseling, and teaching other children, as well as our own, my husband and I have reached some considered conclusions. May we share them with you?

What motivates you? Have you a purpose for living as you do? Godly parents who have purposed in their hearts to honor Jesus Christ personally and as a family are motivated to actions befitting the purpose.

Have your personal and family standards been high enough to challenge the thinking and imagination of your children? We have found our children expect us to expect them to reach high. As their parents, and because we expect them to produce the fruits belonging to righteousness, we must set both the pace and example. This is **not** easy. But it is a must, and it "pays off."

Christians owe it to their Lord to live on God's plane, not man's. On

Q's and A's

Questions for this column should be sent to Althea Miller, 10101 54th Ave., North, St. Petersburg, Fla.

**Q.** When and how did you start teaching your children the facts of sex in a Biblical way? I don't know what age is best to begin. Kokomo, Ind.

**A.** There is no set age at which every child, even within the framework of one family, is absolutely ready for information within this area. Experts in this field advise that information should not be offered to young children. But when even a young child **asks**, then answer him in terms comprehensible to his age. Above all, don't give him a ridiculous untruth as an answer to his honest question. Details are not necessary for the satisfying of the child's query.

Don't make the mistake of waiting for your teen-age child to ask you questions. Make it your business to personally explain and counsel with him on these important matters. Win his confidence by letting him know you understand he has questions which must be answered. Don't act embarrassed or be evasive. Sex of itself is not sinful. It is the violation and misuse of it which constitutes the sin.

Ask your pastor for the names of good books on this subject. Or write me. Limited space makes it impossible to print a list here. State age of child.

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this basis we have set up the following pattern:

You owe it to the Lord Jesus Christ to live and work up to your God-given capacity. This certainly includes schoolwork. If you have A capacity and make C's, you are sinning against God.

You owe it to yourself to be a good student and an obedient son. You cannot be happy if you are less than this.

You owe it to your family name to be a credit to your loved ones. Children cannot learn too soon the truth of the statement from God's Word: "No man liveth unto himself."

This standard may not meet your family's need. On the basis of conviction, draw up a standard for your family according to the Book, and stick to it. See what God will do for you.



# THE BEAUTY OF JESUS

BY R. I. HUMBERD  
FLORA, INDIANA

When artists seek to paint a picture of Jesus of Nazareth, they vie with one another to present a man with strong well-formed features, and with a pleasing countenance. But we may be surprised to learn that "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isa. 53:2). That is, He had no strong athletic body; He did not move among men with an attractive personality, and if He had no beauty, we might call Him ugly. At any rate His appearance was such that we would not notice Him in a crowd, as they did Saul, who was a goodly person—"from his shoulders and upward he was higher than any of the people" (I Sam. 9:2).

## INWARD BEAUTY

Are we weary and heavy laden? "Come unto me." Not to one who is proud and haughty, but to One who is "meek and lowly in heart" (Matt. 11:29). Might Israel desire a kingdom where might makes right? Rather, let them rejoice in their King who is "just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).

It is right that a woman should clothe herself in "modest apparel, with shamefacedness and sobriety" (I Tim. 2:9). But some women seek to attract attention to themselves with paint and gaudy, scanty garments. But Peter warns "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

A woman should not attempt to cover up a mean nagging spirit with a little silk and satin. The priceless beauty in the eyes of God is the inward beauty of a meek and quiet spirit. And it is the same in the eyes of her husband.

A beauty queen may be lauded high in honor by men, but if she is

without that inward quality of discretion, she is like a "jewel of gold in a swine's snout" (Prov. 11:22). But a woman may be plain and of common appearance; yet if she is a virtuous woman, her price is "far above rubies" (Prov. 31:10).

## PHYSICAL ATTRACTION

Since men look upon the outward appearance, God delights to choose "the foolish things of the world to confound the wise" (I Cor. 1:27).

In olden times "a man was famous according as he had lifted up axes upon the thick trees" (Ps. 74:5).

Verily, what a day of excitement as ten thousand from all Judea journeyed to the great finals. There was a clearing with six big trees, exactly alike, still standing.

The great moment arrived. Six strong men, winners in their hometown, reached for an ax. "One—two—three—go." And how the axes swung and the chips flew and the crowd cheered. Excitement mounted high as a tree quivered, began to move, and came down with a mighty crash.

The crowd went wild with excitement; they threw their caps into the air, they carried the man on their shoulders. He was famous because he swung an ax against a tree.

But times have changed. Today, thousands will pay multiplied thousands of dollars to see a man pick up a bat and strike a ball out over second base. They put his name in the paper; he appears on television, his picture is in every magazine. He is famous because of a physical achievement.

But visit him a week in his home, and we may find him mean and hateful; he may be dishonest and grouchy; he may be everything in his inner character that is disgusting and loathing.

Men look on the outward appearance, but our Lord would be known by His inner qualities. Verily, He could have knocked a ball out over the moon and back again in ten minutes. And how popular He would have been.

Soon after our Lord had fed the

five thousand, He met the curious crowd. But in disgust He cried: "Ye seek me, not because ye saw the miracles," which would prove His deity, but because they got a free meal (John 6:26).

## ESTEEMED HIM NOT

The world cannot see and does not know who our Lord is. "He is despised and rejected of men . . . he was despised and we esteemed him not" (Isa. 53:3).

Calamity of calamities is to miss the best God has for us. Imagine the disappointment when the judgment comes, and men find that He whom they had so lightly esteemed because they looked for outward beauty was indeed their Creator.

One night, after the evening services at the Winona Lake Bible conference, I went to the house where I had a room for the night. A crowd was about and conversation moved to a noted athlete who had recently been converted and who was then on the grounds. Further conversation revealed that a little boy had been standing beside this man, and the lad fairly went wild with joy and excitement. If he had only known who the man was, he could have reached out and touched his arm.

## THE TABERNACLE

We have this illustrated in the Tabernacle. The Tabernacle is full of types and illustrations of our Lord. It was an enclosure some 150 feet long and 75 feet wide surrounded by a linen fence seven and one half feet high. Within this enclosure was the tent. It was constructed of boards overlaid with gold and standing on end.

The first curtain that covered the tent was made of fine twined linen with "cherubims of cunning work" (Exod. 26:1). Then a covering of goat's hair and another of ram's skins dyed red, and the fourth covering was badgers' skin.

## NO OUTWARD ATTRACTION

Let the tent represent our Lord. Let us suppose a man from the outlying territory would come in and say that he had heard they had fellowship with God and ask to see the Tabernacle.

We point to the tent.

"What!" cries the man in surprise.

(Continued on next page)



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

**SYRACUSE, N. Y.** Merger of their two denominations was voted by representatives of the American Unitarian Association and the Universalist Church of America at a joint session here. The new body, to be known as the Unitarian Universalist Association, will combine some 100,000 Unitarians and 75,000 Universalists.

**EDINBURGH, SCOTLAND.** The Rev. George A. Young, one of the last missionaries to leave Tibet ahead of the Communists, told the Assembly of the Baptist Union of Scotland that their country is in greater need of missionaries than Tibet. "Although the people there were not Christian," he said, referring to Tibet, "they were greatly influenced by their Buddhist faith. In Glasgow," he added, "you meet so many people who have absolutely no faith." Young, after finishing a three-year Glasgow evangelistic crusade, called the city "a black spot of immorality with an appalling ignorance of spiritual things." Edinburgh, he observed, had "more of a religious veneer than Glasgow."

**GRAND RAPIDS, MICH.** The radio and television director of the Grand Rapids Roman Catholic diocese urged tavern keepers here to "stand up and fight the blue-nosed enemies of the liquor industry." The Rev. Hugh Michael Beahan said that controlled drinking relieves tensions and helps relax. "Because drinking creates a problem for a relatively few people," he said, "we should not consider depriving the vast majority of normal adults." His remarks were addressed to the 10th annual convention of the National Licensed Beverage Association. Reminding the barkeepers that they are

in "an honorable profession," the Catholic official declared that they should get rid of their inferiority complexes.

**MONROVIA, LIBERIA.** All missionaries coming to this Negro republic in the future must possess college degrees. So stipulates a new decree issued by the public instruction department which says the regulation is in line with the government's desire to improve educational standards.

**DAYTON, OHIO.** New Evangelical United Brethren churches are being organized at a pace of "better than one a month." So Dr. U. P. Hovermale, executive secretary of the Division of Home Missions and Church Extension, reported at a meeting of the denomination's Board of Missions. He added, however, "this is only a fraction of what three-quarters of a million Christians should be able to do." The denomination has 4,353 churches comprising more than 749,000 members in the U. S.

**LENINGRAD.** Soviet Russia recently instituted true Communist, rather than religious, wedding ceremonies in Leningrad's "wedding palace," a renovated nobleman's home on the banks of the Neva River. Nine couples were solemnly joined in matrimony to the strains of Tchaikovsky selections played over a loudspeaker system before a deputy mayor sitting at a desk under a bust of Lenin. The mayor gave rings to the newlyweds. Many of the brides wore wedding dresses. Object of the Communist weddings are to make civil marriages in Russia more beautiful and to replace all "religious and bourgeois habits."

"I don't see anything attractive about that—just badgers' skin, old brown shoe leather."

"Oh," we reply, "'Tis true there is no outward beauty that we should desire it, but to those of us who have gone around to the door and have entered the Holy Place and have seen Him in the fine linen and the golden furniture, and all under the illumination of the lampstand, to us He is the One altogether lovely."

"I would delight to see this inward beauty" the stranger replies.

We lead to the eastern end where we find another picture of our Lord in the hangings of the door.

### THE DOOR

Let the door represent our Lord. "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

The door was made of fine twined linen, and blue, and purple, and scarlet, and was upheld by four pillars. The four pillars are the four Gospels, Matthew, Mark, Luke and John, who uphold our Lord and present Him in all that the four colors represent.

The blue is the heavenly color, His deity, Virgin Birth, and so forth. The scarlet speaks of sacrifice and the cross, the purple is His Lordship, and the white is His righteousness. Let our friend accept all the Bible has to say about our Lord, enter through the gate, and he is saved.

We pass on into the tent and enter the Holy Place. This room is dark as far as any natural light of the sun is concerned. The only light it had was the lampstand, and those lamps burned oil and oil is a type of the Holy Spirit. And so it is that "the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

No natural light of human understanding can acquaint us with the inner beauty of our Lord. These things are spiritually discerned. "No man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3).

Thus as we stand in the Holy Place and behold the inner beauties of our Lord, as represented in the golden furniture, the fine linen, all under the illumination of the Holy Spirit, to us He is the One altogether lovely.



*Season's*

*Greetings*



Brethren

# MISSIONARY HERALD

HOME MISSION ISSUE

DECEMBER 19, 1959



# EDITORIALS

By L. L. Grubb

## *Where Is He That Is Born King of the Jews?*

The Wise Men asked this question in an effort to find the Christ Child and present their gifts to Him.

We may ask this same question today, although somewhat out of its context, yet retaining its Christian emphasis.

## *Where Is He That Is Born King of the Jews?*

Physically today He is in heaven, having completed the work His Father commissioned Him to do (John 17:14). So, men do not see Christ in physical form. The man Christ Jesus has departed this earth but someday will return to harvest the results of His work.

## *Where Is Christ in Relation to the Jews?*

"He came unto his own, and his own received him not" (John 1:11).

Christ came purposely to be the King of the Jews! He indicated this in His dealings with Israel and their leaders. Pilate asked Him: "Art thou the King of the Jews?" (Matt. 27:11). Jesus affirmed this fact. The soldiers mocked Him because He said He was the King of the Jews (Matt. 27:29). In scorn a sign was placed at the top of His cross reading: "**This is Jesus the King of the Jews**" (Matt. 27:37).

Unquestionably Christ came unto the world with the specific purpose in mind of being the King of Israel.

But the Jews officially and nationally rejected Him and voted for His crucifixion (Matt. 27:23). They turned aside from God's gift of grace and blessing.

There are approximately 12 million Jews in the world today. Almost 5,500,000 of these live in America. But their King is far from them, not only physically, but also spiritually. Even though the nation of Israel has come into existence, they have no king. The present Israeli Government is confused because they have no fully informed authority to lead them.

But the King of the Jews will someday assume His rightful position and reign over His people (Isa. 9:6-7).

## *Where Is Christ in Relation to the World of Men?*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

In addition to His purpose to become King of the Jews, Christ clearly came to be the potential Saviour of all men. He offered himself to the world of men for their salvation from sin.

But the world of men in general, in every generation, have rejected Jesus Christ and chosen to follow their own religious leaders. During the period of 1960 years since the death and resurrection of Christ relatively few, compared with the millions of men, have received the Saviour and His eternal spiritual benefits. Jesus prophesied that few would enter in at the narrow gate, but many would travel the broad way to destruction (Matt. 7:13-14).

Regardless of this, we know that the time will come when Jesus will be the Saviour and King of all those dwelling on the earth (Isa. 11:9).

## *Where Is Christ in Relation to Your Own Life?*

Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Jesus Christ came to be an **individual, personal** Saviour and Lord. He led Nicodemus to himself. He called Matthew, John, Andrew, and the others to Him. No man ever received more special attention from the Saviour, even after the ascension, than Paul on the Damascus road (Acts 9). The woman caught in adultery experienced the forgiving, redeeming love of Christ (John 8:1-11).

While reflecting on the reasons for Christ's coming into the world at that first Christmas, it is a good thing to ask the question: "What relationship do I have to Him?" Is He my Saviour? Is He the Lord of my life? Am I in the place His will and purpose have designed for me? Are my plans for the coming year what He would have me do? Choosing Christ at this Christmas Season is the most important decision any individual could make. Give Him the first place in your heart now!

## *A Christmas Gift for Christian Education*

We are praying that the Lord will thrust forth laborers into the harvest field. As He answers these prayers the new recruits must be trained to occupy the position in service God designs for them.

In His providence the Lord has made possible the establishment of two Brethren educational institutions in Winona Lake, Ind.—Grace College and Grace Seminary.

During the months of December and January our Fellowship brings special gifts for the support of these institutions. Brethren people should pray and give as the Holy Spirit leads.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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DEPARTMENTAL EDITORS: Foreign missions, R. D. Barnard; home missions, L. L. Grubb; educational, P. R. Bauman; and WMC Mrs. Norman Uphouse (R.R. 3, Warsaw, Ind.).

# Season's Greetings

We, The Brethren Home Missions Council board of directors, office staff, and home missionaries would like to take this opportunity to bring you our personal season's greetings and best wishes. As gifts come to us for home missions, we are reminded of you daily. We realize there are those of you who, in addition to giving gifts, are giving of your time, your talents, and your prayers for Brethren home missions. May our Lord's best be yours at this Christmas season.

We stand on the threshold of 1960 eagerly waiting to see what it holds for each one of us. For those of us in Christ, we can expect the best. For those outside of Christ, we must introduce them to the best. So we join you that together we might have the best year yet for our Lord as we endeavor to serve Him more faithfully in 1960.

## Fulfilled Prophecies at Christ's Birth

By Lester E. Pifer

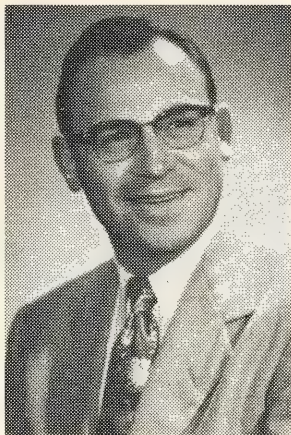
There are many wonderful prophecies concerning the arrival, ministry, and work of the Lord Jesus. At this season of the year those words of the Old Testament prophets predicting the birth of the Christ Child are of particular interest. To the Old Testament prophet and his people, these words of revelation were bright lights of hope on the darkened horizon of Israel. To men today they bring glad tidings—a message of hope—for the darkened heart of the lost soul, and assurance to the believer in Christ.

One cannot read his Bible without receiving a blessing from these truths. He is struck with the realization that such Messianic prophecies were fulfilled with marvelous alacrity. He is assured that the Word, precise in its predictions, accurate in its record of fulfillment, is a trusted authority on any other phase of life's complexities.

### HIS HUMANITY

In the background of the perfect creation of the universe, the world about us and the creation of man, appears the ugly picture of the fall of man into sin. This disobedience separated the first man and his wife from God. In the midst of this break in fellowship comes the first ray of hope for man's complete and final redemption from sin.

The Lord God in speaking a curse upon the serpent gives the first prediction of the coming Christ. "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15 ASV). Through the seed of the woman is to come One that will bruise Satan. The Prophet Isaiah recorded the revelation that



the Messiah would be born of a virgin. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

The Word, therefore, clearly points out that the One who will crush the power and work of Satan will be the seed of woman. That One in flesh will arrive in a miraculous way, the child of a virgin. Matthew, the gospel writer, carefully records the facts surrounding the birth of Christ: that Mary, a virgin, even before marriage to Joseph was found with Child, the seed planted by the Holy Spirit, and that the Child was born and His name called Jesus (Matt. 1:18-25).

The purpose of this humanity is stated by many of the Biblical writers such as Matthew 1:21, Luke 2:11, and Galatians 4:4-5. Jesus born of a virgin was **not** a possessor of a fallen nature; therefore He could by infinite grace become man's sacrifice for sin, an offering acceptable

unto God. Thus, in humanity, manner of birth, and purpose, Christ arrived according to the Scriptures.

### HIS NATIONALITY

In the confirmation of the Abrahamic Covenant following the meaningful story of the near offering of Isaac upon an altar at Moriah, there is the promise of the Messiah—"And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18). To Abraham this promise brought great joy, for a child of his seed would bring blessing (in salvation) to all nations. In the same book, chapter 49:10, we read: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The hope of Israel in leadership, peace, and salvation lay in the Child to arrive through the tribe of Judah.

Luke's genealogy of Mary that appears following the beautiful account of Christ's birth, bears record of the fact that the Christ Child was a direct descendant of Abraham, Isaac, and Jacob (Luke 3:23-34). God's promise to Abraham, His revelation to Moses recorded in the Genesis account, leaves no question but that the Prince of Peace would be and was a child of Israel.

### HIS LOCALITY

So carefully were the prophecies of Christ revealed that even the name of the town and community in which the child would arrive was given (Mic. 5:2).

It is intensely interesting that at the very time of Mary's deliverance of the Christ Child a decree from Caesar Augustus ordering an enrollment census should require Joseph



to go to the city of David, Bethlehem. At that very time, near the overcrowded village of Bethlehem, Mary brought forth her Child and laid him in a manger—a humble feeding place for the animals at the side of the road (Luke 2:1-7). How precise are the Scriptures! God's Word never fails!

### HIS REGALITY

Throughout the Old Testament the idea of a King Messiah prevailed in anxious hearts. Though the psalmist, Isaiah, and others wrote that He might appear as a lamb for the burnt offering, bruised and broken in humility, this was not anticipated. The glory of a coming king reigned supreme in their hearts. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7). The Christ Child was born to be a king!

Mankind is slow to recognize the fallen nature and the sin so prevalent about him. Nor is he willing to permit any understanding of the ramifications of that sin as they may affect his spiritual relationship with God. The natural man's mind is clouded sufficiently, granting failure in proper spiritual discernment. Therefore, when Christ rode into Jerusalem to become the king, He was rejected. Finally, at the end of His life on earth, they cried out: "We have no king but Caesar" (John 19:15).

In God's plan of redemption a provision for a sacrifice for sin was necessary before the king could reign in righteousness. Jesus was to be a Saviour before His reign as king. Before men can live in a righteous kingdom, the wages of sin and its penalty and guilt must be fully paid. How wonderful that God never fails in His provision for the needs of mankind! His gracious redemptive plan predicted by the prophets is seen fulfilled in the marvelous birth, death, and resurrection of our Lord Jesus Christ.

# Northwest District WMC Project—an Appreciated Gift

By Evan M. Adams

Many hours of labor and much personal sacrifice in time and money make the large gift of canned foods provided by the WMC groups of the Northwest district churches something very special. This project which was begun in 1958 and continued in 1959 has been a tremendous boost to the mission-school program. With a steady growth in the school and a steady rise in the costs of foodstuffs, the problem of providing adequate meals for the children had become very real.

During a visit to the Northwest in 1957, we noticed the abundance of vegetables and other edibles in the fields. Small canneries in the towns where custom canning could be done was one more factor in the equation. Upon hearing that much of the crops was left in the fields unused, our spirit groaned within. In Navajoland we had a family of fifty children, and the big need was canned vegetables. It was at this point that I talked to Pastor Bob Griffith and his wife, Joyce, while riding through the area of Grandview, Wash. Surely there is some way that the abundance of the Northwest area can be used to help the dearth in the Southwest? And so the faithful folks at Grandview began working on the possibilities. The following spring and summer they encouraged other groups to join in the canning bee to help our poverty. Late that fall 350 gallons of canned goods were hauled to Phoenix, Ariz., by the Herritt Trucking Company of Sunnyside. They filled a Sunday-school room at the Phoenix Grace Brethren Church until the mission truck picked them up there.

Again in the spring and summer months of 1959 the WMC groups started even a bigger project—shooting at a goal of 1,000 gallons of canned foods! And they made it! More than 1,100 gallons loaded the mission truck to more than capacity. Now the shelves of the mission food house are literally filled with canned goods for the first time in the history of the work.

In the equation of fields full of vegetables, canneries nearby, one more factor must be considered. The women and men spent many hours in the harvesting, peeling, and slicing; then it took food, cannery facilities, people, and money. Special credit goes to Mrs. Fuerst, of Grandview, in her capacity as Project Chairman for the district, who kept the project going during the past year. She could not have done it alone. So special credit goes to each individual and church group who helped so willingly. It cost the groups \$.36 for each can of food that was prepared for the mission. This includes the can itself and the use of facilities. This same can of food in Navajoland would cost from \$1 to \$1.50. And so the abundance of foods provided is a gift of real magnitude.

We wish that the women of the Northwest might see their labors being consumed in the school dining hall daily. One visit would make all the labors seem worthwhile. Probably the happiest of all is Mrs. Mary Baer, school dietician, who has the job of making the available foodstuffs meet the demand. It looks like we now have vegetables to meet any demand for the rest of the school year. Mrs. Mary Baer is one of the missionaries being supported by the WMC offerings during the present year. You could not have supported her in a more splendid fashion, ladies of the Northwest! We all salute you in the Lord!

## Legend



Top: Mrs. Mary Baer, dietician, and Miss Bessie Trujillo, a schoolgirl, in the dining room.

Center left: The Yakima, Wash., ladies in the cannery.

Center right: The filled shelves of the school storehouse.

Lower left: Yakima ladies with the finished product.

Lower right: The Sunnyside, Wash., WMC. Bottom: The Grandview, Wash., WMC and pioneers of the project. The WMC groups who helped but are not shown are: Spokane, Harrah, Seattle, and Tappanish, Wash., Albany and Portland, Oreg.





# Brethren Missionary Arranges Testament Distribution

(Editor's note: The Warsaw-Winona Lake, Ind., and other Indiana camps of Gideons are distributing the Word of God in many places outside the State. The local camp chose the county where one of our Brethren home missionaries is working. The following letter was written by Mr. Emerson Ward of Ward Art Studios, Warsaw, Ind., who is president of the local camp, as well as Indiana State Chaplain.)



Miss Evelyn Fuqua, Dryhill, Ky.

Warsaw, Indiana  
December 2, 1959

Dear Mr. Poland:

Our Warsaw-Winona Gideon Camp had the rare privilege and blessing recently of placing more than 2600 New Testaments in the hands of boys and girls, and over 200 Bibles on the teachers' desks of Leslie County, Kentucky. It was a tremendous task and we are glad to report how much was contributed to the success of the undertaking by one of your own missionaries, Miss Evelyn Fuqua, whom we all called "Miss Evelyn."

We had contacted her by mail several weeks before we went on our mission and she really started the wheels turning. "Miss Evelyn" contacted the county school superintendent, the Frontier Nursing Service, other missions, and even the Lions Club. She wrote a news item for the local paper about our coming for the Testament and Bible distribution. As a result, we found the whole community mobilized to help. There were eight jeeps and trucks, as well as guides to help us find each school. Sack lunches were prepared by the hospital operated by the Frontier Nursing Service which also furnished several jeeps and nurse drivers. Without this careful advance planning and the local aid received, we could never have completed our mission.

Leslie County is reported to be the most rugged in the state, and we would concur. To reach two schools one afternoon, a Frontier Nursing Service jeep driven by a nurse and its party traveled thirty miles through creek beds and mountain trails where one would doubt if a mule and wagon could traverse. Another F.N.S. jeep was struck by a truck, without brakes, which came careening down a steep mountain road. The truck crashed into the mountain and then ricocheted into the halted jeep. By the grace of God none of the five passengers were injured. Later that same afternoon the

same jeep was stalled in a deep hole in a creek with the water coming up to within two inches of the top of the front seat. The battery was completely covered as was the engine, up to the distributor. After two hours and a fervent prayer meeting, the jeep was backed out of the hole by battery power. Then, in answer to prayer, another Nursing Service jeep appeared in that forsaken creek, called Hell-For-Certain, and pushed the drowned vehicle until the engine was running again.

After we arrived home we discovered that a group of Grace College students, who had helped in Bible schools in that section last summer, had been praying earnestly that the Lord would provide Bibles or Testaments for those mountain children who had none. Few attend church or Sunday school. One mountain teacher said that she had never seen a Bible until she was nineteen. We Gideons are rejoicing that He allowed us to answer their prayer.

"Miss Evelyn" also set the wheels in motion for a mass meeting on Monday evening in one of the Hyden churches. The men gave testimonies along with a short message which resulted in a father and his two daughters surrendering to the Lord. It was a glorious experience. "Miss Evelyn" will never be forgotten since several of the Gideons stayed at her home two nights and had a chance to see something of her work among these people. One of the Dryhill converts, Perry Huff, acted as guide two of the three days we were there and proved to be a real inspiration. We believe the work of the Dryhill church and mission is contributing much in the way of spiritual help and encouragement to these needy people.

P.S. The Lagrange-Noble camp plans to cover Brethitt County, Kentucky, very soon. Rev. Sewell S. Landrum will be working with this camp, since Clayhole is in this county.

Your servant in Christ,  
Emerson Ward

# THINGS YOU SHOULD KNOW

## About Investments in the B.I.F.

### 1. Funds Are Needed Now—

- To establish many more new testimonies for Christ
- To erect two church buildings waiting to be built
- To purchase at least three new church sites

### 2. Investors Are Afforded Opportunities—

- To invest in the Lord's work and receive "double dividends"
- To open new savings accounts for the education of their children
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4 percent paid on savings

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*For further information write immediately to:*

**BRETHREN INVESTMENT FOUNDATION, INC.**  
Box 587, Winona Lake, Indiana

## Home Mission Field Reports

**Cuba, N. Mex.** Rev. Evan Adams has filed a protest with the Liquor Division of the State of New Mexico because application has been made for an outlet near our Navajo Mission. Pray that this requested license will not be issued. A paragraph from the protest follows:

"We are operating a boarding school program for Navajo children in the immediate area of the proposed liquor outlet. The liquor problems have become very real to us. Many of the children that we are caring for come from homes where liquor has become a real menace to life and welfare of all concerned. Within the past year we have buried at least eight young men who have been killed directly from the results of liquor in the area. Some of these have been the result of felonious assault, gun shot, et cetera. The men who are seeking the licenses in the Navajo area have not any thought of the consequences of their trade. They do not assume any of the responsibilities for the welfare of their 'customers' in case of high-

way accident, assaults, broken homes. Theirs is a highly mercenary, and merciless business."—Evan Adams, missionary.

**Winona Lake, Ind.** Shown here are Connie and Faye Tucker, daughters of Rev. and Mrs. Granville



Faye and Connie Tucker

Tucker, Fremont, Ohio. Both girls are enrolled in Grace College. Here

is Brethren home missions helping "Grace," and they will continue to help by providing a greater potential for Brethren students. Grace College and Seminary is in the midst of their offering period. Are you helping?

**West Covina, Calif.** "We praise the Lord for the blessing of seeing the Sunday school increase in attendance every week but one for the last eight weeks. It reached 105 on November 22. Other attendances are climbing, and the general interest is increasing."—Ralph Askins, pastor.

**Montclair, Calif.** "We broke all records last Sunday with 140 in Sunday school. This was the first anniversary of our new church building. 'Dollar Bill Sunday' was observed November 22, 1959, in the Sunday school with proceeds to go toward purchasing new chairs. The amount received was \$102, a new record offering."—Harold D. Painter, pastor.



# ISRAEL CALLS!

TO THE JEW FIRST

By Leanoire M. Button

It was one of those balmy October days so typical of southern California. The sun was shining through the smog as I began to call at homes on North Spaulding Avenue. A big, yellow bulldozer was pushing dirt around on the street and making competition in the way of noise. People were out on their steps talking, and having nothing better at the moment to do, elderly men were watching the bulldozer.

My first call was ignored. If anyone was at home, my ringing of the doorbell was not acknowledged. Across the hall it was the same. I put the Mediator in the door handles aware of the great noise the bulldozer was making and that it was doubtful if anyone would hear the doorbell ringing.

Number 457½ was upstairs. An elderly man came to the door and I noted immediately his expression was definitely not antagonistic. I explained that the Mediator was written by Jewish men who believed Jesus to be the Messiah. Would he mind reading it? No, he would not. In fact, being in a talkative mood, he began to tell me of himself. He had just returned from Israel via Chicago. While there, he had become acquainted with an elderly Jewish man, with a long beard, who talked to him about Jesus.

At this point his wife interrupted him and began to take issue with me in Yiddish. About every third sentence she would say in perfect English: "Why don't you get another job?" Her husband seemed very embarrassed and kept trying to sooth her. She yanked the Mediator out of his hand and tore it into little pieces. "Bah!" she said.

"Would you like another one?" I asked him.

Very sheepishly, he took another Mediator and this time tucked it safely under his arm. I talked a little longer to him about his need for real fellowship with God and then, realizing his wife was becoming more and more aggravated, I left. As I went down the stairs she said: "Get yourself another job and leave us alone!" I grinned to myself as I heard him saying: "Now, now, you shouldn't—"

At 457 downstairs, the lady flatly told me NO and shut the door be-

fore I could even say "hello." At 455 the lady was more polite and took the Mediator with a shrug. "We all have our own religion," she said, "but I will read your little paper, since it doesn't cost nothing." At this point, the lady in 457 opened the door. "I'm going to tell the Rabbi on you, Tillie," she called, and shut the door again. The man from 457½ was now on the sidewalk and reading the Mediator with obvious interest.

I went on my way. In the next few apartments there were no sounds of life, for no one came to the door. Number 405 was a large apartment house and two elderly men were standing outside watching the bulldozer which was keeping me company.

"Hello," I said. "You look as though you had a little time, so here is something for you to read."

The one man took the Mediator, but the other looked at me belligerently. "Go to the **goyim**," he said flatly, "and stop bothering us."

I explained what the Mediator was about. We began to talk about the Tenach (Old Testament). He was well acquainted with it. However, many of the things he knew from the Tenach were all mixed up with things from the Talmud. Again and again we talked about sin and how **all** are sinners—even David who was after God's own heart. Where was the Messiah God had promised to send? The man believed parts of the Tenach but not all of it, saying that the prophets of old wrote the Tenach. I tried to show him they were inspired of God and didn't write what they wanted to write. We had a long talk and a good one, standing there in the hazy sunshine on this beautiful October day. The mailman finished it. Hastily grabbing the Mediator from my hand, the man went down the hall to his apartment, embarrassed that we should be overheard. I gave the mailman a tract and went on upstairs.

On the way up I met an elderly lady coming down. I handed her the Mediator, but she handed it back. I talked with her and explained why we gave out the Mediator and how we asked people to check in the Tenach where God says we are sinners and need a sacrifice for that

sin. Had she ever read Isaiah 53? No, she hadn't, but she would take the Mediator.

In apartment 107 at the back, I found an elderly man with his **yamika** (black prayer cap) on. I offered him the Mediator. I explained why I was around and that Jesus was the long looked-for Messiah—the perfect sacrifice to give one fellowship with God. He told me he had many questions and as a child had gone to Hebrew school. There he asked the questions and the Rabbi told him to keep quiet or he would end up in an insane asylum. No; he didn't know where the Messiah was. He, the Messiah, hadn't come yet, but he didn't know if He would ever come. No; he hadn't read Isaiah 53.

We were joined by the lady I met on the stairs and the man's wife. At first he refused the Mediator, but his wife kept urging him to take it. "It couldn't hurt," she said.

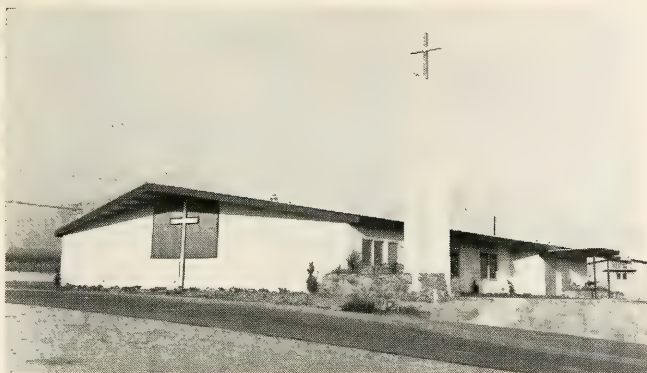
I offered him a Gospel of Matthew. Both women urged him to take it. The lady I met on the stairs wanted one also. Unfortunately, I had only one with me. I promised to bring her a copy, but she didn't want me to do that. When I left, they were talking together over the Gospel of Matthew.

The last apartment of the morning was number 369. I went upstairs first, finding little interest there. Downstairs at number 7, the lady accepted the Mediator reluctantly. At number 8, I barely held up the Mediator when the lady began to scream at me and ended with—"get the . . . out of here!" and bang went the door so loudly I was sure it could be heard for blocks. Then, before I could step back, she yanked open the door and began all over again, ending with the same phrase.

"I'm ashamed of you," I said quietly. "You, a Jewish woman, resorting to language like that for no reason." It was all I had a chance to say because she slammed the door again, and this time I thought it might fly off the hinges. Needless to say, the other tenants didn't open their doors when I rang the bell.

It had been a good day. The Word was given forth many times. Now it was up to Him to apply it to hearts.

# San Bernardino Building



The new Grace Brethren Church, San Bernardino, Calif., is nearing completion. This is the second building program for the Grace Brethren. The first was the educational unit and this one will be the sanctuary. Dedication of the new building will be sometime in early 1960. Rev. Lyle Marvin is the pastor.



Rev. and Mrs. Victor Meyers

## Meyers Move to New Mexico

Rev. and Mrs. Victor Meyers and family arrived at Taos, N. Mex., on November 18, 1959. The Meyers family have answered the call for help in the Spanish-American work in New Mexico. They will be assisting Rev. Sam I. Horney with the work at Taos and the outpost stations of Arroyo Hondo and Cordillera.

Jake Maestas, who has been assisting in the Cordillera work, has resigned. He had been only on a part-time basis. Mr. and Mrs. J. Paul Dowdy, Jr., who helped at Arroyo Hondo during the past year, returned to Grace Seminary this fall, and this left the entire responsibility of all the missions on the Horneys.

The Meyers family will be living in a mobile home on the Taos mission property.

## BEGINS NEW YEAR IN NEW PULPIT

Rev. Gerald Polman will begin the new year of 1960 in the pulpit of the Rialto Brethren Church, Rialto, Calif. Brother Polman will be completing his ministry at the First Brethren Church, Glendale, Calif., on the last Sunday of 1959.

Brother Polman is not a new man in Brethren home missions. He pioneered the work in York, Pa., which is now the self-supporting Grace Brethren Church.

The new pulpit Brother Polman will be occupying in Rialto was formerly

occupied by Rev. Arthur Carey. Brother Carey pioneered this field and did a very commendable work. Under Brother Carey's leadership the Sunday school won first place in the National Sunday School contest for last year.

We welcome Brother Polman back into the home missions family. One of his first responsibilities will be getting a new building program underway. The present record Sunday-school attendances are taxing every facility to the limit.

## BIG NEWS FROM JOHNSON CITY

The first church to announce it would go self-supporting January 1, 1960, is the Grace Brethren Church, Johnson City, Tenn. A special service of commemoration will be held on Sunday, January 10, with Rev. Lester E. Pifer, assistant secretary of The Brethren Home Missions Council, as the speaker.

A new addition to the present

building is now under construction, and should it be completed by January 10, it will be dedicated at the same time.

Eight people were baptized on November 1 and six of these added to the church on November 8. This good news came to us from the pastor, Charles Martin.

All Brethren  
Minute Men

Please  
Stand By!

ACTION IS  
EXPECTED IN  
EARLY 1960

West Coast  
Probable Area

Wait for Details  
by Letter



in-law of Rev. and Mrs. Edward Lewis of Buena Vista, Va., and David Neely, son of Rev. and Mrs. John Neely of Allentown. Both of these young men plan to enter Grace College next year.

**DAYTON, OHIO.** Christian Service Brigade Battalion 1101, of the North Riverdale Brethren Church, was selected to represent "Brigade" at the National Sunday School Convention at Columbus, Ohio, on Nov. 11. This battalion was the honor color guard for presenting the American and Christian flags at the opening session of the convention. Brigade General Director Joseph Bubar pronounced it the "sharpest drill team we had at any convention." Sixty-five men and boys attended a recent Brigade banquet at the church on Nov. 21, at which Lee Troup, regional director, was the speaker.

**LEAMERSVILLE, PA.** Until a new pastor is called to the Leamersville Brethren Church, all mail should be sent to the new church secretary, Mrs. Theodore Benton, R.R. 1, Box 400A, Hollidaysburg, Pa.

**CORRECTION:** Montclair Grace Brethren Church, 5655 Palo Verde, Montclair, Calif. New addresses: Rev. Gerald Teeter, 234 Eighteenth St., Findlay, Ohio. Rev. Wesley Haller, 2924 William St., N.E., Middlebranch, Ohio. Mrs. John Burns (page 45), 10 E. Luray Ave., Alexandria, Va.

**JOHNSTOWN, PA.** Archie Lynn has accepted the call of the First Brethren Church to become the interim pastor. For about six weeks his address will be 460 Southmont Blvd. (phone 25-4264). His mailing address will be the First Brethren Church, Napoleon and Dibert Streets.

**UNIONTOWN, PA.** The new property purchased by the First Brethren Church has been liquidated of all debt. The church plans to erect their new building on this property. Paul Miller, Jr., is pastor.

**CHICO, CALIF.** Eighty-one attended the fathers' and sons' banquet at the Grace Brethren Church on Nov. 16. Mr. Charles Aparo, converted Catholic, was the guest speaker.

All announcements for this column must be mailed to the Missionary Herald.

Charlene Evelyn Coy and William Gene Snowden, Nov. 28, at the Calvary Brethren Church, Dayton, Ohio.

Nancy Ann Sackett and Weston R. Poyner, Dec. 19, at the Grace Brethren Church, Waterloo, Iowa.

Nola B. Doran and Kenneth Kinsley, Nov. 25, at the First Brethren Church, Dayton, Ohio.

Rose Salazar and Ron Holcomb, Nov. 20, at the First Brethren Church, Inglewood, Calif.

Joanne Caremon and Richard Dickinson, Nov. 27, at the First Brethren Church, Long Beach, Calif.

Shirley Carper and Dirck Creighton, Nov. 8, at the First Brethren Church, Winchester, Va.

Mary Lou Hill and John Schlenker, Sept. 6, at the First Brethren Church, Middlebranch, Ohio.

Judith Anne Sleisher and William Burton Coon, Oct. 16, at the First Baptist Church, Montebello, Calif.

Dorothy E. Husted and Myron D. Schlott, July 18, in the Grace Brethren Church, Lansing, Mich.

Doris Dawson and Robert Karn, Sept. 1959, Miss Dawson is from the First Brethren Church, Mansfield, Ohio.

Gracie Beers and John Patton, Oct. 3, at the First Brethren Church, Wooster, Ohio.

Audrey Coughenour and James Rea, Oct. 17, at the First Brethren Church, Uniontown, Pa.

Lynda Lee Peddycoart and Richard Schenk, Sept. 25, at the First Brethren Church, Compton, Calif.

Karen Armentrout and Robert Conlin, Oct. 9, at St. James Church in Riverside, Calif.

Cyma Rynberk and Fred Early, Nov. 7, at the First Brethren Church, Inglewood, Calif.

Julia Seader and Tom Olive, Oct. 13, at Wellington, Colo.

Nancy Lee Bidlack and Richard Peterson, Nov. 19, at the First Brethren Church, Cheyenne, Wyo.

**WASHINGTON, D. C.** The Capital Teen Convention, sponsored by Youth for Christ, will be held here Dec. 28-30. The convention will feature such speakers, as Dr. Billy Graham, Dr. Bob Pierce, Dr. Ted Engstrom, and Bill Carle. The young people of the First Brethren Church, with their pastor, James Dixon, plan to attend the sessions. Admission is by ticket only, and is geared to young people. Twenty-five young people from the First Church recently enjoyed an "old-fashioned" weiner roast following a hayride along the Potomac River.

**PARAMOUNT, CALIF.** In a period of one month the Sunday school of the Paramount Brethren Church set three new attendance records. These records were 300, 301, and 304 in attendance. This is the result of the fine work of Richard Harrison, superintendent, and John Mayes, pastor.

**ASHLAND, OHIO.** Men of the Northern Ohio District met at the Grace Brethren Church on Dec. 7 for their laymen's rally. Rev. Granville Tucker was the guest speaker. Miles Taber was the host pastor.

**FORT WAYNE, IND.** "POP" (Program of Progress) is off to a good start at the First Brethren Church. Over \$50,000 has been pledged for the building program. Mark Malles is pastor.

**WHITTIER, CALIF.** Mrs. R. Paul Miller, wife of Dr. R. Paul Miller, pastor of the Goshen, Ind. church, underwent surgery here on Dec. 7. She made the trip to California for this purpose. She is recuperating at the home of her daughter Martha, wife of Dr. Willard Lohnes (9033 E. Burma Road, Pico Rivera, Calif.).

**ALLENTOWN, PA.** Recent guest speakers at the First Brethren Church were Warren Zellner, son-

#### To Whom It May Concern:

Mr. Charles R. Sumey has resigned as a missionary, and his resignation has been immediately accepted.

Foreign Missionary Society of the Brethren Church.





# Christmas

## 1959

BY JOSEPH R. HOFFMAN

*Chaplain*

*Los Angeles Fire Department*

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

It is nearly two thousand years now since our Heavenly Father "sent forth His Son, made of a woman, made under the law" and gave to mankind the most precious gift that it was possible for Him to give. Can we conceive of a greater gift that an earthly parent could give than his own son? The Word says: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and herein lies the real story and purpose of Christmas.

This gift of God might be considered by some to have been a rather astonishing gift, and to some perhaps even unnecessary. But, an honest evaluation of the condition of the human heart, and especially our own, will remove any doubt as to the need and appropriateness of God's priceless gift on that first Christmas.

Since our original human parents in the Garden of Eden elected to follow the way of disobedience, man has traveled in the one sad direction of death and returned to the earth from which he sprang. The daily observations of our lives can but verify this fact and the truth of the Word of God from which we read: "In the sweat of thy face

shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Death is the wages of sin. Sin and death are constant companions in the Scripture. When you read of one, you are conscious of the other. Paul so very clearly affirms this when he says: "Death passed upon all men, for that all have sinned."

This condition in which man finds himself makes Christmas so exceptionally glorious, and the gift of God at Bethlehem on that first Christmas morning so necessary and so tremendous. A lesser gift than the only begotten Son of God incarnate in the flesh could not have accomplished our salvation, and no greater gift could God have given. Christ alone is adequate, and all other gifts of whatever magnitude are inadequate, in the face of the penalty of our sin.

Before Jesus was born Joseph was told: "Thou shalt call his name Jesus: for he shall save his people from their sins." The angelic announcer of heaven said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Jesus was given to be a Saviour, to deliver men from their sin, and its ultimate result, death. He was given to bring hope

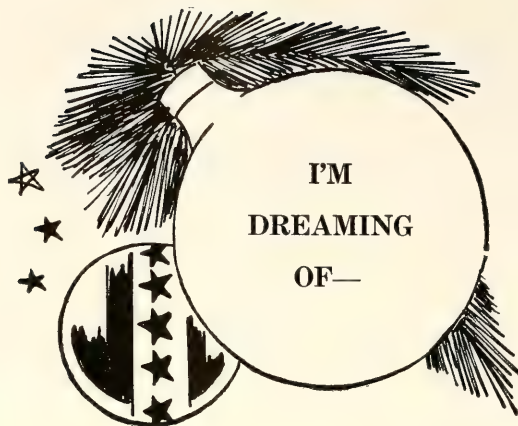
to a people who were without hope and under the curse of death. He perfectly effected this salvation by providing us "redemption through his blood, even the forgiveness of sins."

As we enter into the Christmas season this year let us be aware of our need of God's gift in our condition let us be constantly conscious of that first Christmas gift, even Jesus Christ. Let us recognize His adequateness to provide salvation to each one of us in our hopeless condition without Him.

Kneel with me at the manger cradle in which God was placed. Look for a moment through the eyes of the Wise Men—see the Star, the Daystar. It is shining so brightly into a dark world from directly overhead. It is the only hope for your hopeless heart. Before you rise to leave acknowledge your sin, confess your need of a Saviour and accept Christ as your personal Saviour so that you may have eternal life through Jesus Christ the Lord.

There are three essentials to consummate a gift—the giver—the receiver. In this case the gift is Christ the Lord, the giver, God himself, and the receiver **you**, the object of His affection.

May the fullness of the joy of Christmas be yours in Christ, this year, and forevermore.



# A Right Christmas

BY WENDELL KENT\*

Only a few more shopping days until Christmas! In spite of the fact that the stores have been reminding us since long before Thanksgiving that Christmas is coming most of us aren't quite ready for it to come. I'm sure a great many people share with me the sadness that all of the commercialization of Christmas has produced. We would like to see Christmas observed quite differently than it is.

I, for one, have always been rather sentimental about Christmas. As a child I loved the snow and frosty air that seemed a part of the season, and I liked all of the excitement of picking out the tree, wrapping presents, and all of that. I also liked the special events that went on at the church—the carol singing, the Christmas program, the simple but lovely story of the birth of Christ told over and over again, but somehow always wonderful to listen to. Since I have grown older, I haven't changed a great deal. I still love Christmas. It is the busiest season of the year for me, but also one of the most rewarding. I love to see the children learning their parts to present before their parents. I like to see the increased attendance at the Lord's house that Christmas always brings. I find myself praying that somehow Christmas might never end—that it might be Christmas all of the time in our hearts.

A favorite song of mine has always been one that we in California have to sing without much hope of fulfillment: "I'm Dreaming of a White Christmas." As a native Easterner I miss the snow and ice, at least, at Christmastime. I sometimes wonder if I will ever get used to Christmas without the prospect of a good snowfall!

But as a pastor I am not just dreaming of a white Christmas. I'm also dreaming of a right Christmas. I'm not only dreaming of it, but praying for it in my own life and that of my congregation. It is getting harder every year to have a right Christmas. There is so much to call us away from the true meaning of Christmas. We have to battle our way up through an avalanche of Santa Claus, and tinsel, and Christmas cards, office parties, and all kinds of revelry before we can even begin to appreciate what a right Christmas would be like. In spite of some encouraging signs, such as the move to "put Christ back in Christmas," we still seem to be slipping farther and farther away from the sacredness of the season. In the last few years even the Christmas cards have started to poke fun at and ridicule sacred things. Instead of reminding one of the birth of Christ, some of them are exalting drunkenness and revelry as the proper way to observe the event.

This is the kind of America in which our children are growing up.

Is it any wonder that I, as a pastor and a parent, am dreaming of a right Christmas? It may be too late for the world, and of course we should not expect a great deal from those who have rejected the Saviour, but it isn't too late for us who name His name to do something about it. Just what is a right Christmas anyway? I would like to suggest these things:

## HONOR CHRIST

That should go without saying. After all, it is His birthday. If we need a day for nothing but uncontrolled feasting and merriment, then let us pick another day, but not Christ's birthday. This day and this season ought to have one primary purpose, and that is to honor Christ. Most of our celebrations of this sacred event make a hollow mockery out of the real meaning of Christmas. Now I'm not about to recommend that we overthrow all that we have grown accustomed to about Christmas. I'm not saying that we must throw out the Christmas tree, quit buying presents, cards, and wrappings, sing only songs that tell of Christ, and plan no big meal for Christmas Day. Though in many homes where the entire emphasis is only upon those things, such a move might be a blessing; still, I believe that we can honor Christ even with those things. Certainly we can learn the joy of giving at such a time as this.

But I'm sure most of us would

\*Pastor, Cherry Valley Brethren Church, Beaumont, Calif.

do well to examine our own observance of Christmas. Even though we may attend church, we may still not be honoring Christ very much. How do we honor Christ anyway? Isn't it by giving Him first place in our lives? Isn't it by living a life that is pleasing to Him?

We ought to do everything we can this season to bring glory to the name of Christ. I think we ought to sing the old hymns and carols over and over again. We ought to read and re-read the Christmas story—both in the New Testament account and in the Old Testament prophecies. We ought not to miss an opportunity to be in the house of the Lord. We who are pastors and teachers ought to emphasize the meaning of the incarnation, the wonder of the virgin birth, the miracles of fulfilled prophecy. We ought to see that our children who are growing up in this secularized world are made to appreciate, revere, and honor the Christ of Christmas. We ought to study *why* He came, what He taught, why He went away, and when He is coming back. In short, the right Christmas I am dreaming of would put Christ back in His rightful place as the central figure of Christmas.

#### HONOR THE BIBLE

If ever there was a time when the Bible ought to be read, it is at Christmas when we celebrate the birth of the One who is described in some way on almost every page of the Bible.

Instead of the Bible, what are the books we read at Christmas time (if any are read at all anymore)? We read Dickens' "Christmas Carol," a great story, but it doesn't replace the Bible. We read "The Night Before Christmas" to our children. We read a dozen other stories about snowmen, reindeer, fairies, and elves, but we don't read the most glorious story of all—the story of the birth of the Saviour of the world. My idea of a right Christmas would be to see whole families listening each day as father (please note I said father—this really is a dream, isn't it?) reads from the Bible.

#### HONOR THE FAMILY

One of the dearest things I remember about Christmas is that it was always a family time. Today the families of my wife and me are scattered. Most are 3000 miles away.

Consequently, we get a little homesick at Christmastime. Christmas is a time when everyone likes to get home if he can. It is wonderful to have the family circle all together. In these days when family ties are being shattered by divorce, and homes have simply become houses, I'm sure the Lord is pleased when we take advantage of every opportunity to strengthen the family unit. After all, the family was God's plan. He not only planned it but He also set down in His Word a good many rules for it to follow. Those rules are being broken today. Father has ceased to be head of the house. He has refused to shoulder his responsibility as spiritual guide to his children. Mother has gone to work, joined a club, or left Junior to shift for himself. After all, that is what our educators have been telling us to do anyhow. Let the child express himself. The home is little more than a filling station and a dormitory. Such is the sad condition of countless millions of American homes today.

But I'm dreaming of a right Christmas—one that would at least bring those families together for a little while and if the other things were right also, then there might be a change in that sad condition.

#### HONOR THROUGH GIFTS

This age in which we live knows far more about getting than it does about giving. Not long ago I preached a message on the three things that characterize our day. I said it was the jet age, the get age, and the fret age. What a blessing it would be if Christians, and for that matter all Americans, might learn from Christmas that it is "more blessed to give than to receive." I think if we fail to teach and learn this lesson at Christmas, then our lavish spending on gifts is certainly an offense to God. But if we teach our children and learn for ourselves the great joy of giving, then it has not been a complete waste.

After all, a large part of the Christian life is simply giving. In the age of grace, we perhaps are not required to do anything for the Lord. What we do, we do out of love and devotion to Him who loved us and bought us with His own blood. We learn to give gladly of our time, our energy, our money. We learn to give ourselves to Him. But we don't learn that overnight,

at least most Christians don't, and a lot have never learned it.

So, in my dream of a right Christmas, I'm dreaming of how much Christmas might do toward changing our selfish, grasping desires into lives that have learned the joy of giving.

#### CONSTANT HONOR

As I dream of a right Christmas, I find that it doesn't end on Christmas Day. On the contrary, the things I dreamed of go right on as though it were Christmas the year around! Christians honor Christ all year. They honor the Bible all year. The family is united all year. The joy of giving penetrates every area of life all year long.

I can dream of a white Christmas, and unless a miracle takes place here in California, I'll never see it come. But is a right Christmas just as hopeless? I pray it isn't. This Christmas I'm dreaming of a right Christmas. I'm going to try to make that dream come true. Will you join me?

## Keep Christ in Your CHRISTmas



And may the joy of

## God's Gift

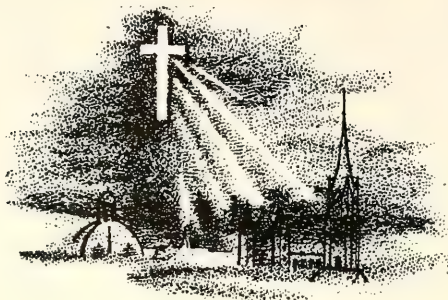
Grace

Your Home

This Christmas

*The Brethren Missionary Herald*  
Staff





Every baby that is born into this world is born to live, even though there are some who do not live very long. Scripture tells us that God giveth and taketh life. When God created Adam, He "breathed into his nostrils the breath of life; and man became a living soul." Since that time man has been struggling to live. In fact, everyone of us will gasp desperately and will suck in every ounce of air we can when we breathe our last breath. It is only natural for us to have the so-called death rattle, but there was One who did not have this struggle for existence—One who literally "gave up the ghost" or released His breath when He died.

### PREPARATION

There are approximately 333 direct and indirect prophecies which prepare us for His birth. One famous mathematician figured out the chances of this birth being just an ordinary birth, and he came to the conclusion that there was one percent out of 84,000,000 . . . (97 more ciphers).

Prophetic Preparation—There are so many Old Testament passages which give us the minute details of His coming. In Micah 5:2 we read: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; and whose goings forth have been from old, from everlasting." Note five great things: (1) Ruler of all, (2) Eternal existence, (3) Power and majesty, (4) Humility ("little") (5) Place of birth.

But how is God going to get Mary

down to Bethlehem where this child is to be born? Just imagine that Mary was preparing her little anticipation room, and Joseph was promoting a good carpentry business in the city of Nazareth more than 120 miles north of Bethlehem. Luke 2:1 to 3 shows how God prepared this fulfillment when Caesar Augustus made a decree that everyone had to go to the place of their birth to take a census, and Mary and Joseph had to go this long journey south to Bethlehem (vv. 4-5).

Providential Preparation—In Luke 2:5 and 6 it tells us that Mary was "great with child." God's providence is seen here because this couple had to wait until this time, for they could not travel in the winter—it was too cold and besides Joseph did not even know about it because Mary went to stay with Elizabeth for three or four months (Luke 1:56); the spring would be too dangerous because of the rains and the floods; the summer would be too hot for an expectant mother, so they had to wait until fall when the weather was good (Sept.—Nov.). The roads would be safer, for then many travelers would be making their way to the Jewish New Year festival occasion (Yom Kippur), which is the latter part of September, or the first week of October (Dec. 25 was the conception, not the actual birth). But this baby was almost a tax-born baby, for they arrived just in time for Mary to bring forth her "firstborn Son."

Provisional Preparation—God certainly did provide this young mother with a private hospital in the farmer's barn. Now there is nothing

wrong with being born in such a place. It was much more private than the inn would have been because customs tell us that the inn was a large courtyard or patio with no separate rooms, and the people would merely place their knapsacks down wherever they could find room to bed for the night. Imagine the leering and peering crowd that would have intruded upon the privacy of this birth if the innkeeper would have found room in the inn!

### PROCLAMATION

Proclamation of the One Who Was Born To Die—Now it would only be logical that God would carefully pick those who would proclaim this message of "good tidings of great joy which should be to all people." Do you believe He could have trusted the sightseers or travelers who were bedded down in their sacks there in the inn? No! God chose and still chooses His messengers (note Luke 2:8 to 14).

Proclamation of the Message (v. 10)—The host of heaven—the highest created beings—brought the great message, the "good tidings of great joy"—to the lowest of professions, the lowly "shepherds who were abiding in the fields." Why did not God choose the kings, rulers, potentates, or even travelers to hear the message for the first time? The answer might be that these shepherds were waiting for the Messiah. Undoubtedly many of the little lambs which they tended were to be used for sacrificial purposes as they looked forward for the "Lamb which taketh away the sin of the world."

Proclamation of the Messiah—This is not just a natural child. He is none other than the Unique One, the only begotten Son! "A Saviour which is Christ the Lord." Truly He is the God-man who came to die! How do we know this? Because the angels told the shepherds that this would be "a sign" to them, for they would see the Babe "wrapped in swaddling clothes, lying in a manger" (Luke 2:12). These angels were declaring this great message. No other birth in history was ever proclaimed as this one was. But what is the significance of the swaddling clothes? They were the same in which they wrapped their dead. This

# The Incarnation

AND

## THE LONGINGS OF THE HUMAN HEART

The homely Christmas stories of the shepherds, the magi, the inn, the virgin mother, and of the little boy Baby have stirred the imaginations of hundreds of poets. About these things thousands of lines of rhyme and rhythm have been composed—some good, some bad. The best of them have found their way into our hymnbooks. Only a few poets, however, have had the theological interest or insight to write lyrics about the theological doctrine of the Incarnation which, underneath the accumulated customary festivity, is what the story is really about. One of these is the romantic Robert Browning. Toward the end of the magnificent "Saul" David contemplating the superb manhood of the king who "from his shoulders and upward . . . was higher than any of the people is made to say: 'Tis the weakness in strength, that I cry for! my flesh, that I seek in the Godhead! I seek and I find it. O Saul, it shall be a face like my face that receives thee; a man like to me, Thou shall love and be loved by, for ever: a hand like this hand shall throw open the gates of new life to thee! See the Christ stand!'"

Who has not felt like that? We want something visible, human, and virile in the Godhead. Human nature cries out for something like itself in God. In paganism this has always brought forth images and idolatry.

While condemned by God, it is nevertheless perfectly natural. The incarnation is the answer to this primitive human need. We see God's picture written large and plain in human life, the life of Jesus of Nazareth. We read the Gospel stories and love both Him and His Father who sent Him. And, this is exactly the way God intends for things to be. As says the Scripture: "Both he that sanctifieth and they that are sanctified are all of one: for which

man in Jesus He meets us where we are, calms our fears, and satisfies our longings.

Another age-old natural religious habit is that of assigning human parts and passions to God. This is true not only in pagan life and literature but also in the Old Testament as well. One reads of God's eyes that "run to and fro through all the earth," of His ears that "are not heavy," of his arm that is "strong." God is said to repent, to grieve; He is jealous and angry. The names anthropomorphism and anthropopathism have been given to these devices.

Even though these ways of referring to God's person and attributes have always been embarrassing to Christian and Jewish thinkers of a philosophical frame of mind, they are perfectly justified. The fact that man was made in God's own image, in itself, gave them a certain limited figurative validity. That God is now man, a Man whose eyes sometimes flashed with anger, whose cheeks sometimes shone bright with tears, whose hands sometimes wielded a whip and also broke bread and fish for meals makes these ancient habits as true to reality as the sunshine streaming through the kitchen window.

God in Christ is indeed the answer to the needs of man's longing heart.

### Robert D. Culver, Th.D.

cause he is not ashamed to call them brethren" (Heb. 2:11).

The little girl who hears the story of the Good Shepherd, pictures Jesus as the Shepherd, and herself as one of the lambs on His bosom. She does so naturally and accurately. God in Jesus Christ truly has the features of the Good Shepherd. The young man in temptation remembers Him who was "tempted in all points like as we are, yet without sin" and cries to that sinless God-man for help. He is commended to do so—but he finds it quite natural to do so. Thus precisely because God became

Babe was wrapped in graveclothes; this was the "sign," not the fact that He was born in a manger. The heavenly host was proclaiming the message of salvation—the Messiah is come! This message would bring "peace, good will toward men." He cannot bring peace to an ungodly world, but to men who want the Prince of Peace!

### PROPAGATION

Propagation of the One Who Was Born To Die—When God chooses men to propagate His message, He normally has two requirements, which were present in the shepherds. They sought the truth (vv. 15-16).

They said: "Let us now go . . . and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste." These men wanted the truth; they wanted to "go and see" the Babe wrapped in swaddling clothes—this One who was born to die! Isaiah tells us: "Come now, let us reason together" (1:18). Jesus said, "Come unto me." Peter writes: "Taste and see that the Lord is good." This is the result of those who do come and see, which we have noted in the lives of these humble shepherds who wanted the truth of the Lamb who was to die.

They Propagated the Truth (vv. 17-18). The Word of God tells us

about the first preachers of the Gospel that "When they had seen it, they made known abroad the sayings which was told them." God does not wash us from our sins just to sit, soak, and sour, but to give this message to everyone with whom we come in contact. The results of the shepherds propagating the message was that all who heard it "wondered at those things told them by the shepherds." They returned to their fields glorifying and praising God. Isaiah said: "Here am I; send me." And the Apostle Paul said: "Lord, what would thou have me to do?" Come and see; then go and tell. Let us really propagate this message through this Christmas season!

# A Christian Christmas

By Richard Sellers

*Pastor, First Brethren Church  
Clayton, Ohio*

The Christian life is not a drab colorless kind of life. But rather it is a colorful life full of activity and beauty which attracts others to desire the same.

Christmas season is a Christian occasion and likewise the activities which surround Christmas should also be colorful, beautiful, and attractive.

In our churches we place beautiful bouquets of flowers, planters full of greenery, and other additions to make God's house an attractive place to worship.

Therefore it is not surprising that Christmas trees, holly, colorful gift wrappings, and other accessories are used to bring added beauty and color to our Christmas festivities.

There is no wrong in making these things a part of our Christmas celebration, but the wrong is allowing these things to steal the emphasis and overshadow the central meaning of Christmas.

Christ should not be shoved out of His rightful place by all of our Christmas decorations, but He should be made the pinnacle and center of these added beauties.

Actually Christmas decorations can be used to commend our Christ and to draw people's attention to Him.

I find this true in my own home. The Christmas tree can be used to real advantage in calling our children's attention to another tree, the cross of Calvary. This in turn very aptly lends itself to a reading and discussion of I Peter 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

The star at the top of the Christmas tree can likewise lend itself to a reading and discussion of the Christmas story as recorded in the Gospels of Matthew and Luke.

The gifts beneath the tree, the manger scene, the Christmas cards on the wall, and other decorations can well be used in adding meaning and significance to Christmas.

It is true we can become extreme and wasteful and overdo in this respect. But we should never condemn a good thing just because many people become fanatic and extreme in its application.

By the same token we might condemn flowers at a funeral service. Truly this expression of sympathy is often overdone and misused to the extent of wastefulness and absurdity. But who can deny that flowers at such a time soften death and remove somewhat the coldness and hardness which accompanies this enemy.

It is true that Christmas decorations and gifts can be indulged in to a point of wastefulness and extravagance. But let us not be guilty of the other extreme as Judas Iscariot did when he reprimanded Mary for wasting the precious ointment which she used to anoint the feet of Jesus.

We should remember that the true worth of anything cannot always

be determined in dollars and cents, but rather according to what it accomplishes in the over-all plan of glorifying our Saviour.

Therefore let each one of us at Christmas time use anything at our disposal to turn the attention of the world to Christ; yet let us be careful that we do not become extreme either one way or the other in our emphasis.



## The Christmas Tree Angel

At the very tiptop of our Christmas tree,

A tinselly angel looks down at me:

Down past the shining red balls and the lights,

Down past the toys, dolls, and other delights.

And it seems that it almost is saying to me:

"Don't forget, in the midst of your laughter and glee,

That this is the birthday of Jesus today.

Remember the Christ-child, who slept in the hay."

—Daisy Jenney Clay



EDUCATIONAL ISSUE

DECEMBER 26, 1959

*Brethren*

# *Missionary Herald*





## To God Be the Glory

"And we will be careful to give Thee the glory, Amen." Many prayers are ended with these words, but how many times do we remember when our prayers are answered. As we close our edition of the Missionary Herald for 1959 we have much for which to praise God. He has been our helper and our sustainer in every circumstance and experience of the entire year. To Him be all the glory for every victory we have known. As a memorial to His goodness throughout the past year I want to relate one of the many answers to prayer that we have experienced.

As we approached November 25, the day when more than \$10,000 in checks would have to be written, the members of the faculty and the student body were told that scarcely none of this money was on hand. They were asked to pray earnestly for this amount to be supplied by Tuesday, November 24. We all felt that such a request was appropriate, and that the answer would glorify our Lord. It was not until the mail was opened just after noon on Tuesday that the full answer was manifest—one check for \$10,000! It was appropriate that at the faculty prayer meeting that afternoon time should be spent in praise and in recounting the faithfulness of our God. At the chapel service the next morning we joined in singing the Doxology, and in giving thanks to God for His full supply at the hour of need. As we travel among the churches, it is common to learn that a student has written to his pastor or to his home folk, and has recounted with thanksgiving this blessing from the hand of God. We feel with these students that this blessing should be shared with the entire Grace family.

God does not always answer in this way. More often the answer comes by way of many letters from many friends and churches until the need is supplied. This method is not less providential than was the other. The small gifts are from His hand, and are accepted as evidence of His good pleasure in the pathway of dedicated service Grace Seminary and College is pursuing. Join with us in giving all the glory to our wonderful Lord. Pray with us that the affairs of our school will be so ordered as to merit His continued blessing in meeting every material and spiritual need. "And we will be careful to give Him the glory."—W. A. O.

## Is Education in a Small College Inferior?

If anyone is inclined to believe that the quality of

education in a small college is not up to standard, let him consider the results of a national survey made in 1956 of the first fifty institutions in America—judged by the scientific eminence of their graduates. Thirty-nine of the fifty were small, privately-supported schools. "There is evidence that the small independent college—out of all proportion to the number of its students or its material resources—produces eminence in the economic life of our nation," says Cedric A. Larson in a recent issue of the *American Mercury* magazine. As further evidence he calls attention to a recent study of 33,500 business executives which shows that 88 percent are college graduates, and of that number 71 percent come from generally small liberal arts colleges.

A recent survey revealed that there are now sixty-six billion-dollar corporations in the United States. Of the 106 board chairmen and presidents of these business giants, sixty-six; that is, 62.3 percent were graduates of small liberal arts institutions.

Our young people should be told that, if they are in quest of a higher education, they may be sure that a small college like Grace has much to offer them. Above all the advantages to be found in secular schools is the opportunity at Grace College of attending a school which will contribute something to the spiritual growth and development of its students. We are living in a world which is facing gigantic problems. Any Christian should know that the desperate problems of the nations today, or of the individuals which make up society are basically spiritual in nature. When will men learn that they can never solve their international, national, or individual problems if they continue to train up generations of young people whose minds are sharpened to the keenness of a razor's edge, and whose bodies are excellently developed through expensive athletic programs, but whose lives are tragically twisted and warped because they were never given anything in college that would develop them spiritually?

Let us praise God that, in His providence, He has entrusted The Brethren Church with an institution which stands uncompromisingly for "the faith once for all delivered unto the saints." Such a liberal arts school as Grace College and such a theological school as Grace Seminary merit your earnest prayers and finest support. Let us give liberally during this period of the year that is set apart for our special offerings to the school.—P. R. B.



By John Rea, Th.D.

## *Camels and Horses*



Critics of the inspired record of the patriarchs found in Genesis have long claimed that the mention of camels in the time of Abraham are anachronisms. Furthermore, they have dated Joseph much later than the Bible warrants for reasons among which are the mention of horses (Gen. 47:17; 49:17) and chariots (Gen. 41:43; 46:29; 50:9).

### **ABRAHAM'S CAMELS**

With regard to the camel, the argument is that camels are never listed in ancient documents nor portrayed in tomb paintings or on sculptured surfaces until the eleventh century B.C. so that people before that date must have ridden only the ass, which to be sure is a much more pleasant and comfortable riding animal. The critics admit the reference to the camels of the Midianites in the time of Gideon to be the first genuine account of the "ship of the desert" in the Old Testament (Judg. 6:5).

Thus, they say, Abraham could not have domesticated camels in Egypt (Gen. 12:16), nor sent his servant with a caravan of ten camels to fetch a bride for Isaac (Gen. 24:10). Taking all evidence into consideration, we believe these events occurred about 2000 B.C., long before the critics' date for domesticated camels.

Several years ago a Mitannian cylinder seal from the fifteenth or fourteenth century B.C. became known which depicts two riders on a two-humped camel. This estab-

lishes a date for the domestication of the camel in the region of northern Syria considerably earlier than had theretofore been recognized.

Camel bones have been excavated in levels of Palestinian towns belonging to the Middle Bronze Age (2100-1500 B.C.), corresponding to the time of Abraham, Isaac, and Jacob. At Byblus, north of Beirut, a foundation deposit of the Twelfth Egyptian Dynasty period (1991-1786 B.C.) yielded a stone statuette of a crouching camel. These latter discoveries, however, do not prove that the camels were domesticated.

This year a number of clay tablets found at the ancient city of Alalakh on the bend of the Orontes River near Antioch-of-Syria have been published in the *Journal of Cuneiform Studies*. Among those from Level VII, the ruins of the city contemporary with King Hammurabi of Babylon and thus belonging to the eighteenth century B.C., are ration lists of the food and fodder supplies allotted to various persons. One of these speaks of fodder for an ass and a **camel**! This earliest written record of an obviously domesticated camel is further noteworthy in that it comes from a city only 150 miles west of Abraham's homeland around Haran.

### **HORSES IN EGYPT**

There is clear evidence of the use of horses in Cappadocia (eastern Turkey) and Mesopotamia even before 2000 B.C. The earliest mention in an **Egyptian** text and the

earliest representation of a horse found in Egypt (a wooden model), however, both belong about 1500 B.C. It has been claimed, therefore, that the Asiatic Hyksos invaders, who ruled Egypt after Joseph's time, introduced the horse into Egypt. Joseph evidently was elevated to the position of vizier during the powerful Twelfth Dynasty, about 1850 B.C. Egyptian traders in the cities along the Syrian coast could very well have brought back horses and chariots at that time, but very few buildings of the Twelfth Dynasty—which might have had sculptured scenes or paintings depicting horses—have been preserved.

This past year a startling discovery was made by the British professor of Egyptology, Walter B. Emery, far up the Nile in the Sudan at Wadi Halfa by the Second Cataract. Here for two seasons at a site called Buhen he has been in charge of unearthing a great Egyptian fortress used to hold the Nubians in subjection. It was erected by pharaohs of the Twelfth Dynasty, but was stormed and destroyed about 1675 B.C.

As reported in the *Illustrated London News* for September 12, 1959, the burial of a horse was found in the ruins of the ramparts of this Middle Kingdom fortress. Since the bones of the skeleton were some distance beneath a layer of cinders, remains of the burning of the stronghold when it was sacked around 1675 B.C., the horse may have died

Continued on page 805)



# The Hallmark of the Ministry

By Rev. Dean I. Walter

Washington, D. C.

*(Note—On October 4, 1959, Dr. Bauman had the privilege of offering the prayer of consecration at the ordination service of another Grace Seminary alumnus. Homer R. Miller ('55) is pastor of the First Brethren Church of Ankenytown, Ohio. The ordination message by his former pastor, Rev. Dean Walter, is one which both ministers and laymen should read and ponder.—Editor)*

The coming of autumn is an unforgettable experience. Each year I thrill to see the landscape anointed afresh with God's handiwork—the rich beauty of a hillside wearing Joseph's coat of many colors; the fairy dance of brown leaves blowing down; the ever winsome picture of a boy and his dog bringing life to a dying meadow; the piles of pumpkins beside white farmhouses; the cornfields harvested by hand, with their long rows of shocks and their neat white piles of corn. Ah, this is autumn in America, a sight that thrills the soul! I say that I experience the thrill that comes with every autumn, but this year there is a deeper meaning in my appreciation of our country in its colorful attire. There is an appreciation rooted in an experience of several weeks ago.

When the Russian Premier came to Washington, I was one of those who lined the approaches to the Military Highway to see him and his entourage whisked along from Andrews Field to the White House. We saw the long line of sleek black limousines move majestically down the expressway under a warm Washington sun. We felt the overtones of history and prophecy at play in the emotions of the people and caught a somberness as black as the hats of the two leaders before us. The Russian's defiant dedication "to bury" us must have made itself felt in the expression of our President,

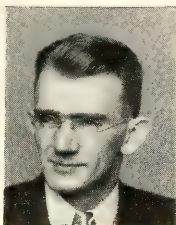
for the conflict of ideologies was written in stern lines.

As I watched, I could not help but contrast the two men and the two ways of life that they represent, but the impression that remains most indelibly is that one man represents an open church door, and the other a closed one! If the Russian system should bury ours, Grace Seminary will teach, not the inspired Scriptures of the Old and New Testaments, but the edicts of Engles and the maxims of Marx; in place of the crosses on our slender spires, the hammer and sickle; in place of our family Bibles, the Communistic Manifesto; and in the hallowed place above the mantle, Khrushchev's picture in the place of Christ's.

The Russian leader has returned to his native soil, but his message remains with us. If the meaning of his message becomes real to us, his visit will have been a blessing; but if we through love of luxury forget his boasts and forsake our heritage, our fate will be one with Belshazzar's.

## THE MEANING OF THE MINISTRY

But we have met today in a little white church in Ohio because we believe in a Power greater than politics and in a Might greater than materialism. We are here because we have hope, and because we still believe the Scriptures that say: "When the enemy shall come in like a flood, the



Spirit of the Lord shall lift up a standard against him." We have come because we still believe that the "foolishness of God is wiser than men" and because we believe that God still uses the seeming foolishness of preaching Christ to change men's lives. The word "foolishness" is well chosen, for in the eyes of the godless world there is nothing more ridiculous than a boy with a Bible in his hand, and its message in his mouth; yea, it is as foolish as David going out against Goliath, with a stone and a sling!

It is wise, however, to pause briefly and resurvey our position in the face of these militant threats from our modern Goliath. It is well that we should ask today what we expect of this young man with the mantle of pastoral responsibility placed upon him, and what we expect from the promises of God. It is imperative that we ask ourselves what we expect to contribute to this team of pastor and people, of pulpit and pew.

Perhaps we are so familiar with the phraseology of the promises of God that we have never made them personal. Perhaps we have been captivated by the poetry of the passages and become passive to their power. It is my firm conviction that we need to pause and ponder, not the intricacies of the Faith, but the simplicities and intimacies of the Faith. I believe that pastor and people must re-learn the first and great commandment, if we would find the meaning of a mighty ministry, and comprehend more completely our commission to make Christ known to every creature.

## THE MOTIVE OF THE MINISTRY

Do you recall the last meeting of Christ with His disciples along the sea? After the breakfast, which our Lord had prepared, He took Peter aside and examined him on his basic preparedness for pastoring His sheep. Peter could have passed an examination on many points. His theology was sound. When Christ had asked at Caesarea Philippi, "But whom say ye that I am?" Peter had responded with inspired accuracy, "Thou art the Christ, the Son of the living God." There is no basic theology more sound.

Peter was also eminently qualified in enthusiasm and imagination. On the Mount of Transfiguration he had exclaimed: "Let us make here

three tabernacles; one for thee, one for Moses, and one for Elias." (It is evident that Peter had never been on a building committee before, else he would not have volunteered to be on three at one time. The text very significantly adds concerning his declaration that he knew not what he said.)

Peter had a contagious zeal and testimony. Had he not declared that if all should be offended because of Christ, he would never be offended? And in the power of his example "likewise said they all."

Yes; Peter had many excellent qualifications for the ministry, but our Lord did not quiz him on these. He simply asked, "Lovest thou me?" He not only asked it, but he asked it three times. Christ placed **love** for himself as the very foundation stone for building an acceptable ministry. It was a rephrasing of the first commandment.

It was pointed and poignant. It was unmistakably clear, if we do not love Him, we cannot serve Him. And only as we love the Good Shepherd are we permitted to feed His lambs, and tend His flocks. The lambs that are born of love must also be nurtured in love.

### THE MESSAGE OF THE MINISTRY

Set over against all of the philosophies and ideologies that bid for men's hearts is the message of the Christian Gospel, a message as unique as Christ himself. It is a message of love. It is the message that God loves us, verified by the fact that Christ died for us. On this subject the Scriptures are most lucid: "God so loved the world, that he gave . . ." "Herein is love, not that we loved God, but that he loved us and sent his Son . . ."

Yes, the winsomeness of God's message is God's mercy that reaches to the uttermost. It grips the mind with its magnitude and makes the heart cry out with the words of the apostle: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God (1 John 3:1 ASV).

The message of God's love, however, does not suggest that there is no place for the preaching of justice or judgment, for if we take away God's justice and judgments, His love also becomes meaningless. There is a hell, just as there is a heaven, but the message of the Gospel is "God sent not his Son into the world to condemn the world; but that the

world through him might be saved." Justice gives perspective to the love of God and lets us know how much He loved us who bore our judgment in His own body on the tree of Calvary.

If the world were really aware of His message, would not the common people hear Him gladly as of old?

### THE METHOD OF THE MINISTRY

Is it possible to preach a message of the love of God to man out of a motive of love of man to God and not have methods that radiate the love of man to man? Christ said: "By this shall all men know that ye are my disciples, if ye have love one to another." But in our world of cold, materialistic competition, there is evidence in both pulpit and pew that "the love of many has grown cold." Love must be more than a theological term, it must be alive in every action of the Christian.

If the Christian soldier has learned by precept that he is to "stand," the Christian servant has learned by example that he must also stoop. Christ always stood for the truth, and always stood against sin, but when He would save a sinner in his extremity, He stooped. He stooped from heaven's mansions to earth's manger to meet man in his own circumstances. He stooped to write a message of pardon in the sand. He stooped to mix mud for a blind man's eyes. He stooped to wash His disciples' feet. He stooped to lift up an old rugged cross, and when He did, He bore me up out of the depths and won my heart forever.

If we would win other hearts to Him, the method of our ministry must be the same as our Master's, for "the servant is not greater than his lord."

It is not strange coincidence that our Lord should link the following thoughts together in His last message on fruitfulness: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another" (John 15:16-17).

### CONCLUSION

The days are dark; the destinies

Going to Florida?



## ATTEND THE WINTER WINONA CONFERENCE

Boca Raton, Florida  
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Speakers—

DR. ALVA J. McCLAIN  
DR. PAUL R. BAUMAN

of nations are being determined at the council tables of the world; but decisions that affect eternity are being made under the simple preaching of the Gospel of Jesus Christ. Ours is indeed a high calling! Let us be certain that our motives are prompted by love, our message preached in love, and our methods practiced in love so that our ministries may be perfected in love "for love never faileth."

We shall then have an active part in the fulfillment of that Scripture that Khrushchev forgot to quote: "I will build my church; and the gates of hell shall not prevail against it."

### ARCHEOLOGICAL NEWS AND VIEWS

(Continued from page 803)

previous to that date. At any rate, its occurrence shows that the horse was known in Egypt before the Hyksos conquest of Upper Egypt. This skeleton is clear evidence of horses being used by Egyptians some 200 years earlier than previously was admitted by Egyptologists. Bit by bit the secrets from the past are tending to confirm the accuracy of the Biblical record.





Bethlehem—Church of the Nativity

# *“Let Us Go Even Unto Bethlehem”*

BY PAUL R. BAUMAN



Shepherd's Fields

Ten years ago, on Christmas Day, it was my privilege to visit the little town of Bethlehem for the first time. The bells of David's city rang with greater meaning on that day. Just a few months before, the war between the Arabs and the Jews had terminated in an armistice. It was a time of at least temporary peace for a war-weary land. However, everywhere we looked in the crowd assembled, the red kaffias, or headdress of the Arab Legion soldiers, were very much in evidence. They were grim reminders that the promise of "peace on earth, good will toward men" was yet to be completely fulfilled.

Although Bethlehem is located about five miles directly south of Jerusalem, it is necessary because of war boundaries to traverse twelve miles of country on a winding road to get there today. Although the town is in Arab country which is traditionally Mohammedan, Bethlehem has remained in Christian hands for centuries. At the present time it is one of the most prosperous Christian centers in the Holy Land.

The town itself is located on top of the Judean hills. Below it to the east, in particular, lie extensive fields. It was here that we are told: "There were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8). Shepherds may still be seen in Bethlehem today. This is the only country I have visited where many of them still lead their sheep as they did in Bible times (see Ps. 23:1-2; John 10:1-5).

Joseph and Mary, we are told, came to Bethlehem as the result of a tax decree sent out by Caesar Augustus, requiring everyone to return to his hometown for enrollment (Luke 2:1-5). Some unbelievers had questioned the historicity of this statement. Is there any evidence for such an enrollment? Not in the city of Bethlehem. But, last spring, when I was in Ankara, Turkey, I visited an old Temple of Caesar Augustus. Upon its walls, inscribed in Latin and Greek, there is an account of certain events which affected that part of the Roman empire. Among these the archeologists found a reference to the very decree mentioned in the second chapter of Luke!

Some have harshly criticized the innkeeper who turned Joseph and Mary away on the night Jesus was born. After visiting Bethlehem, I am not sure the criticism is fully justified. His inn was filled; he may not even have known of Mary's condition; and he certainly did not know the identity of the little Babe who was to honor that humble city with His birth. Let us not forget that people used the patient little donkeys for their travel in those days. Many are still to be seen in Bible lands. Just as travelers today need a place for their cars at night, so in those days they needed a place of shelter, not only for themselves, but also for their animals. There are many caves in that area, and people often build their homes over these, using them to shelter their animals. Examples may be found in Bethlehem today. The innkeeper probably gave Joseph and Mary the best he could in that crowded little



town—shelter in a stable which was located beneath his inn.

Is there any evidence that Jesus was born in such a cave-stable? The Church of the Nativity in Bethlehem is a very large building which really contains three churches under one roof. Veneration of this spot as the site of the Nativity apparently goes back before A.D. 132. Later, Constantine, about 330, founded a basilica (church) over the cave-stable which tradition in his day had already pointed out as the scene of the birth. Though enlarged by Justinian and frequently adorned, repaired, and damaged, this structure remains today as the chief attraction.

If one goes to the forepart of the church, he is permitted to descend several steps into a small room-like place beneath the present floor-level of the building. The solid stone walls give every evidence of its originally having been a cave. Here, amid a large number of brocade hangings, pictures, lamps, and incense burners is a place on the floor in which a large metal star is embedded. This is said to be the spot on which Jesus was born. A few feet from it, in a recessed portion, is what is declared to have been the manger where Christ was laid.

What were my impressions as I visited the town where these history-molding events took place so long ago? It was a feeling which I find it difficult to describe—to realize that I was actually in the town where the Son of God entered into this world, clothed in human flesh. The very thought of it struck me with a sense of awe and wonder which must have been somewhat akin to that which the shepherds experienced on the first Christmas night. On the other hand, there was a tinge of disappointment, for in the midst of all those ornate hangings and lamps there was very little which I could relate to the simplicity of the Christmas story as it is contained in the Bible.

Since this is only a place which tradition has marked as the Saviour's birthplace, and since it, like other sacred sites in the Holy Land, cannot be identified positively, the question is sometimes asked: Why do we not know the exact locations for such important events as the birth of Christ, His death, burial and resurrection? Apart from the fact that such spots would be forgotten after the Roman invasion of A.D.

# THE ANNUAL OFFERING

"Trust God and tell His people." This has been the method many of God's faithful servants have used in supporting great Christian enterprises. Since this is the time allocated on the calendar for Grace Seminary to tell its specific needs, and to ask for an offering from all the churches, we state the matter simply, as follows:

In its annual budget for income from gifts, \$98,000 is the amount set by the board of trustees. We expect about \$60,000 of this amount (\$5,000 monthly) from the monthly envelope system which we make available to each church. This means that we must expect \$38,000 from the annual Seminary offering which is now being received. We trust that each church will join us in this offering. We invite and urge each member of our Fellowship to prayerfully consider what God would have him do in furthering the cause of Christian education in The Brethren Church.—W. A. O.

## GIFTS TO GRACE THEOLOGICAL SEMINARY November 1959

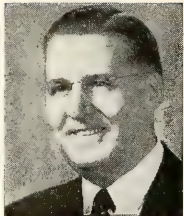
	General Building			General Building	
	Fund	Fund		Fund	Fund
Allegheny			Northwest		
Aleppo, Pa. ....	\$4.00	\$4.00	Grandview, Wash. ....	6.00	
Meyersdale, Pa. ....			Seattle, Wash. ....	50.00	
(Summit Mills) ....	29.50	5.00	Toppenish, Wash. ....	11.00	
Washington, Pa. ....	5.31		Southeast		
East			Fort Lauderdale, Fla. ....	18.72	13.00
Altoona, Pa. (First) ....	10.00	8.00	Hollins, Va. ....	1.00	3.00
Johnstown, Pa. ....			Southern California and Arizona		
(Geistown) ....	27.00	9.00	Beaumont, Calif. ....	56.00	
Kittanning, Pa. (First) ..	29.50	17.00	Bellflower, Calif. ....		10.00
Indiana			Inglewood, Calif. ....	37.00	37.00
Leesburg ....	44.47	52.95	La Verne, Calif. ....	138.00	9.00
Osceola ....	10.00		Long Beach, Calif. (First) ..	403.25	110.50
South Bend ....	6.00		Los Angeles, Calif. ....		13.00
Warsaw ....	14.05	10.05	Phoenix, Ariz. ....	33.05	
Winona Lake ....	200.78	16.25	Southern Ohio		
Iowa			Camden ....	7.00	3.00
Cedar Rapids ....	20.03		Clayton ....	17.75	11.00
Leon ....	1.00	1.00	Dayton (First) ....	95.50	57.75
Waterloo ....	82.25	39.75	Miscellaneous		
Michigan			Isolated Brethren ....	2.50	2.50
New Troy ....	19.00	2.00	Non-Brethren ....	187.00	
Mid-Atlantic			Anonymous ....	50.00	
Alexandria, Va. ....	9.00		Maintenance ....	122.00	
Seven Fountains, Va. ....	10.00	5.00	Totals ....	13,738.22	561.25
Washington, D. C. ....	648.96		Designated Gifts:		
Waynesboro, Pa. ....	95.00	53.00	Alto, Mich. ....		14.00
Winchester, Va. ....	25.50	11.00	Ashland, Ohio ....		230.00
Northern Atlantic			Canton, Ohio ....		73.91
Harrisburg, Pa. ....	5.00		Leesburg, Ind. ....		25.00
Palmyra, Pa. ....	34.25	15.50	Waterloo, Iowa ....		70.00
Philadelphia, Pa. (First) ..	174.00	42.00	Whittier, Calif. (First) ..		100.00
Northern Ohio			Winona Lake, Ind. ....		128.00
Ashland ....	248.60		National WMC ....		122.20
Danville ....	21.00		Non-Brethren ....		45.00
Homerville ....	20.00		Seminary Student Body ....		16.82
Mansfield (Grace) ....	10,608.25		Total ....		824.93
Middlebranch ....	53.00				
Rittman ....	47.00				

70, I believe there is a more important and providential reason why these exact locations are withheld from our knowledge. Anyone traveling in that part of the world cannot fail to be impressed by the tendency to attach undue importance to places, sticks and stones, so-called bones of the saints, and such like. God desires of us, not that we should worship or hold especially sacred the manger of Bethlehem, but that we, like the shepherds of old, should bow in humble adoration before the Person who nineteen hundred years ago came all the way from the

ivory palaces of heaven to be cradled in Bethlehem's manger. God wants us to venerate, not the cross of the Christ, but rather the Christ who came into this world for the express purpose of going to the cross that He might suffer for our sins. Let us remember that the birth of Jesus would be utterly meaningless for us had it not been for His death. That is why the angel said to the shepherds: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."



Alva J. McClain



W. A. Ogden



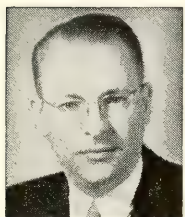
Herman A. Hoyt



Paul R. Bauman



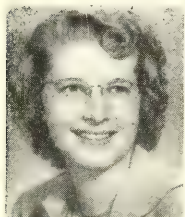
Homer A. Kent



John C. Whitcomb

Christmas and

GRACE SEMINARY



Edisene Whitcomb



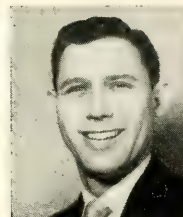
Jesse D. Humbert



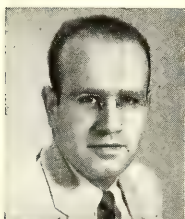
Laura Humbert



J. Worl Stuber

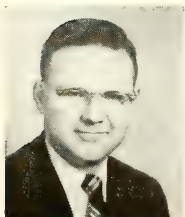


Richard D. Messner

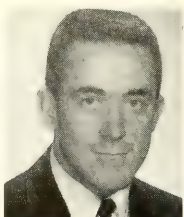


R. Wayne Snider

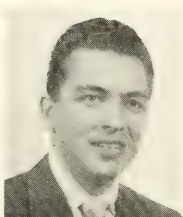
YOUR FELLOWS  
IN THE GOSPEL



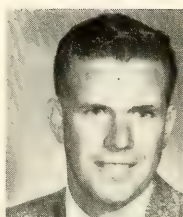
Ralph W. Gilbert



Alva W. Steffler



John G. Martin



Lloyd Woolman



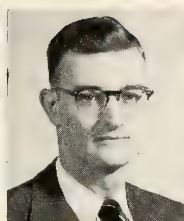
Robert Lackens



James L. Boyer



S. Herbert Bess



John Rea



E. William Male



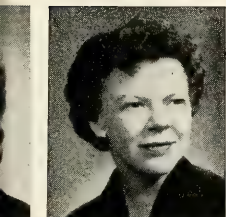
Homer A. Kent, Jr.

## Year Greetings

## COLLEGE FACULTY



Beverly Kent



Ava L. Schnittjer



Ben A. Hamilton



Mabel C. Hamilton

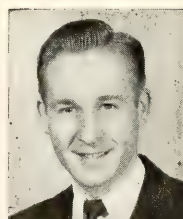


Norman Uphouse

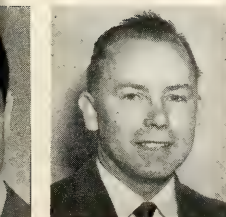


Miriam Uphouse

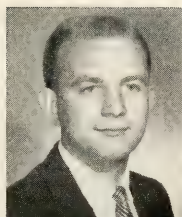
## LABORERS OF CHRIST



Donald Ogden



Gordon Austin



Ronald O. Henry



Warren Driver



Jesse B. Deloe, Jr.



Elener Norris



# NEWS

**EVERETT, PA.** All Sunday-school-attendance records were broken during October at the Everett Grace Brethren Church, Homer Lingenfelter, pastor. The average for the month was 211, with the record Sunday of 228. Beginning the first quarter of 1960 the new Brethren Sunday-school literature will be used throughout the school, from the nursery through high school. The Sunday-school cabinet now numbers 25. During November, 16 were baptized, eight couples, all of whom entered the membership of the church.

**TAOS, N. MEX.** Ninety Spanish-American Brethren of the mission at Taos took part in the threefold communion service recently. Sam Horney is pastor.

**SPECIAL.** Meetings scheduled for R. I. Humberd in our Brethren churches are: Waterloo, Iowa (Jan. 6-8); Cheyenne, Wyo. (Jan. 17-21); Toppenish, Wash. (Jan. 24-29); Portland, Oreg. (Jan. 31-Feb. 3); Albany, Oreg. (Feb. 4-7); San Jose, Calif. (Feb. 9); Oxnard, Calif. (Feb. 12-14); Glendale, Calif. (Feb. 16-18); Montclair, Calif. (Feb. 19-21); and Long Beach (First), Calif. (Feb. 23-24).

**FREMONT, OHIO.** Carma Mae Tucker, eight-year-old daughter of Rev. and Mrs. Granville Tucker, departed from this life on Dec. 2. Christian sympathies are extended to the family.

**WASHINGTON, PA.** James F. Hoffmeyer, pastor of the Grace Brethren Church here, was ordained to the Christian ministry on Nov. 22. Rev. Ralph Hall, pastor of the Meyersdale (Pa.) Brethren Church, was in charge of the service, and Dr. L. L. Grubb delivered the ordination sermon. Other ministers who participated were: Rev. Russell Konves, of Listie, Pa., and Rev. W. Wayne Baker, of Aleppo, Pa. Mr. Hoffmeyer graduated from Grace College, and then completed his work in Grace Theological Seminary in May 1958.

**FORT WAYNE, IND.** The Indiana District overnight youth rally

will be held at the First Brethren Church Jan. 8-9. Mark Malles will be the host pastor.

**SPECIAL.** Bible conferences recently conducted by Charles Ashman, Sr., were: Albany and Portland, Oreg., Sunnyside, Grandview, Yakima, Spokane, and Seattle, Wash. Each conference was from four to eight days.

**UNIONTOWN, PA.** A lovely grand piano was presented to the First Brethren Church as a gift from Mrs. C. D. Bierer. Paul Miller, Jr., is pastor.

**WINONA LAKE, IND.** A new Hammond Organ has been donated to Grace Seminary and College by Miss Ava Schnittjer, dean of women of the college. The organ is in memory of Mr. Dan Schnittjer, her father, who passed away Aug. 8, 1958.

**CHANGE:** The new phone number of Rev. Edward Lewis is: CONgress 1-7881; and the Buena Vista, Va. church, CONgress 1-7882. The new phone number of The Brethren Missionary Herald is: AMherst 7-7158. Please change Annual.

**WINONA LAKE, IND.** Mrs. Alva J. McClain, wife of Dr. McClain, was taken to the Murphy Medical Center, Warsaw, Ind., on Dec. 15. Preliminary diagnosis listed the difficulty as a head hemorrhage.

## In Memoriam

**Mrs. Bertha Smith,** went to be with the Lord on Dec. 6. She was a member of the First Brethren Church of Johnstown, Pa., but had been a shut-in for some time.

—A. L. Lynn, interim pastor

**Mrs. Florence Hart** departed from this life on Dec. 4. Mrs. Hart was a faithful member of the Sunday school of the First Brethren Church of Dayton, Ohio.

—William Steffler, pastor

**Andrew B. Shankle, 76,** departed from this life on Nov. 21. He was a member of the Singer Hill Grace Brethren Church, Conemaugh, Pa. He served as a trustee of the church for a number of years, and was made an honorary trustee in later years. His interest in the work of the Lord continued until his death.

—Kenneth E. Wilt, pastor

**Mary Victoria McCuiston** was born in Elyria, Ohio, Feb. 26, 1918 and had been a member of the First Brethren Church of Long Beach, Calif., since 1933. She departed this life Sept. 4, 1959. Mary, who suffered a great deal from arthritis, was known for her sincere devotion to the Lord, and patience in suffering.

—C. W. Mayes, pastor

**Mrs. Eva E. Bulach,** born at Farlay, Iowa July 28, 1870, departed this life Oct. 11, 1959. Funeral service was in charge of the pastor at the Coon Funeral Home. Mrs. Bulach will be remembered as a charter member of the First Brethren Church of Long Beach. In 1938, she and her husband celebrated their 50th anniversary.

—C. W. Mayes, pastor

**Mrs. Alice C. Sargent,** born at Brookville, Mo., Aug. 17, 1880, departed this life October 5, 1959. She was a member of the First Brethren Church since 1934.

—C. W. Mayes, pastor

**Mrs. Amy Louise Bourman** of the First Brethren Church of Long Beach was born Mar. 5, 1887, and departed this life Oct. 21, 1959.

—C. W. Mayes, pastor

## WEDDING BELLS

Patricia Ernsberger and Gene Kane, Nov. 28, at the Grace Brethren Church, Ashland, Ohio.

Myna Lorentz and Enrique Contreras, Nov. 1, at Holland, Ohio, according to the Mansfield (Grace), Ohio bulletin.

## PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Ankentown, Ohio	Jan. 3-17	Homer Miller	Dean Fetterhoff
Buena Vista, Va.	Jan. 19-31	Edward Lewis	Dean Fetterhoff

# ESTABLISHING A BEACHHEAD

By Stanley H. Ireland

The North Long Beach Brethren Sunday School has recently completed its fall promotion with gratifying results.

Fresh from last year's win in the Class A Division of both the Brethren and Christian Life Sunday School Contests, the decision was made by the Sunday School Enlargement Committee to initiate a limited campaign in '59 to assist in consolidating the 1958 gains and reaching new members for Christ. A promotional committee was appointed consisting of an over-all chairman, prayer chairman, publicity chairman, visitation chairman, and perspiration committee. Each member of the promotional committee was given a copy of the Brethren Sunday School Enlargement Campaign handbook to use as a guide in their planning.

Although the SSEC handbook calls for six Sundays in the campaign, the local committee limited the effort to the four Sundays in October.

After prayerful consideration, the committee decided on a nautical theme designated "Task Force '59." The objective was to enlist an armada for Christ and establish a beachhead against the opposition. Each Sunday-school class was named after a ship in the Navy, such as S.S. **Primary**, S.S. **Senior High**, and so forth. (The letters S.S. standing for Sunday school, of course). Instead of establishing a goal of 2000 members, for example, the decision was made to set the

roll of each class for the goal. A slogan used to promote this objective was, "The Roll is the Goal." Each class was encouraged to achieve an attendance of at least as many members as they had enrolled on their books. This, of course, did not require the classes to bring back only those members in particular who were not attending, although this was accomplished if possible, but it did encourage bringing in enough new members in comparable numbers to that listed on the roll.

Every effort was made by the committee to tie in all promotional activities to the nautical theme. With the cooperation of the U. S. Navy Recruiting Service, several model ships, photographs of Navy activities, and a twenty-foot target drone were displayed at the church. Posters were hung in every classroom encouraging the young people and adults to greater efforts in behalf of the Sunday school.

Each of the four Sundays during the month of October was given a nautical name in addition to the ones suggested in the Brethren SSEC handbook. The first Sunday was known as Anchor's Aweigh (members). The second was designated as Beachhead for Christ (visitors). The third was Operation "Win One" (parents) and the fourth was "Victory in Christ" (neighbors). Special services and attractions were planned for each of the Sundays. During the third Sunday, sailors in uniform gave personal testimonies



to each class in the Sunday school. A free breakfast of coffee or cocoa and doughnuts was served on the final Sunday of the campaign.

Publicity for the promotion included an every-member telephone campaign, a large chart showing each ship's position in respect to that class's attendance goal, publicity releases for the local newspapers, and a forty-foot outdoor banner which read, "Join Our Task Force for Christ—Attend Sunday School."

A calling campaign, planned for four nights in October, included dinners and nursery care at the church.

Cottage prayer meetings were held on Saturday nights in four areas of the city. Addresses were listed in the bulletin each week giving the exact location of prayer meetings.

Prizes were awarded to the first class in each department to reach 100 percent attendance. Tickets were given to members who brought visitors, entitling both member and visitor to free ice cream cones at a nearby store. In addition, special awards were made to each teacher whose class achieved 100 percent attendance. These awards consisted of their choice of Cruden's Con-

(Continued on page 812)

## PHOTOS

Upper: Shown working on Sunday-school promotion plans are (left to right); Clarence Smith, chairman; George Hall, prayer committee; and Molly McCall.

Lower: Plenty of free doughnuts for everyone, including "seconds" for the "small fry."





# Meet Miss Gauvey

BY JEAN PITTMAN

(Editor's note: Only a few months ago Jean Pittman altered her ambition to study law in favor of journalism so that she might present her life to Christ as a Christian writer. Jean is now a student in the University of Washington. The information concerning Melanie Gauvey was supplied by her schoolteachers, school friends, Sunday-school teacher, and her pastor, and the author has been able to write this personality sketch of a terrific vivacious Christian teen-ager.)

The sky is overcast, the clouds darken, rain threatens. We settle back in our chairs, close our eyes, and think. Think of another shower not so much unlike the one which now patters on the windowpane, the shower which God has promised: "I will cause the shower to come down . . . showers of blessing" (Ezek. 34:26). "I will . . . open you the windows of heaven, and pour you out a blessing" (Mal. 3:10).

These promised blessings do not always come in neatly wrapped and marked packages. Sometimes God sends them in the form of needed material possessions, sometimes in the form of spiritual rejoicing and gladness, sometimes in the form of a person.

To her many friends Melanie Gauvey, 16-year-old junior at

Northmont High School in South-eastern Ohio, is just such a blessing.

"Melanie is a real pal. She is one on whom you can depend and is always there to listen, willing to help in any way. She is a Christian girl and takes her religion seriously. She tries to live a Christian life and, in my opinion, has most certainly succeeded," states a classmate to whom Melanie has witnessed consistently.

"Melanie and I have been partners since the third grade in almost everything — homework, reports, giggles, plays, long conversations, prayers. We know each other pretty well.

"She is a friend to everyone, a real encourager in times of disappointment. She is out to win souls for Christ and to get Christians to give their lives completely to Him. However, to know where she stands you don't need to be a lifelong chum because she bases everything on 'If it will honor my Lord,'" says Mary Rose Fisher, long-time girl friend of Melanie's. And then she smiles, "In short, I consider Melanie one of my greatest blessings!"

Melanie accepted Christ as her personal Lord and Saviour on July 1, 1956, being led to this decision by her Sunday-school teacher. She is active in the First Brethren Church, Clayton, Ohio, where she is a member of SMM (she was president of this group last year), of the church choir, and where she helps in the VBS each summer.

Her schoolteacher, Miss Helen Miller, says: "Melanie was selected for membership in the Honor Society because of her scholarship, character, service, and leadership. She is also a member of the school chorus.

"Besides these activities, she is a member of Y-Teens, is the secretary-treasurer of Bible Club, and is earning her Future Teachers' Club pin by tutoring and helping in community playground activities."

God has given Melanie a vivacious personality. She is very athletic and is an excellent swimmer.

A few weeks ago, the principal of her high school questioned the credibility of the Bible Club on campus, and it appeared for a time that the club might be forced to disband. However, Melanie knows the power of prayer! She and her Christian friends took the matter before the throne of grace—God heard their prayer, and answered. The principal has given his support and backing to the club!

As for the future, Melanie has dedicated her life to the Lord for full-time service. She is taking the college preparatory course in high school in anticipation of a possible teaching career. However, she has submitted herself to the Lord for missionary service if He so calls.

## ESTABLISHING A BEACHHEAD

(Continued from page 811)

cordance, Smith's Bible Dictionary, or Halley's Handbook. Other prizes ranging from live goldfish to a tour of a Navy ship in the Long Beach harbor were offered to members who brought in visitors.

The results of this fall promotion were very encouraging. In addition to those who accepted Christ during this campaign and those who were brought back under the sound of the Gospel, the inspiration of this promotion was the manner in which the church worked as a unified dedicated group. Teachers and officers worker untiringly for the promotion.

Although the roll of every class which totaled 2265 was not reached, an attendance of 1746 was marked up on the final Sunday. Several classes achieved the 100 percent goal every Sunday of the promotion. Approximately 400 ice cream cone tickets were distributed. In addition, over 200 goldfish were presented to young people who had done an outstanding job in recruiting members. Twenty-one books were awarded to teachers whose classes had 100 percent attendance.



Melanie Gauvey in front row left of her high school Bible Club.



## INDEX OF AUTHORS

Adams, Evan, 180, 516, 517, 600, 788  
 Adams, Mrs. Evan, 106, 169, 233  
 Adoul, Andre, 123, 142, 158, 177, 188, 207, 223, 238, 254, 270, 287, 305, 318, 332, 367, 383, 397  
 Aeby, John, 190, 503, 583, 637, 647, 711, 765, 775  
 Aeby, Miss Janet, 103  
 Alexander, H. E., 566  
 Altig, J. Keith, 85  
 Altig, Mrs. J. Keith, 152, 278  
 Arrington, A. Harard, 242  
 Ashman, Charles, Jr., 659  
 Ashman, Charles H., Sr., 240, 414  
 Ashman, Kenneth, 540  
 Ault, Miss Sharon, 717  
 Baer, Mrs. Mary, 183  
 Bailey, Thomas A., Jr., 182  
 Baker, Bruce, 608  
 Baker, Mrs. Jeanette, 504  
 Baker, Mrs. W. Wayne, 579  
 Barnard, Russell D., 2, 8, 82, 83, 147, 211, 275, 355, 419, 482, 489, 563, 626, 695, 754, 758  
 Barnes, Ruth, 685  
 Bauman, L. S., 195, 622  
 Bauman, Paul R., 41, 130, 194, 228, 258, 402, 496, 466, 468, 531, 610, 674, 678, 738, 802, 808  
 Beal, R. S., 284  
 Bell, Mrs. Evelyn, 371  
 Bess, S. Herbert, 740  
 Bishop, Donald, 358  
 Bishop, Mrs. Donald, 151  
 Blankenship, Miss Louise, 100  
 Bower, Helen Frazee, 592  
 Bowman, Edward, 603  
 Boze, Robert L., 549  
 Brenneman, Maxwell, 277  
 Brickel, Clair, 307, 555  
 Buikema, Goldie Ostlund, 713  
 Burk, Bill, 488  
 Burk, Mrs. Bill, 234, 569, 692  
 Burke, John P., 196  
 Burklin, Fred, 326, 408  
 Burns, John, 491  
 Burr, Lee D., 556  
 Burscher, W. J., 112  
 Button, Bruce L., 56, 391, 518  
 Button, Leanne M., 121, 249, 298, 378, 441, 450, 727, 792  
 Cale, Mrs. Esther, 232, 644  
 Carey, Huletta, 739  
 Carlson, Arvid F., 283  
 Carmichael, Robert, 516  
 Casement, Nate, 572  
 Cashman, A. D., 204, 229  
 Churchill, Jack, 84, 212  
 Churchill, Mrs. Jack, 84  
 Clay, Daisy Jenney, 800  
 Cochran, Rosella, 567, 584  
 Colburn, Ralph J., 115, 118, 253  
 Cone, Mrs. George E., 633  
 Cook, James S., 123  
 Cooper, Clay, 635, 683  
 Cooper, Mason, 492  
 Correll, Diane, 502  
 Craft, Claude M., 556  
 Craghead, Mrs. B. V., 435  
 Crees, Robert D., 304  
 Cripe, Miss Mary, 7  
 Cripe, Robert, 799  
 Custer, James, 197  
 Davenport, Bob, 68  
 DeArney, R. P., 38  
 DeLoe, Jesse B., Jr., 137  
 DeLoe, Mrs. Jesse, Sr., 645  
 DeWitt, Gary, 606  
 Dick, Paul E., 220, 342  
 Dick, Mrs. Paul E., 162, 370, 578, 770  
 Dickinson, Mrs. Phyllis, 771  
 Dowdy, James P., 244  
 Dowdy, Mrs. James P., 244  
 Duckles, Donald, 70, 124  
 Dunning, Mrs. Harold, 148, 276, 761  
 Eagle, Mrs. Adam S., 206  
 Edman, V. Raymond, 316  
 Emmert, Miss Mary, 148  
 Elling, Harold H., 670  
 Elling, Mrs. Harold, 229, 706  
 Fetterhoff, Dean, 74  
 Figert, Florence Moeller, 375  
 Finsterbusch, Kurt, 328  
 Fisher, Mrs. Melvin, 436  
 Fish, Mrs. Lloyd, 99  
 Flint, Annie Johnson, 191  
 Foster, Mrs. Rose, 498  
 Fraser, Miss Isobel, 185, 601, 663, 777  
 Friesz, Ray, 547  
 Garber, Miss Angie, 175, 183, 506

Garber, Martin, 214  
 Garrison, Mrs. Elery, 802  
 Garverich, Miss Lois, 182  
 Gehman, Ord, 732  
 Gingrich, Joseph L., 733  
 Gingrich, R. E., Sr., 55, 664  
 Grant, Richard, 731  
 Grubb, L. L., 50, 55, 114, 306, 450, 514, 594, 595, 722, 786  
 Grubb, Mrs. Samuel, 707  
 Guereña, Mrs. Phillip, 757  
 Guille, George E., 668, 684, 700, 734, 749  
 Haag, Mrs. Walter, 649  
 Hall, Jesse, 43, 62  
 Hall, Nelson, 46  
 Hamilton, Ben, 136, 428, 679  
 Hammers, Miss Janet, 19, 295  
 Hammers, Mrs. Thomas, 18  
 Harris, Vernon J., 139, 748  
 Hawkins, Gilbert, 387, 750  
 Hein, Herman, Jr., 638  
 Henning, Mrs. T. R., 226  
 Henry, Dale R., 475  
 Henry, Miss Ruth, 585  
 Henry, Ron, 264  
 Hoffman, Joseph R., 795  
 Hoffmeyer, James F., 525  
 Holgate, Mrs. Kenneth, 643  
 Holmes, Carl, 192  
 Hoke, Eldon, 340  
 Horn, Mabel M., 703  
 Horns, Sam I., 243  
 Horney, Mrs. Sam I., 243  
 Hottle, Mrs. John, 166  
 Howard, Mrs. A. L., 170, 440  
 Hoyt, Herman A., 36, 446, 460, 476, 494, 508, 526, 612  
 Hoyt, Lowell, 140, 607  
 Hulliberger, Miss Marcia, 41  
 Hulliberger, Miss Norma, 355  
 Hulse, Miss Barbara, 628, 714  
 Humbert, J. D., 396, 533  
 Humbert, R. I., 783  
 Ireland, Stanley H., 811  
 Isaacson, Mrs. Anne, 311  
 Jackson, Edward, 75  
 Jackson, Forrest, 550  
 Jackson, Richard, Jr., 523  
 Jefferson, Mrs. Virginia B., 552  
 Jenkins, Charles Lee, 12, 71  
 Jobson, O. D., 149  
 Jobson, Mrs. O. D., 437, 631  
 Johnson, William E., 542  
 Jones, Eryn, 430  
 Julien, Thomas, 424, 564  
 Jury, Mark, 339  
 Kates, Frederick Ward, 736  
 Kent, Homer A., Jr., 389, 532, 743, 748  
 Kent, Homer A., Sr., 79, 135, 364, 404, 675  
 Kent, Wendell, 415, 747, 764, 796  
 Kent, Mrs. Wendell, 439  
 Kern, Mrs. Everett, 776  
 Keyser, Miss Mary Jane, 20  
 King, Agnes K., 712  
 Kliever, Mrs. J. P., 104, 376  
 Kohler, Kenneth R., 611  
 Kriegbaum, A. R., 66, 338, 380, 395, 411, 427, 444, 546, 652  
 Kriegbaum, Mrs. A. R., 505  
 Kriegbaum, Richard, 551  
 Landrum, Clyde K., 5, 87, 150, 213, 279, 357, 422, 486, 588, 630, 690, 693, 756  
 Landrum, Sewell S., 454  
 Lewis, Clifford, 649  
 Lorenz, Orville, 343  
 Lowe, Miss Marcia, 101, 293, 359, 773  
 Lowery, Roy H., 28, 109, 174, 236, 330, 382, 510, 624, 655, 719, 781  
 Lowman, Ione, 780  
 Lynch, Thomas Toke, 99  
 Mares, Miss Celina, 245  
 Maycumber, Randall, 51  
 Mayes, C. W., 59, 348, 412, 429, 448, 463, 478, 493, 511, 543  
 Mayes, Mrs. C. W., 69  
 Mayes, John, 365  
 Martin, Mrs. Charles, 227, 372  
 McCall, Mrs. Chester, 290  
 McCartney, William, 557  
 McClain, Alva J., 78, 322, 702  
 McClellan, Mrs. Edna, 230  
 McIntosh, Mrs. Robert, 499  
 Miller, Donald, 4  
 Miller, Mrs. Donald, 4  
 Miller, Mrs. Edward, 712  
 Miller, Glenn, 29, 620  
 Miller, Irvin B., 334  
 Miller, Marvin, 76  
 Miller, R. Paul, 252, 350  
 Myers, M. L., 52  
 McKillen, J. C., 728  
 Meyers, Nathan M., 37, 331  
 Miller, Athene, 656, 782  
 Ogden, Donald E., 315  
 Ogden, W. A., 34, 187, 530, 548, 588, 614, 674, 802  
 Ogden, W. Russell, 208  
 Olson, Tom, 352  
 O'Neal, Glenn, 346, 509  
 O'Neal, Mrs. Glenn, 644, 708, 772  
 Peek, George O., 44, 558  
 Peer, Earle, 203  
 Pekarek, Arthur, 256, 267, 301, 604, 798  
 Pennington, Roberta, 319  
 Pifer, Lester, E., 178, 213, 455, 658, 787  
 Pifer, Mrs. Lester E., 709  
 Pittman, Jean, 812  
 Poland, Frank J., 624  
 Polman, Mrs. Leila, 560  
 Polman, Leo, 31  
 Powell, Mrs. William, 228  
 Rainford, Marcus, 128  
 Rayburn, C. Ekson, 470  
 Rea, John, 803  
 Ries, Claude A., 192  
 Risley, Claude A., 268  
 Robbins, Austin, 263, 341  
 Russell, Mrs. Kenneth, 501  
 Salazar, Robert, 246  
 Samarin, Mrs. Robert, 246  
 Samarin, William, 3, 459, 632, 759  
 Samarin, Mrs. William (Ruth), 349, 356, 421, 423, 487  
 Sandy, Rollin, 110  
 Schaffer, William, 11  
 Schuttler, Miss Alva, 340, 467  
 Schrock, Mrs. Lynn D., 25, 296, 694  
 Schumacher, Mrs. Herman, 163  
 Richard Sellers, 800  
 Sellers, Mrs. Richard, 21  
 Sherry, Floyd W., 126  
 Shipley, Harry H., 552  
 Shively, Miss Hazel, 553  
 Shope, Mrs. Albert, 436  
 Showerman, Geneva, 335  
 Smith, Bill, 61, 718  
 Smitley, Lester O., 179, 451  
 Snider, R. Wayne, 744  
 Snyder, Mrs. Kayle, 648  
 Snyder, Roy, 760  
 Snyder, Mrs. Roy, 760  
 Whitcomb, John C., 35, 132, 413, 565, 680  
 Whitcomb, Mrs. John, 291  
 Soutter, Alex, 688  
 Spradling, Robert K., 200  
 Steffler, Alva, 327, 676  
 Steudler, Louis-Jean, 280, 420  
 Stowell, N. Jerome, 686  
 Stuber, J. Worl, 39  
 Summerfield, Arthur E., 574  
 Taber, Charles, 6  
 Taber, Miles, 60  
 Talbot, Miss Sandra, 167  
 Treise, Mrs. Foster, 26  
 Turner, Mrs. Wendell, 23, 169, 442  
 Uphouse, Mrs. Carl, 436  
 Uphouse, Norman, 131, 534  
 Virts, Mrs. Mildred, 294  
 Waller, Mrs. Homer, 164  
 Walter, Dean L., 67, 259, 471, 766, 804  
 Ward, Emerson, 790  
 Ward, Russell, 14, 30  
 Waymire, Ruth, 701  
 Weaver, Mrs. Scott, 24, 98, 105, 168, 231, 297, 377, 440  
 Wedertz, Larry, 184  
 Welborn, Glen, 63  
 Williams, Robert S., 360, 484  
 Wilson, Robert S., 763  
 Witzky, Mrs. H. H., 408  
 Witzky, Mrs. Gene, 292  
 Woolman, Lloyd, 745

## INDEX OF ARTICLES

### EDITORIALS

Bauman, Paul R., 130, 194, 228, 258, 402, 466, 610, 674, 738, 802  
 Grubb, L. L., 50, 114, 306, 386, 450, 514, 594, 595, 722, 786  
 Kriegbaum, A. R., 66, 338, 546  
 McClain, Alva J., 322  
 Ogden, W. A., 34, 530, 674, 802  
 Pifer, Lester E., 178, 242, 658

### FOREIGN MISSIONS

Advance in Belem (J. Keith Altig), 85  
 Anything Can Happen (Mrs. Bill Burk), 692  
 Baba (Robert Williams), 484

Bangui Church Plans Kindergarten (Miss O. D. Johnson), 631  
 Bangui Dedicates a Church (O. D. Johnson), 149  
 Bible Institute in Puerto Rico, A (John C. Whitcomb), 565  
 Books for Missionary Children (Mrs. William Samarin), 423  
 Boomerang (Mrs. George E. Cone), 633  
 By Air to Africa . . . Overland to Bouca! (Roy and Mrs. Snyder), 760  
 Camp Disaster in Argentina (Donald Bishop), 358  
 Chair Tells Its Story, A (Jack Churchill), 212  
 "Challenge of the Future, The," 483  
 Chapel-Building Program for Africa (Russell D. Barnard), 489  
 Children's Page, The (Clyde K. Landrum), 5, 87, 150, 213, 279, 357, 422, 486, 568, 630, 693, 756  
 Churches Showing Increase, 153  
 Dedication of the Batangafu Church (Robert S. Williams), 389  
 Dedication of the Children's Dormitory (Mrs. Harold Dunning), 148  
 Delegate's Report, A (Miss Mary Emmert), 148  
 Denmark Brethren Were Here! The (Russell D. Barnard), 355  
 Destination . . . Africa, 215  
 Do It Yourself . . . Recruits for Puerto Rico, The, 761  
 "Do It Yourself" Project, The (Mrs. J. Keith Altig), 152  
 Entrance of God's Word, The (Mrs. Harold Dunning), 276  
 For Your Consideration (Russell D. Barnard), 419, 754  
 Foreign Board Takes Action (Russell D. Barnard), 563  
 Foreign Missionary Directory, 361  
 Foreign Missions in Our Hearts (Clyde K. Landrum), 690  
 French Course Chez les Steudler (Mrs. Harold Dunning), 761  
 From China to Hawaii, 629  
 Furlough Time (a letter) (Miss Rosella Cochran), 567  
 Further Action in Foreign Missions (Russell D. Barnard), 626  
 Geneva Reformation (Thomas Julien), 424  
 Gleanings From the Midyear Meeting (Russell D. Barnard), 211  
 God's "Exceeding Abundantly" in Mexico (Mrs. Philip Guereña), 757  
 Go Home, Old Man! (Mrs. William Samarin), 356  
 He Called the Devil (Bill Burk), 488  
 High Cost of Lower Education, The (Mrs. J. Keith Altig), 278  
 His Leading in Cordoba, Argentina (Mrs. Lynn Schrock), 694  
 I Am a Dentist, 421  
 "Laborers Into His Harvest" (Miss Marcia Lowe), 359  
 Language Problems (The Prairie Overcomer), 7  
 Meditations of a New Missionary (Miss Barbara Hulse), 628  
 Message From the Churchills, A (Jack and Miriam Churchill), 389  
 Million for Missions This Year, A (R. D. Barnard), 83  
 Missionaries and Appointees Present at '59 National Conference, 627  
 Mission Office Memos (Russell D. Barnard), 275, 482  
 No Meat but Lions (William Samarin), 632  
 Opening Day in Africa (Charles Taber), 6  
 Our Two Little Swiss Girls (Mrs. William Samarin), 421  
 Per Capita Giving of the Churches . . . 1958, 216  
 Port of Riches, The (Russell D. Barnard), 758  
 Possibilities vs. Probabilities (Russell D. Barnard), 7  
 "Precious in the Sight of the Lord" (Miss Mary Cripe), 7  
 Prepared for the Future (William Samarin), 759  
 Progress in Jose Marmol, 9  
 Puerto Rico Work Begins (Maxwell Brenne-man), 277  
 Readin', Ritin', N' Rithmetic (Mrs. Bill Burk), 276  
 Ready to Sail, 277  
 Report of Gifts, 88  
 Rest for the Weary . . . (Russell D. Barnard), 8  
 Rude Clock, The (Mrs. William Samarin), 487  
 Satan's Attacks May Be God's Victories (Martin Garber), 214  
 Schoolteacher at Yalohe (J. L. Steudler), 420  
 She Served Well! (Russell D. Barnard), 695  
 Special Day, The (Mrs. Donald Bishop), 151

Special Letter to Missionary Helpers, A (Miss O. D. Johnson), 4  
 Standing of Churches, 281  
 Steps of Progress in Brazil and Puerto Rico, 485  
 Stirred and Spurred (Russell D. Barnard), 147  
 Strange War, The (Thomas Julien), 564  
 Trials of Translating, The (William Samarin), 3  
 Seeing Africa Again (R. D. Barnard), 82  
 Testimony of Our New Assistant Office Secretary (Miss Norma Hulliberger), 355  
 When the Line Is Thin (Prairie Overcomer), 86  
 Without Me Ye Can Do Nothing (H. E. Alexander), 566  
 Why Go to Africa? (Louis-Jean Steudler), 280

# HOME MISSIONS

Architect Resigns, 393  
 Berrien Springs Lays Cornerstone (Gilbert Hawkins), 387  
 Blind and Blinded Navajos, 600  
 Breaks Ground September 6 (Raymond E. Gingrich, Sr.), 664  
 Brethren Church Pioneers (L. L. Grubb), 588  
 Brethren Families Meet in Davenport, 521  
 Brethren Missionary Arranges Testament Distribution (Emerson Ward), 790  
 California Capital City Challenge, 519  
 California Newest Brethren Church, 597  
 Cheyenne Attendance Climbing, 724  
 Clayhole Keeps Busy (Sewell S. Landrum), 454  
 Competition Cuts San Jose Attendance (J. C. McKillen), 728  
 Construction Company Changes, 250  
 Dayton Grace Past, Present, Future (Randall Maycumber), 51  
 Dedicate Berrien Springs Church, 723  
 Delights of a Dietician (Mrs. Mary Baer), 183  
 Denver's Centennial Sunday a Success, 726  
 Director Retires After Eighteen Years, 596  
 District Accepts Needham, 521  
 Dowdys Return to Grace, 520  
 Echoes of Praise (Rev. and Mrs. Robert Salazar), 246  
 Elect Two New Directors, 597  
 Fairlawn Brethren Begin Construction, 596  
 Fairlawn Brethren History Digest (R. E. Gingrich), 55  
 First Gifts Arrive for Navajo Mission, 57  
 From Grace to Grace (M. L. Myers), 52  
 Fort Lauderdale Comes "of Age" (Ralph J. Colburn), 115  
 Gospel Light Penetrates Parkersburg, 515  
 Graceview Branch Launched at Fort Lauderdale, 520  
 Harbor Church Is Dedicated to God (Lester S. Smitley), 451  
 Home Missionaries on New Fields, 598  
 How About a Vacation in Tucson This Year? (L. L. Grubb), 55  
 Illustrated Day at the Navajo Mission, An (Evan Adams), 180  
 Israel Calls! (Bruce L. Button), 56, 391, 518; (Mrs. Eleanor M. Button), 121, 249, 456, 727, 792; (Miss Isobel Fraser), 185, 601, 663; (Mrs. Anne Knosson), 311  
 Joins Brethren Church Pioneers at Ninety-one (Frank J. Poland), 724  
 "Launching" a Famous Florida Word, 598  
 Looking in on the Clinic (Miss Lois Garber), 182  
 Johnson City Calls Grace Graduate, 393  
 Minute-Man Memo, 390  
 Mission Dilemma (Thomas A. Bailey, Jr.), 182  
 Navajo Burial Ends Hope (Evan Adams), 516  
 New Brethren Church Organized in Gardena, Calif., 313  
 New Church Organized at Barberton, 457  
 New Ministry, A (Evan Adams), 517  
 Northwest District WMC Project—an Appreciated Gift (Evan Adams), 788  
 One Dollar Chapel, The (Mrs. Sam I. Horney), 243  
 Paramount Reaches New Peak, 724  
 Pennsylvanian in New Mexico, A (Mrs. James P. Dowdy), 244  
 Phoenix Assistance Ends Sept. 30, 597  
 Projects Aid Dryhill Testimony (Lester E. Pifer), 455  
 Proof of the Pudding, The (Ralph Colburn), 182  
 Reaching Children All Year (Evan Adams), 600  
 Rialto Request Granted, 519  
 Round-up Convenes in Phoenix, 726  
 Safety First in Navajo Building, 600  
 San Bernardino Places Cornerstone, 247  
 Sane Religion, A (Sam I. Horney), 243

School Program of Sowing, The (Larry Wedertz), 184  
 Suburban Brethren Place Cornerstone (Lester O. Smitley), 179  
 Taos Is Different (Miss Celina Mares), 245  
 Taos Lays Foundation, 390  
 Taos Project Taking Form, 517  
 Testimony of God's Grace at Cleveland, A (Clair Brickell), 307  
 Up and Down and Up and Out! (Charles Asman, Jr.), 459  
 Views and Reviews of Phoenix, 660  
 Virginia Beach Brethren "Purpose To Build" (A. Harold Arrington), 312  
 Virginia Beach Vacates Old House, 726  
 Why Don't You Come Back? (Miss Angie Garber), 183  
 Working for the Lord (James P. Dowdy), 244

# GRACE SEMINARY AND COLLEGE

Archaeological News and Views (John Rea), 803  
 Artist's Interest in Christ, The (Alva Steffler), 676  
 Campus News, 325  
 Catholic Adoration of Mary (Ben Hamilton), 679  
 Christ Our Wisdom (Norman Uphouse), 534  
 Commencement 1959 (Homer A. Kent, Sr.), 40  
 Complete Registration Near 400 (Homer A. Kent, Sr.), 675  
 Conquered Space and the Unconquered Self (Dean I. Walter), 259  
 Day of Crucifixion, The (Homer A. Kent, Jr.), 199  
 Directory of 1959 Seminary Graduates, 260  
 Fall Registration at Grace New Record High, 616  
 Foreword to Dr. McClain's Book, 742  
 Four Purposes for a Christian Student (Kurt Finsterbusch), 328  
 Governor Does Visitation, A, 265  
 Grace Ambassadors' Summer Tour, 681  
 Grace Bible Conference—1959 (John C. Whitcomb), 35  
 Grace Faculty Strengthened (Herman A. Horne), 61  
 Hallmark of the Ministry, The (Dean I. Walter), 804  
 Hidden Hittites (Ben Hamilton), 136  
 How God Leads (Miss Marcia Hulliberger), 41  
 How To Develop a Missionary Church (Fred Burkin), 326  
 How To Have a Missionary Church (Fred Burkin), 408  
 I Changed My Mind About Christian Colleges (C. Jackson Rayburn), 470  
 Impressions (Dean I. Walter), 471  
 Israel (Paul R. Bauman), 468  
 Jeet'it? Skweit! (Jesse B. Deloe), 137  
 LABORATORY or LABORATORY? (Jesse D. Humbert), 533  
 "Let Us Go Even Unto Bethlehem" (Paul R. Bauman), 806  
 Lonesome Projects Need Sponsors!, 472  
 Man Named Matthew, A (Homer A. Kent, Jr.), 522  
 Missiles and Muscles (R. P. DeArmy), 38  
 Monuments of Egypt and Their Story (S. Herbert Bess), 740  
 Mother Speaks About Grace, A, 40  
 Moving Day at Grace, 133  
 Mystery of the Tragedy of the Cross, The (L. S. Bauman), 195  
 New Auditorium at Winona, A (Paul R. Bauman), 331  
 1959 Graduation Services, 323  
 Nourished in the Words (Homer A. Kent, Jr.), 743  
 Painting Preachers, 675  
 Philosophy and the Christian (J. Worl Stuber), 39  
 Ploughshares and Pruninghooks (John C. Whitcomb), 32  
 Professor's Dress Granted Holy Land Scholarship, 613  
 Purloined College, The (W. A. Ogden), 614  
 Resurrection Hope (James Custer), 197  
 Rating in Dating (Ron Henry), 264  
 Reflections of a College Dean (Miss Ava Schnittjer), 467  
 Resurrection Unbelief (Robert K. Spradling), 200  
 Seminary Dentist Is a Busy Man (Austin Robbins), 263  
 Seminary Divided From Grace College (Paul R. Bauman), 41  
 Some Thoughts on Prayer (Alva Steffler), 327  
 Special Chairs Given to Grace, 403  
 Spring Registration at Grace (Homer A. Kent, Sr.), 135  
 Student Missionaries (John C. Whitcomb), 680



Sufferings of Christ, The (John P. Burke), 196  
 Teaching Preachers to Preach (Nathan M. Meyer), 37  
 Wanted! 1000 Men Like These (Kenneth R. Kohler), 611  
 What Is a Christian College? (Herman A. Hoyt), 36  
 When the Cup Is Full (R. Wayne Snider), 744  
 Where There Is No Vision (Norman Uphouse), 131  
 Why I Am in College Now (Hulletta Carey), 639  
 Winona Sixty Years Ago (Paul R. Bauman), 678  
 Your Investment in Physical Education Was Worthwhile (Lloyd Woolman), 745  
 Zebulun and the Abundance of the Seas (Paul R. Bauman), 468

## WOMEN'S MISSIONARY COUNCIL

Appreciation to Mrs. Jesse Deloe, Sr. (Mrs. Lester E. Pifer), 709  
 Back of the Clouds (Mrs. Charles Martin), 227  
 Basket of Flowers, A (Mrs. Kenneth Holgate), 643  
 Book Reviews of Recommended WMC Books (Mrs. Jesse Deloe, Sr.), 645  
 Conference Testimonies (Mrs. Melvin Fisher, Mrs. Carl Uphouse, Mrs. Albert Shope), 436  
 Cup of Salvation, The (Mrs. Samuel Grubb), 708, 772  
 Faith-Full Women (Mrs. Glenn O'Neal), 644, 708, 772  
 Financial Report of WMC for 1958-59, 581  
 From the President's Pen (Mrs. Paul E. Dick), 162, 370, 578, 770  
 Girls for Tea (Mrs. Kenneth Russell), 501  
 Hearts Living, Giving, and Forgiving (Mrs. Lloyd E. Fish), 99  
 Income Tax Time (Mrs. John Hottle), 166  
 Ideal Mother, The (Mrs. John Whitcomb), 291  
 Indiana District Gazette (Mrs. Elery Garrison), 102  
 Indiana District Holds Annual Festival! (Mrs. Mildred Vity), 294  
 Introducing the Author of the 1959-60 Bible Studies, 500  
 National WMC Objectives and Recommendations, 582  
 National Women's Missionary Council of The Brethren Church, 646  
 News Items, 438, 502  
 1958-59 Birthday Missionary (Miss Marcia Lowe), 101, 165  
 1959-60 WMC Birthday Missionary (Miss Marcia Lowe), 773  
 Patroness Presents, The (Mrs. T. R. Henning), 226  
 Pertinent Pen Pointer Information, 373  
 Ponderings from Philippians (Miss Mary Jane Keyser), 20; (Miss Louise Blankenship), 100; (Mrs. Homer Waller), 164; (Mrs. William Powell), 228; (Mrs. Gene Witzy), 292; (Mrs. Charles Martin), 372  
 Power in Prayer (Mrs. Rose Foster), 498  
 Praise (A. D. Cashman), 229  
 Priceless Opportunities (Mrs. Thomas Hammers), 19  
 Scribes (Mrs. Scott Weaver), 98  
 Summer (Mrs. B. V. Craghead), 435  
 "Secret, A" (Mrs. W. Wayne Baker), 579  
 Sunlight and Shadows (Miss Marcia Lowe), 293  
 Sweet P's of Psalm 23, The (Mrs. Evelyn Bell), 371  
 To the Project Chairmen (Mrs. Harold Etting), 229  
 Treasures of the Snow (Miss Janet Hammers), 19  
 Tucker Family Honored (Mrs. Richard Sellers), 21  
 Two Doors (Mrs. Herman Schumacher), 163  
 Watchman, What of the Night? (Mrs. Robert McIntosh), 499  
 We, His Workmanship (Mrs. Harold Etting), 706  
 We, the Women, 22, 102, 166, 230, 374  
 Wise Men Came To Worship Him (Mrs. Phyllis Didrikson), 771  
 WMC in Balance (Mrs. Chester McCall), 290  
 WMC News, 710, 774  
 WMC Report From Africa (Mrs. O. D. Johnson), 437

## SISTERHOOD

Africa, In (Miss Rosella Cochran), 584  
 Bandage Queen Crowned, 714  
 Challenge of Children, The (Mrs. Everett

Kerff), 716  
 Christian Copyreader, A (Goldie Ostlund Buikema), 713  
 Devotional Topic for Juniors (Mrs. Scott Weaver), 231, 297, 440  
 Ephesians (John M. Aeby), 647  
 Esther and Her Mother (Mrs. Evan Adams), 233  
 Fellow-Citizens With the Saints (John M. Aeby), 771  
 God's Secret in the Church (John M. Aeby), 775  
 Heaven (Mrs. Bruce Button), 441  
 Juniors' Devotional Topic (Mrs. Scott Weaver), 168, 377  
 Living for Jesus as a Teacher (Mrs. Arnold Kriegbaum), 505  
 Living for Jesus in Navajoland (Miss Angie Garber), 506  
 Mansions in Mexico (Mrs. A. L. Howard), 440  
 Meet Your National Officers, 298  
 Middle-Senior Missionary Topic (Mrs. A. L. Howard), 170  
 Missionary Lesson for Juniors and Middlers (Mrs. Lynn D. Schrock), 25  
 Missionary Lesson for Seniors (Mrs. Lynn D. Schrock), 296  
 Missionary Story for Juniors (Mrs. Foster Treslie), 26  
 Missionary Story for Middlers and Seniors (Mrs. Bill Euse), 224  
 My Burden for Brazil (Mrs. Edward Miller), 712  
 "O que e' SMMP?" (Miss Barbara Hulse), 714  
 Paul Prays for Growth (John M. Aeby), 383  
 Proof of the Pudding, The (Miss Isobel Fraser), 777  
 Salvation for Esther (Mrs. Evan Adams), 169  
 Salvation My Message (Miss Sandra Talbot), 439  
 Saluting My Mother (Mrs. Esther Cale), 232  
 Seeing My Mansion (Mrs. Wendell Kent), 439  
 Selecting My Mate (Miss Janet Hammers), 295  
 Sisterhood of Mary and Martha Goals for 1959-60, 650  
 SMMP in the Bekoro District (Mrs. Jake Kliever), 376  
 Sombrero, As a (Mrs. Walter Haag), 649  
 Sowing My Moments (Miss Janet Aeby), 103  
 Sowing My Moments (Mrs. J. P. Kliever), 376  
 Sowing My Moments (Mrs. Scott Weaver), 105  
 Sowing My Moments in Navajoland (Mrs. Evan Adams), 106  
 Spiritual Saleswoman, A (Mrs. Kayle Snyder), 648  
 Squibbles (Miss Jeannette Turner), 23, 169, 440  
 Squibbles (Mrs. Jeannette Baker), 504  
 Statistics Must Multiply (Florence Moeller Figt), 375  
 Strengthen My Morals (Miss Jeannette Turner), 25  
 Strengthen My Morals (Mrs. Scott Weaver), 24  
 Student, As a (Miss Ruth Henry), 585  
 True Beauty (Mrs. Bruce Button), 298  
 Walking With Jesus Through Ephesians (John M. Aeby), 503  
 What Is Truth? (Mrs. Bruce Button), 378

## GENERAL ARTICLES

Addlegard, 554  
 All American for Christ (Bob Davenport), 68  
 All Scripture Is Profitable (C. W. Mayes), 59  
 American Sunday School Movement, The (C. W. Mayes), 268  
 Anchor (Detail) (Charles Lee Jenkins), 71  
 Answer to Growth, The (Arthur Pekarek), 267  
 Are You Selling or Being Sold (Bill Smith), 27  
 Artist (Miss Hazel Shively), 553  
 As I See Jerusalem (C. W. Mayes), 348  
 Bank Robber Apprehended (Edward Jackson), 75  
 Baptism of the Holy Spirit, The (Russell Ward), 30  
 Bargain as I See It, A (Ralph Colburn), 253  
 Beasts of Jesus, The (R. I. Humbert), 783  
 Bible Teaches, The, 347  
 Born at a Love Feast (Arnold R. Kriegbaum), 394  
 Born To Die (Arthur Pekarek), 798  
 Breaking the Faith-Rest Barrier (Arthur L. Pekarek), 604  
 Catching Fish (Glenn Miller), 29  
 Boys, I'm Sold on Them (Glenn E. Miller), 620  
 Businessman (Claude M. Craft), 556  
 Businessman (Harry H. Shipley), 552  
 Centennial of Founder's Birth (Roberta Pen-

nington), 319  
 Chaplain (Lee D. Burris), 556  
 Charm Carver, The (Ruth Samarini), 349  
 Chemistry and Christianity (Dean I. Walter), 67  
 Christian Baptism (Floyd W. Shiery), 126  
 Christian Christmas, A (Richard Sellers), 800  
 Christmas 1959 (Joseph R. Hoffman), 795  
 Church Library (Kenneth Ashman), 540  
 College Professor Teases for Christ (Miss Ava Schnittjer), 340  
 College Student Prepares for Service (Eldon Hoke), 340  
 Command of the Harvest, The (Richard Jackson, Jr.), 523  
 Communist Literature Drive Continues, 416  
 Cornerstone Laid (Arnold R. Kriegbaum), 652  
 Criticism (Bill Smith), 61  
 Crowns, The (George E. Guille), 734, 749  
 Daniel Knew (Gilbert Hawkins), 750  
 Declaration of Her Righteousness, The (George E. Guille), 700  
 Defeat Turned to Victory (John Aeby), 190  
 Disaster Calling (Mark Jury), 339  
 Does It Really Matter? (Claude A. Ries), 192  
 Drown the Printers and Burn the Books! (Arnold R. Kriegbaum), 380  
 "Ecclesiastical Bellboys?" (Gary DeWitt), 606  
 Establishing a Beachhead (Stanley H. Iredale), 811  
 Every Brethren a Tither (Leo Polman), 31  
 Exodus 1959 (Glenn O'Neal), 346  
 Family Fellowship (Edward Bowman), 603  
 Family Fellowship (Mrs. Lella Polman), 560  
 Fatherhood of Satan, The (William E. Johnson), 542  
 Fear Not (Bruce Baker), 608  
 First (Arnold R. Kriegbaum), 411  
 Florence's First Christmas Tree (Ione Lowman), 780  
 Four Characteristics of a Live Church (John Aeby), 636  
 Four Kinds of Christians (Wendell Kent), 764  
 Gift of Leadership, The (George O. Peek), 44  
 God Has Spoken (Alva J. McClain), 78  
 God's Answer (Ray Friesz), 547  
 God's Future for You (Ben Hamilton), 428  
 Great Commission, The (Herman A. Hoyt), 476  
 Guiding Our Children (Clair Brickel), 555  
 Happiness (W. A. Ogden), 548  
 Heart and Home (Althea Miller), 656, 782  
 Heaven's Treasure (Annie Johnson Flint), 191  
 Hindrances to Revival (Dale R. Henry), 475  
 Hopewell Dedicates Building, 654  
 How God Justifies a Sinner (George E. Guille), 683  
 How Shall We Escape? (Lowell Hoyt), 140  
 How To Listen to a Sermon (James F. Hoffmeyer), 525  
 Hyperimmune (Donald Duckles), 70  
 Hypocrites (Vern J. Harris), 139  
 In Adversity (Joseph L. Gingrich), 733  
 Inconsistencies (Mrs. C. W. Mayes), 69  
 Incarnation, The (Robert D. Culver), 799  
 Influence, The Dignity of God's Children, The (Herman Hein, Jr.), 638  
 Inspiration, God's Word to Man (Donald E. Ogden), 315  
 Items of Interest, 619  
 Jewels (Mrs. A. H. Witzy), 108  
 Judgment Bar (Russell Ward), 14  
 Judgment of the Angels (C. W. Mayes), 511  
 Judgment of the Nations (C. W. Mayes), 463, 478, 493  
 Judgment of the Unsaved, The (C. W. Mayes), 543  
 Judgment Seat of Christ, The (George E. Guille), 676  
 Key to Successful Revival, The (John Burns), 491  
 Let Us Draw Nigh (Paul E. Dick), 342  
 Love Feast, The (Euse Hall), 43  
 Man (Homer A. Kent, Jr.), 381  
 Man Ahead, The (W. A. Ogden), 187  
 Man's Hope (Nelson Hall), 46  
 Man in the Tower, The (Andre Adoul), 123, 142, 158, 173, 186, 207, 223, 238, 254, 270, 287, 302, 318, 332, 367, 383, 397  
 Matthew, 554  
 Meet Miss Gauvey (Jean Pittman), 812  
 Membership in The Brethren Church (Herman A. Hoyt), 446  
 Message of Easter, The (Russell Ogden), 208  
 Mission to the Moon? (Clay Cooper), 683  
 Mode of Baptism, The (Miles Taber), 60  
 Mothers in the Spotlight (Arthur Pekarek), 301  
 Mountaintops and Valleys (Donald L. Duckles), 124  
 Mountaintop Experiences (Wendell Kent), 747  
 My Children (V. Raymond Edman), 316



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### THE CONFERENCE ON CHRISTIAN JOURNALISM WILL FOLLOW THIS CONFERENCE

Details in next issue of Missionary Herald

My Greatest Pleasure (Richard Kriegbaum), 551  
Napoleon and Christ (Frederick Ward Kates), 736  
Navy, The (Charles Lee Jenkins), 12  
New Birth, The (R. Paul Miller), 350  
New Birth, The (George Peek), 558  
New Conference Officers, 667  
New Man at Work, A (James S. Cook), 125  
1958 Missionary Herald Offering Report, 398  
1960 Conference at Winona, 619  
Northwest Fellowship of Brethren Churches, 303  
Old City of Jerusalem, The (John Mayes), 365  
One True Baptism, The (Herman A. Hoyt), 494  
One True Church, The (Herman A. Hoyt), 460  
One True Communion, The (Herman A. Hoyt), 508  
Only God Could Have Planned a Man (Atlantic Monthly), 192  
"Only God Could Have Thought of Christ-mas" (Dean I. Walter), 768  
Open Letter to Youth (A Mother), 720  
Overflow (Charles H. Ashman, Sr.), 240  
Passion or Love (Miss Angie Garber), 175  
Pastors Are People (Helen Frazee Bower), 592  
Peacemaker, The (William Samaritan), 459  
Personal Presence, The (Charles H. Ashman), 414  
Person and Work of Christ (Homer A. Kent, Sr.), 364  
Philip—A Lay Preacher (William H. Schaffer), 11  
Ponder These Points (Glen Welborn), 63  
Practical Aspects of the Resurrection (Earle Peer), 203  
Prayer and the Revival Meeting (Mason Cooper), 492  
Prayer in Medicine (Robert L. Boze), 549  
Primary Church (Glenn O'Neal), 509  
Principal (Mrs. Virginia B. Jefferson), 552  
Realty Dealer Saved From Prison (Tom Olson), 352  
Rebirth of Israel, The (Irvin B. Miller), 334  
Red Letter Day (Arnold R. Kriegbaum), 427  
"Repent or Perish" (L. S. Bauman), 622

Right Christmas, A (Wendell Kent), 796  
Salvation (J. D. Humberd), 396  
Salvation of Children, The (R. S. Beal), 284  
Satan (John C. Whitcomb), 416  
Second Fiddle, The (Alex Soutter), 688  
Secret of Thanksgiving, The (Richard Grant), 731  
Separation (W. A. Ogden), 588  
Seven Judgments (C. W. Mayes), 412, 429, 448  
Singer Hill "Raises the Roof," 621  
Soldiers and Christ (Orville Lorenz), 343  
Spiritual Blessings in Heavenly Places (Marcus Rainford), 128  
Strange Ideas (Emlyn Jones), 430  
Talents Captured and Committed (Miss Sharon Auxt), 716  
Task, The (Nate Casement), 572  
\$10,000 for \$100 (Robert D. Crees), 304  
Thief, A (Lowell Hoyt), 607  
Third Commandment, The (N. Jerome Stowell), 686  
This Is Your Life (Ruth Barnes), 685  
Time Is Not on Our Side (A. R. Kriegbaum), 444  
Tithes (Arthur Pekarek), 256  
To Men (Vernon J. Harris), 748  
Toothache (Austin Robbins), 341  
Trinity, The (Nathan M. Meyer), 331  
True Healing, A (Herman A. Hoyt), 526  
250 Years Conquering Frontiers (Homer A. Kent, Sr.), 79  
Unpardonable Sin, An (Alva J. McClain), 702  
Usefulness (Marvin Miller), 76  
Victory All the Way (Harold H. Etling), 670  
Walking! Witnessing! Waiting! (Jesse Hall), 62  
War on Muck in the Mails (Arthur E. Summerfield), 574  
What's the Verdict? (Wendell Kent), 415  
What It Means To Be a Christian (Dean Fetterhoff), 74  
What Makes Our Home Wonderful? (Arvid F. Carlson), 283  
What the Resurrection Means (A. D. Cashman), 206  
Where Is It Written? (Clay Cooper), 635  
Why Attend National Conference? (Paul E. Dick), 220  
Why Must I Suffer? (Robert S. Wilson), 763

Why No Revival? (R. Paul Miller), 252  
Why Should I Give Thanks? (Ord Gehman), 732  
Woman's Place in Service (Mrs. Adam S. Eagle), 206  
"You're Fired" (Carl Holmes), 192  
Youth-a-rama (Forrest Jackson), 550

#### LAYMEN

Forget Evangelism? Never! (Rollin Sandy), 110  
Laymen's Page (Roy H. Lowery), 28, 109, 174, 236, 300, 382, 510, 624, 655, 719, 781

#### POETRY

Ain't Got Time, 272  
At Christmas Time (Agnes K. King), 712  
Choosing and Keeping, 586  
Clock of Life, The (William McCartney), 557  
Cross Was His Own, The, 170  
Christmas Tree Angel, The (Daisy Jenney Clay), 800  
Financial Secretary's Lament, A (Mabel M. Horn), 703  
For the Master's Use, 378  
Forgiven (Geneva Showerman), 335  
Gospel According to You, The, 26  
Gracious Spirit (Thomas Toke Lynch), 99  
Heartbreak (Ruth Waymire), 701  
I Give Thee Humble Thanks (Clifford Lewis), 649  
It's a Song . . . or a Poem (Mrs. Esther Cale), 644  
Living Sermon, The, 776  
Love, 99  
No Man (Mrs. Edna McClellan), 230  
Preacher to You, The, 718  
Song in the Night, A (Geneva Showerman), 335  
Step by Step (Mrs. Richard Sellers), 21  
Trust, 557  
Waiting for the Dawning, 442  
We Are Praying (Amy Carmichael), 316  
Where Is My Wandering Box Tonight? (Diane Correll), 502  
You May Lead a Horse (W. J. Burscher), 112







